THE LIFE OF
IMAM JA'FAR AL-SADIQ

By
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The Life of Imam Ja'far Al-Sadiq

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The book summarises the life of the sixth Imam, a most prominent character, who benefited the human kind with his highly new scientific achievements, his instructions in the acts of worship and transactions and his contribution in the field of legislation. The book further expands his positive and active share in the establishment of human culture and civilization as well as improving general public lives and enhancing human thoughts, and his discovery of many of the secrets of the universe.

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Dedication

In the Name of Allah the Compassionate the Merciful

Allah did choose Adam and Noah, the family of Abraham, and the family of Imran above all people; offspring, one of the other: And Allah heareth and knoweth all things.
(3:33-34)

And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.
(33:33)

Say: No reward do I ask of you for this except the love of those near of kin. And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate.
(42:23)

****

To the inspired, creative mind in the Islamic world…

To the conscience of humanity and the leader of social justice…

To the trustee of the Holy Prophet (S) and the gate of science, Imam Ali (as)…

I dedicate this collection, which is about the life of his successor, Imam Jafar al-Sadiq (as) who filled the world with knowledge and science.

Hope that this piece of work will be accepted and wish it to be a reward from Allah (SwT) at the day when meeting His Majesty.

The Author

Preface

-- 1 --

Imam al-Sadiq (as), the most prominent scientific character in the human history, is well known for his intelligence and creativity, which we cannot find an end or a limit to. This talented Imam brought the source of information and wisdom back to earth and filled the world with his knowledge and sciences as al-Jahiz, a famous Arab man of letters, once said.

The Imams and leaders of the schools of Muslim jurisprudence are among those getting benefits from his knowledge and his legislative works. We can still see the effects of his highly new scientific achievements, especially in the field of religious instructions such as acts of worship and transactions, which are the sources of jurisprudents in their religious inferences. Additionally, his knowledge has been used by master scholars of law in the field of legislation.

-- 2 --

This great intelligent figure holds positive and active share in the establishment of human culture and civilization as well as improving general public lives and enhancing human thoughts. This was achieved by means of his advanced technological discoveries and inventions that led human beings ahead in all aspects of life. He was among those who discovered oxygen as well as its properties and constitutions. He also declared that air was not a simple element, but it is composed of various elements.1

He also discovered many of the secrets of the universe that Western scholars and scientists have then confessed through their research in the books of Imam al-Sadiq's (as) student, Jabir ibn Hayyan, the great chemist and the source of pride in the east, whose writing works are available in many Western libraries until now.2

Western scholars have considered Imam al-Sadiq (as) an intellectual and creative mind in humanitarian issues. It is also noteworthy that some of Orientalists have claimed that Imam al-Sadiq (as) was from the West, but he then migrated to the East, because they believed that eastern people do not possess such a scientific superiority like the one owned by the Imam (as). It was hidden from those who claimed this statement that he was from a prophetic family that was granted the privilege of having high knowledge on the earth.

-- 3 --

Imam al-Sadiq (as) had very much attention to the distribution of science, culture and the crystallization of the Islamic thoughts in various aspects. His great university, which was seen as a place for one of the most important events of that time, elevated the scientific level; extended the cultural knowledge; provided the necessary prerequisite of the nations' advancement through the publication of different scientific and intellectual waves throughout the Islamic world and the surrounding regions.

The scientific revolution in the Abbasidd era was considered to be the result of the Imam's (as) university. In addition to that, some researchers believe that the technological advancement and the high industrial upgrading of the modern countries at that period were based, to some extent, on the findings and brilliant heritage of Jabir ibn Hayyan, the student of Imam al-Sadiq (as), in the fields of chemistry and physics, which are considered the foundations of today's scientific revolution.

Anyway, in this book, the Imam's university is presented in a comprehensive, subject-based method. Also, the scientific and cultural programs, number of students, fields and all relevant issues will be mentioned in the book.

-- 4 --

Imam al-Sadiq (as), in his brilliant lectures and researches, touched the issue of monotheism, which is the forefront of the Islamic thought. He posed the doubts that were arisen around this issue by anti-Islam persons in the intention of spoiling the beliefs of Muslims. The Imam (as) had a steady program to remove their doubts. He cured the monotheism issues by making use of philosophical researches and by referring to sense-based issues that points to self-evident, obvious reasons with no other disputations allowed. So, he reasonably abolished all the doubts set forth around monotheism and proved the originality of the Islamic ideology in all aspects. This book presents a comprehensive view of the Imam's (as) endeavour and vast knowledge and wisdom in this issue.

-- 5 --

Imam al-Sadiq (as) enriched the Islamic thought with his fabulous maxims and comprehensive expressions in all fields of human life that he used to spread among people. These maxims and expressions can be adopted as comprehensive programs and complete instructions to solve all problems of humanity. In addition, the majority of these maxims have been in the highest level of eloquence and fluency; since they have been characterized by beauty of composition, preciseness of writing style and magnificence of statements.

They are thus considered one of the essential resources of Arabic literature and one of the treasures of Muslim heritage. Because of the innumeracy and significance of these maxims, we have allocated a special chapter in the book to them.

-- 6 --

Among the brilliant intellectual treasures of Imam al-Sadiq (as), his honourable prayers can be mentioned, which are regarded as equal to the prayer-book of his grandfather, Imam al-Sajjad (as), which is considered as the Bible of Muhammad's (S) family. Those prayers are evidence for his devotion and adherence to Allah

(SwT), in addition to the various spiritual aspects that include moral, social and political issues. He narrated what went on to the people of his era, such as the problems and disasters, which were the results of the cruelty of the ruling authorities of that time who used to force people to do things they disliked to do.

The prayers of Imam al-Sadiq (as) are similar to those of his ancestors and successors. They are all aiming to plant proper characteristics in Muslims' hearts, refine their behaviours and distribute devoutness and refinements among their communities. Because of the importance of these prayers, we have presented them distinctively in a book entitled "*al-Sahifah al-Sadiqiyyah*." This book was submitted to be published before printing the sections of this book.

-- 7 --

Imam al-Sadiq (as) established a great, independent, complete and comprehensive methodology for his followers, which dealt with advanced jurisprudence that went well with all eras. He made them independent from other Islamic sects or schools of thought. Their jurisprudence has thus been the most brilliant jurisprudence ever established. Dr. Abd al-Rahman al-Badawi made the following statement:

"Imam al-Sadiq (as) was the same one who organized the Shiah and originated jurisprudential entity thus making it one of the most striking Islamic jurisprudence. He enriched it from the intellectual point of view and deepened its focus for the sake of Allah (SwT) and for the benefit of humanity."[3]

This book tries manifesting his honourable jurisprudence in a comprehensive and complete way.

-- 8 --

The sources and collections of *Hadith* (tradition) are full of brilliant set of Imam al-Sadiq's (as) traditions that were narrated from his great ancestor, the Holy Prophet (S) and the infallible Imams (as),

in addition to some other narrations from the customs, behaviours and advices of other prophets (as). These traditions are generally about moral behaviour and proper characteristics that urge Muslims to imitate in order to be masters of human beings and leaders of the world.

We have allocated a special section to this group of traditions in this book.

-- 9 --

Among the many available works of this great superhuman, there were a set of medical instructions and medical prescriptions transferred to his medical students. This evinced his proficiency and skill in this science. The late Shaykh Muhammad al-Khalili had written a book in which he mentioned what was derived from the Imam (as) in some medical topics. We will bring some parts of this book later on.

It is worth mentioning that narrators have narrated a collection of traditions in which the Imam (as) discussed the importance of vegetables on human health. We will present some of these topics later in the book too.

-- 10 --

It rarely happened that we read a book regarding Quran Interpretations (i.e. *Tafsir*) without finding an original idea taken from Imam al-Sadiq (as) in interpreting some of the holy verses of Quran. This confirms that Imam al-Sadiq (as) had an important emphasis on interpreting the Holy Quran. So he granted this field of Islamic knowledge a lot of efforts and outcomes as well as considering the task as a teaching program, which he used in turn to pass to his high rank students. If this effort were collected, there would undoubtedly be a comprehensive, self-describing book. We will present the personal interpretation of some of the verses of the Holy Quran in the book.

-- 11 --

An important complementary in discussing the life of Imam al-Sadiq (as) is to study the lives of his students in details and to acquaint ourselves with their identities and cultural skills. This research is quite necessary according to modern studies, as it reveals the scientific and cultural life of that period. It also exposes the amount of efforts exerted to distribute the science and the organized operations in having it public among people.

Crowds of students rushed into Yathrib (al-Madinah al-Munawwarh where Imam al-Sadiq (as) used to deliver lectures) to make use of the Imam's (as) vast knowledge. The number of those students reached to something around four thousands. This large number revealed the capacity of Imam al-Sadiq's (as) sciences that persuaded students to get what they needed from the diverse fields of knowledge and sciences available.

Yathrib thrived by this scientific faculty. Its golden majesty, which was constructed by the Holy Prophet (S), came back to it. The Islamic world started its expansion by the appearance of scientists and scholars graduated from the University of Imam al-Sadiq (as). They distributed the cultural and scientific awareness among Muslims and exploded the scientific revolution that was one of the most important objectives of Imam al-Sadiq (as) who aimed to reach that stage.

We have brought brief lives of three thousands and six hundred and sixty students of Imam al-Sadiq in this encyclopaedia on the life of the Imam (as). It is worth mentioning that the majority of these students were from the city of al-Kufah (Iraq) to which they came back after they had graduated from the Imam's (as) University. As a result, they elevated the level of science and established different courses at the University of al-Kufah. As they distributed Imam's (as) sciences and knowledge, they were surrounded by the youth. This way, al-Kufah became the most outstanding cultural center in Islam.

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Imam al-Sadiq (as), with his intelligence and creativity, proved the originality of the fact, the Shiah believe, that Imam (as) should be the most knowledgeable person of his time in a way that no one else might reach his scientific level and capacity of knowledge.

Imam al-Sadiq (as) was the sole person in the whole history that had such a wide scientific capacity, while he neither attend any school nor did he study under any teacher.

So, from where did this advancement and progress, which made his mind illuminated, come?

There should be an acknowledgement to what the Shiah believe to the fact that Ahl al-Bayt (The family of the Holy Prophet (S)) were granted this knowledge and eloquence from Allah (SwT) in the same way as He, the Majestic, granted His messengers (as) and Prophets (as). In this, there is no exaggeration or deviation from the criteria of the truth, especially after the availability of original proofs, which will be clearly demonstrated in this book.

-- 13 --

Imam al-Sadiq's (as) characteristics and personality stand in for the best example of nobility of character and high moral standards, such as forbearance, generosity, mercy and self-denial. As for nobility of character, he has reached the highest level of morality to which his great ancestor - namely, the Holy Prophet Muhammad (S) who excelled all other prophets (as) in this field - reached.

Imam al-Sadiq's (as) morality was a grant from Allah (SwT) Who endued him with such characteristics so that he could be the guide and the leader of the nation in its cultural and intellectual revolution.

The huge quantity of excellent mannerisms that the Prophethood-descending Imam (as) enjoyed made him in the forefront of all Muslim leaders in rank and position throughout history.

Allah (SwT) has granted this Imam (as) such supreme levels of tender-heartedness, precise feeling and high morality that no one has seen before; as if he was an angel that came down to the earth to fill it with prosperity, justice and mercy.

This book aims at presenting a comprehensive, live and distinguished form of the attributes and moral behaviour of Imam al-Sadiq (as).

-- 14 --

One of the unique characteristics of Imam al-Sadiq (as) is his tendency to pray and devotion to Allah (SwT). Therefore, he used to spend his leisure time glorifying Allah (SwT) and reciting His Book. Malik ibn Anas was astonished with the prayers of Imam al-Sadiq (as) as he went on saying with wonder and surprise:

"When I was running into Jafar ibn Muhammad (al-Sadiq), I never saw him in a situation other than the following three ones: praying, fasting or reciting Quran."

The Imam (as) resorted to Allah (SwT) and worshiped him honestly; he did only that what would take him closer to Allah (SwT). This book will bring some selections of his prayers.

-- 15 --

One of the researches of this book is discussion of the age in which Imam al-Sadiq (as) grew up.

A research should necessarily be conducted comprehensively regarding the social, economical and political situations of that time. Therefore, discussing that era has become one of the most principled methodologies in studying the life and biography of a person. The era in which the Imam (as) lived was full of important and affecting events.

The social life of his time is one of the most controversial issues; the boundaries of the Islamic world were encompassed by terrify-

ing problems as ordeals and afflictions. These were the result of the different parties' struggles to win authority and power. Therefore, various seditious matters and riots overshadowed Muslims who, gradually, strayed off their religion.

Imam al-Sadiq (as) had a decisive decision in dealing with political conflicts; he avoided engaging himself in any political conflict. He therefore retired to distributing science and knowledge among people.

This book presents comprehensive details about the Imam's (as) attitude to the political events of that time.

-- 16 --

Another phenomenon that characterized the age of Imam al-Sadiq (as) was the appearance of diverse Muslim sects such as the following: al-Mutazilah, al-Ashairah, al-Khawarij, al-Kaysaniyyah, al-Zaydiyyah and many others.

Conflicts amongst these sects attained its climax in tension and violence. Every sect had its own meetings and assemblies in which they discussed and tried to prove the accuracy of their own tenets. They tried to invite people to their opinions.

The ruling authority adopted the ideas of certain sects and forced people to embrace their opinions as it ordered the judges to judge according to the jurisprudential ideas of these sects, because they acted as trumpets for the ruling authority.

Imam al-Sadiq (as), alongside his top students, confronted and refuted the claims of these sects, which were in contrast with the fact of Islam.

This book explains thoroughly all the details of this issue.

-- 17 --

This book tends to demonstrate the life accounts of the rulers and governors who were contemporaries of Imam al-Sadiq (as) as well as the events that took place between these rulers and the Imam (as) without taking side with any specific group or taking anyone's part. Our aim is to be sincere to the truth, without mixing it with any sort of sectarian imitation or fancy.

We have to highlight the historical documents, as they are considered backbones of historical researches, to spare no effort in studying them and to infer the resulting facts, so not to follow a wrong path. The history is filled with various subjects that could cause concealment of the truth from the sights of many writers and researchers.

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After this brief introduction about some of the studies in the book, I would like to indicate that in spite of the book's comprehensiveness, it would not narrate, in a definite way, all the traditions of Imam al-Sadiq (as), as it did not collect his knowledge-based and scientific works wholly. The book only takes a short glance at some of his characteristics, which are considered part of the unlimited intellectual and scientific treasures of the world.

I hope that I have presented a simple, modest service in this collection to Imam al-Sadiq (as), whom Allah (SwT) granted wisdom, intelligence, chastity and straightness - attributes that made him one of the greatest leading figures of Muslims, the most dutiful towards his religion and the most desirous to revive Allah's (SwT) Book and the Prophet's (S) customs in words and deeds. I ask Allah (SwT) to aid us to reach success and to grant us the rewards.

Before finishing this introduction, it is necessary to express my gratitude to the great Allamah Shaykh Hadi (may Allah (SwT) save him) for his efforts in reviewing the historical texts from which I have benefited in authoring this collection, in addition to his valuable notes that he made. May Allah (SwT) grant him more rewards! Also, I would like to express my thanks to His eminence

Hujjat al-Islam wal-Muslimin Shaykh Husayn al-Khalifah for motivating me to document the biographies of the Holy Imams (as). May Allah (SwT) reward him duly. It is only Almighty Allah (SwT) Who is able to do so.

Baqir Sharif al-Qarashi

- 1. Refer to al-Imam al-Sadiq Kama Arafahou Ulama al-Gharb (Imam al-Sadiq (as) as Known by Western Scholars), by A Group of Authors, pp. 120-130.
- 2. We will present the writings of Jabir ibn Hayyan in details within his biography in the chapter of this book on the biographies of Imam al-Sadiq's (as) companions.
- 3. Abd al-Rahman Badawi, Dirasat Islamiyyah.

The Shining of the Light

Before speaking about the birth of Imam al-Sadiq (as) as well as the religious traditions immediately following his birth, let us speak about the Imam's (as) generous family and the shining sources from which he ramified.

The Respected Family

Imam al-Sadiq (as) is from a respected, generous family; it is the most brilliant and famous family in the Arab and Islamic world; the family that gave birth to Muhammad (S), the Seal of the Prophets and the Chief of the Messengers, may Allah (SwT) bless him and his family; it is the family that gave birth to those great Imams (as) and master scholars.

This family has kept the role of destination for Muslims' hearts, the center of Divine revelations and the core of the sound of the truth that reverberate on the sand of deserts, valleys of mountains, and versants of hillocks to act as light on all shores and gulfs from sunrise to sunset.

The great master of Arabs, Abd al-Muttalib (ar), stated the following about that family:

The glory does not descend except in our houses
as sleep does not rest except in quiet eyes

In his famous panegyric on the leader of the dutiful and the chief of all worshippers (of Allah); namely, Imam Zayn al-Abidin (as), the great Arab poet, al-Farazdaq, composed the following:

He who recognizes Allah (SwT) will recognize the priority of this one
For glory, which all nations may gain, has come out from his house.

From this family that Almighty Allah (SwT) has endued with favour and is always present in the hearts and emotions of Muslims, Imam al-Sadiq (as) appeared in the nation as the founder of its intellectual and scientific revolution. He inherited the brilliant characteristics of the prominent members in this family and was great indeed in his manner and behaviour.

The Father

Imam al-Sadiq's (as) father was Imam Muhammad al-Baqir (as) who was not only the master of the Muslim nation in his time, but also in all times throughout history as much as honesty and religiousness are concerned. There was no one amongst the sons of Imam al-Hasan (as) and Imam al-Husayn (as) who were familiar with sciences, customs, Quran, literature and rhetoric as much as Imam al-Baqir (as) was.[1]

This Imam (as) had an important role in activating the sources of knowledge and wisdom in the world. He also positively participated in progressing human mind. This is quite apparent through looking at what was published in various sciences at the hands of this Imam (as). Later in the book, we will discuss some cases.

The world shone with this great new-born, who was a branch of the prophetic tree. The poet says:

If the new-born is born in this family
The world celebrates and the platforms are shaken
He was from the mine of wisdom and knowledge and from a household that
Allah (SwT) removed all dirties from and made pure:
If there had been a famous glory before them
You would have found it many miles behind them
If you come to them, you will see in their houses
Such unparalleled generosity that saves you from begging
The light of Prophethood and items of honour are found in them
Never extinguished in both aged and infants.[2]

The Mother

The mother of Imam al-Sadiq (as) is a well-mannered, honest woman called Umm Farwah, the daughter of al-Qasim[3] ibn Muhammad ibn Abi-Bakr[4], a master jurisprudent. She was a lady of illustrious chastity, nobility and virtuousness. She grew up in the house of her father, one of the brilliant, virtuous personalities of his age.

She learnt jurisprudence and Islamic knowledge from her husband, Imam Muhammad al-Baqir (as); as she was among the most virtuous women and was considered the authoritative source for women in their religious affairs. It is enough to say that she was the mother of the greatest of all leaders of Muslims. Her husband, as well as the rest of her family members, used to treat her with glorification and respect.

A short time after the marriage of Umm Farwah with Imam Muhammad al-Baqir (as), she became pregnant. Glad tidings prevailed in the members of the family of Ali (as) who were expecting the coming of this new-born as same as expecting the shining of the sun. After the gleaming of the world with the birth of the new-born, the midwife hurried to the father, but she could not find him at home.

However, she found the grandfather, Imam Zayn al-Abidin (as), and congratulated him for the new-born. He became happy and delighted; because he knew that this new-born would renew the religious outlines and revive the traditions of his great ancestor, Prophet Muhammad (S). The midwife informed the grandfather that the new-born had nice blue eyes. He smiled and said, "His eyes looked like my mother's eyes."5

Imam Zayn al-Abidin (as) went to the room to get his grandson and kissed him. Afterwards, he performed the religious birth customs and began whispering *adhan* (call to prayer) in the newborn's left ear and *Iqamah* (prefatory statement of prayer) in his right ear.

The first thing in the life of Imam al-Sadiq (as) was the reception of his grandfather who was the noblest person on the earth as he whispered the eternal poem of Islam to the newborn's ears:

"Allah (SwT) is the greatest…"

"There is no god but Allah (SwT)…"

So, he was fed with these words, which are the secret of the existence, to be his hymn in his future life.

Naming

His respected name is "Jafar." Many historians stated that the Holy Prophet (S) gave him this name as well as the nickname "Sadiq (veracious)."

His Nicknames

His nicknames reveal his great characteristics and striking personality:

(1) Al-Sadiq (the veracious): His great grandfather, the Holy Prophet (S), nicknamed him this way, because he would be the

most honest person in speeches and talks6. It was mentioned that Mansour al-Dawaneeqi, the Imam's (as) bitterest enemy, used this nickname for Imam al-Sadiq (as). The reason, according to what narrators said, was that Abu Muslim al-Khurasani once asked Imam al-Sadiq (as) to lead him to the grave of his grandfather Imam Ali (as), but he refused and informed that this fact (the location of the grave) would be disclosed in the reign of a Hashimite man called Abu Jafar al-Mansour. When Abu Muslim revealed this prediction during al-Mansour's reign on al-Rusafah (the left side of River Tigris in Baghdad); he became happy and said: "He is true veracious (i.e. Sadiq)."7

(2) Al-Sabir (the steadfast): He was called this way, because he had to suffer steadfastly severe disasters at the hands of his enemies; the Abbasidd and Umayyad rulers.8

(3) Al-Fadhil (the virtuous): He was called so, because he was the best and the most knowledgeable of the people of his time not only in religious affairs but also in all scientific fields.9

(4) Al-Tahir (the pure): He was nicknamed so because he was the purest in mannerism, behaviour and tendencies.10

(5) Amoud al-Sharaf (the pole of honour): Imam al-Sadiq (as) was the pole of honour and the epitome of pride and glory for all Muslims.11

(6) Al-Qaim (the undertaker of the mission): As much as I believe, the Imam (as) was given this nickname because he was the one who undertook the mission of reviving the true religion and defending the law of the Chief of Messengers (i.e. the Holy Prophet (S)).12

(7) Al-Kafil (the supporter): He was nicknamed so, because he was the supporter of the poor, orphans and needy and he was in the custom of assisting them by spending for their needs.13

(8) Al-Munji (the saviour): He was nicknamed so, because he was the saviour from gloom of straying off. He thus guided anyone who would refuge to him and save anyone who would contact him.14

These were some of his nicknames that reveal some of his characteristics and features of his personality.

His Surnames

The surnames (i.e. *kunyah*) of Imam al-Sadiq (as) were:

1. Abu Abdullah,

2. Abu Ismail, and

3. Abu Mousa.15

Physical Descriptions

Narrators have mentioned that Imam al-Sadiq (as) was of a normal height, pink-faced, black-haired, wavy-haired, high-nosed, half-bald (from the fore of the head), and soft-skinned. He had a black mole on the face and he had other moles on the body.16

It is also said that he was normal in length and tawny in colour.17

These were his physical descriptions.

Concerning his personal characteristics, it can be said that they were similar to those of the Holy Prophet (S) as we will discuss later in the book.

His Birth Year

Historians have disagreed about Imam al-Sadiq's (as) year of birth. The following are some opinions:

He was born in Medina in 80 A.H. (After Hegira)[18]

He was born in 83 A.H. on Friday or Monday, thirteen nights before the end of the month of Rabi al-Awwal.[19]

He was born in 86 A.H.[20]

His House

The house in which Imam al-Sadiq (as) was born and brought up was the house of his father and grandfather. This house had been called Imam al-Sadiq's (as) House at former times. However, in the reign of the Saudi government, it was granted to the custodian of the Holy Precinct and afterwards, when this office was cancelled, the house was granted to the custodian of the *waqfs* (endowment or settlement of property under which the proceeds are to be devoted to a religious or charitable purpose) of the Holy Prophet's (S) Precinct.[21]

His Creativity and Intelligence

Imam al-Sadiq (as) was the symbol of creativity and intelligence at an early age. No one, of the same age, could ever keep racing with him throughout history. This fact raised much astonishment and admiration. An admirable instance was his attendance in the lectures of his father while he was an infant whose age not exceeding three years. He highly absorbed all his father's lectures, even better than the rest of the students who were high rank scholars.

It is worth knowing that the lectures of his father were not only dedicated to jurisprudence, traditions and interpretation of the Holy Quran, but they also included other fields of knowledge like philosophy, medicine, chemistry, astronomy and so forth. Imam al-Sadiq (as) was familiar with these sciences.

The following story proves this fact: al-Walid ibn Abd al-Malik ordered his representative (official) in Yathrib, Umar ibn Abd al-Aziz to expand the building of the Prophet's (S) Mosque. Umar completed a part of the project and informed him about the situation. Al-Walid travelled to Yathrib to personally acquire what Umar did for extending and repairing affairs. Umar went one hundred fifty miles away from the city to meet him and to prepare a formal reception. The people of Yathrib went out of the city to meet and greet him.

Afterwards, when he arrived to Yathrib, he went to the Prophet's (S) Mosque to monitor the progress of the repair process. At that time, he saw Imam al-Baqir (as) who interrupted his lecture to greet and honour him while he was on the pulpit giving lectures for his students. Al-Walid insisted to continue the lecture. The Imam (as) agreed and went on teaching. The subject was geography. Al-Walid became astonished and asked the Imam (as): "What is this science?"

The Imam (as) replied: "This is the science that talks about the earth, the sky, the sun and stars."

Al-Walid glanced at Imam al-Sadiq (as) and asked Umar ibn Abd al-Aziz: "Who is this young boy among these men?"

Umar started answering: "He is Jafar ibn Muhammad al-Baqir (as)'"

Al-Walid went on asking rapidly: "Is he capable of understanding the lecture and absorbing it?"

Umar had already known the boy's capabilities in sciences and knowledge, so he said: "He is the most intelligent one in this gathering and the most active person in querying and discussions."

Al-Walid was really astonished; he called him instantly to ask the following questions, when the boy arrived: "What is your name?"

The boy answered with fluency: "My name is Jafar."

Al-Walid was interested in examining him, so he said: "Do you know who the owner of logic was? That is, who was the founder?

The boy answered: "Aristotle was named as the owner of logic. His students and followers named him so …"

Al-Walid put a second question, saying: "Who is the owner of al-Maz?"

Imam al-Sadiq (as) informed him of this inaccurate piece of information and, instead, said: "This is not a name of someone. It is a name of a collection of stars, which are called Dhoul-Ainnah."22

Amazement and astonishment surrounded al-Walid, as he did not know what to say next. He thought for a long time to recall something else to question the descendent of the Prophet (S). Therefore, he recalled the following and addressed him: "Do you know who the owner of al-Siwak is?"

The Imam (as) instantly answered: "This is the nickname of Abdullah ibn Masoud, a companion of my great grandfather, the Holy Prophet (S)."

Al-Walid could not remember another question to ask the Imam (as). So, he found himself unable in front of this great intelligent boy. Therefore, he went on admiring the Imam (as); greeted him and held his hands while approaching Imam al-Baqir (as) to congratulate him, saying: "Your son will be the greatest scientist of his age."23

The prediction of al-Walid became true. Imam al-Sadiq (as) became ultimately the most knowledgeable scientist of his time, if not the greatest throughout history. There is no reasonable rationale for this wisdom and knowledge that the Imam (as) was granted, except considering the fact that Allah (SwT) granted the Imams (as) science, knowledge and wisdom during their lives as He the Almighty granted the Prophets (as) and Messengers (as) the same. An infant, according to his psychological evolution, can-

not own these scientific capacities, even though he is highly intelligent.

His Familiarity with Languages

One of Imam al-Sadiq's (as) most striking characteristics in intelligence and wisdom was his familiarity with all of the live languages. When speaking with a foreigner, it seemed that he was one of them. Here are some of the languages he was speaking:

1. Nabataean Language: Imam al-Sadiq (as) was fluent in Nabataean language. Younus ibn Zabyan, the Nabataean, narrated that Imam al-Sadiq (as) used to speak to him in Nabataean language when he described the first rebellious facts that revolted against Prophet Moses (as), Prophet Jesus (as) and Imam Ali (as) in Nahrawan. He continued his speech saying: "*Maleh Dir Bir Maki Maleh*" which means; this took place near your hometown.

2. Hebrew was another language fluently spoken by Imam al-Sadiq (as).

Amir ibn Ali al-Jamii narrated the following: I told Abu Abdullah (al-Sadiq (as)): We eat all the sacrifices of the People of the Book (i.e. Scripturists), but we do not know whether they call the name of Allah (SwT) or not when they slaughter these animals.

He answered: "If you hear that they called the name of Allah (SwT) then you can eat. Do you know what they say for their sacrifices?"

I said: "No."

He read something I did not understand and then said: "This is what they are commanded."

I said: "Would you please allow us to write this?"

He replied: "Write! (*Nooh Away Adino Balhiz Malhoo Alam Ashraso Awvsobanwa yosea mosegh theal astahoo*)"

According to another report, the Imam (as) dictated a statement in Hebrew, which means the following:

Blessed be You! You are Allah (SwT) the Master of the worlds, Who has sanctified us with His commands and ordered us to slaughter animals.

3. Farsi (Persian): This was one of the eastern languages that Imam al-Sadiq (as) was perfect in.

Abu Basir narrated the following: I was with Abu Abdullah (as) when a man from Khurasan was talking with him with a language that I could not understand. The language with which the Imam (as) spoke with that man was Farsi.

When a number of people came from Khurasan, the Imam (as) addressed them saying: "If one collects money protecting it, Allah (SwT) will punish him to the same extent."

They said in Farsi that they could not understand Arabic. So, the Imam (as) repeated the same in Farsi.

Abu Yazid Farqad narrated the following: I was with Abu Abdullah (as) when he sent a Persian slave to perform a task. The slave came back and the Imam (as) tried to understand what he had done; but the slave could not clarify what he was trying to say. The Imam (as) asked the slave to clarify what he was trying to say so many times that I thought that the Imam (as) would be angry with him. Finally, the Imam (as) said to him, "You can speak in any language, for I can understand you."

4. Fluency in all Languages: Imam al-Sadiq (as) was familiar with all languages on the earth. Aban ibn Taghlib narrated: I left my house in Medina, heading for Abu Abdullah (as). When I reached his house, I found there peoples whom I had not seen before, wearing the best clothes I had ever seen; handsome and com-

pletely quiet. Abu Abdullah (as) began his speech and then we all came out. The fifteen persons of different languages could understand what the Imam (as) had said. Among them were Arab, Persian, Nabataean, Abyssinian and Sicilian persons. The Arab said, "He (i.e. the Imam (as)) talked with us in Arabic." The Persian said, "He talked with us in Farsi." The Abyssinian stated, "He talked with us in Abyssinian." The Sicilian said, "He talked with us in Sicilian."

Imam al-Sadiq (as) informed some of his companions that the subject was the same and he just translated it into each one's language.

When a discussion started between Imam al-Sadiq (as) and Ammar al-Sabati in Nabataean, Ammar was astonished; he thus said surprisingly, "I have not seen any Nabataean person more fluent in Nabataean language more than you are."

Commenting, Imam al-Sadiq (as) said, "Ammar; not only Nabataean but also all languages."

Imam al-Sadiq (as) owned indescribable intelligence and creativity when he was a child and also when he became a youth and then old. He excelled all genius individuals of the world in this characteristic.

His Participation in Rebuilding the Prophet's (S) Mosque

When al-Walid ibn Abd al-Malik commanded his representative in Yathrib, Umar ibn Abd al-Aziz to expand the Prophet's (S) Mosque and works began, Imam al-Sadiq (as), who was a child at the time, asked his father to allow him to participate in building the mosque. His father said: "No son! You are too young to do such a hard work."

The child answered with a manlike reply: "I would like to participate in the construction of the mosque as my great grandfather,

the Holy Prophet (S), did."

Imam al-Baqir (as) was surprised with his son's answer, which indicated his intelligence, eager and aspiration to leadership. So, he could not find anything appropriate except giving him a positive response. Therefore, Imam al-Sadiq (as) participated in these works. He looked like his great grandfather, Prophet Muhammad (S), who had participated in the construction of the holy mosque with his companions.

The Disease of His Mother

In 90 A.H., smallpox spread in Yathrib and affected a large number of children. Imam al-Sadiq (as) was seven or ten years old when his mother feared the health of her son and went to al-Tanfasah, a rural village near Medina.

Umm Farwah, the Imam's (as) mother, stayed with her son in al-Tanfasah to be far from the danger; but she had been affected with this disease without noting so at the starting stages. When the symptoms of the disease appeared, she noticed the extent of the danger. She did not pay much attention to her cure, because her sole concern was saving her son. So, she sent him elsewhere far away from her place and she had to suffer the pains of the disease alone.

When Imam al-Baqir (as) was informed about the case, he ceased his lectures and courses and directed towards his wife. However, before traveling to visit her, he visited the tomb of his great grandfather and asked Allah (SwT) to save his wife from this disease.

When she knew about the Imam's (as) coming, she felt so proud of this visit. However, she also feared the affection of the disease and thanked him for his trouble in coming. He announced the good news of her recovery, saying: "I asked Allah (SwT) to save you from this disease when I went to visit the tomb of my great grandfather. I am sure that my grandfather does not reject my request;

rather, he will fulfil my demand. So, be sure that you will be recovered from this disease. I am also immune if Allah (SwT) will."

Allah (SwT) responded to his prayers and Umm Farwah was totally recovered from the disease. It is worth mentioning that this disease does not usually affect adults, but if they are affected, there are very a few recovered.

His Dignity and Staidness

All faces used to humble themselves before Imam al-Sadiq (as), for his dignity and gravity. He resembled the solemnity of prophets and the glory of saints. No one saw him except that he would notice his dignity, because he had the spirit of the Imams (as) and the holiness of lords. Ibn Miskan, a respected and truthful Shiite, would never visit the Imam (as), fearing that he would not fulfil the duty of glorifying and venerating the Imam (as); he therefore used to receive the information he needed from the Imam's (as) companions.

- 1. Ibn al-Sabbagh, al-Fusoul al-Muhimmah, pp. 192.
- 2. Al-Qayrawani, Zahr al-Adab, 1:85.
- 3. Ibn al-Jawzi, Sifat al-Safwah 249/2 as quoted from al-Maarif, pp. 175.
- 4. Al-Qasim ibn Muhammad ibn Abi-Bakr was one of the sublime master jurisprudents. Having shown great respect towards al-Qasim, Umar ibn Abd al-Aziz, one of the Umayyad rulers, used to say, "Had I any hand in the matter (of leadership), I would give the power to al-Qasim ibn Muhammad."

  Al-Qasim lived a very long life and he lost sight in the final years of his lifetime. At the last hours of his lifetime, he called his son and instructed him saying, "Throw dust on my body easily and level my grave to the ground and then join your family members. Beware of mentioning my praiseworthy deeds after my death."

Al-Qasim passed away in a placed called Qudayd, situated between Mecca and Medina. (For more details about his biography, the gentle reader is advised to refer to Sifat al-Safwah (by Ibn al-Jawzi), 2:49-50, al-Maarif, pp. 54, Mujam al-Buldan (by al-Hamawi), 7:38, Wafiyyat al-Ayan (by Ibn Khallakan) 3:224, Tahdhib al-Tahdhib (by Ibn Hajar).

- 5. Al-Imam al-Sadiq Kama Arafahou Ulama al-Gharb (Imam al-Sadiq (as) as Known by Western Scholars), by A Group of Authors, pp. 72.
- 6. Yousuf ibn Hatam al-Shami, al-Durr al-Nazim fi Manaqib al-Aimmah; A manuscript found in Amir al-Muminin Library, pp. 185.
  In his book entitled al-Ansab (3:507), al-Samani says: Al-Sadiq is a nickname of Jafar al-Sadiq (as) who was given this nickname for his honesty in speech.
- 7. Muhsin al-Amin, Ayan al-Shiah, 4:91.
- 8. Al-Yafii, Mirat al-Zaman, A manuscript found in Amir al-Muminin Library 5:166.
- 9. Ibid.
- 10. Ibid.
- 11. Abu Nasr al-Bukhari, Sirr al-Salsalah al-Alawiyyah, pp. 34.
- 12. Ibn Shahrashoub, Manaqib Al Abi-Talib 4:281.
- 13. Ibid.
- 14. Ibid.
- 15. Ibid.
- 16. Ibid.
- 17. Al-Dhahbi, Tadhkirat al-Huffaz 1 :158.
- 18. Ibn al-Wardi, Tarikh 1:266; al-Shabrawi al-Shafii, al-Ithaf bi-Hubb al-Ashraf, pp. 54; Abu Nasr al-Bukhari, Sirr al-Salsalah al-Alawiyyah, pp. 34; al-Qanadouzi, Yanabi al-Mawaddah, pp. 457; Al-Dhahbi, Tadhkirat al-Huffaz 1:157; al-Shablanji, Nour al-Absar, pp. 132; Ibn Khallakan, Wafiyyat al-Ayan 1:191.
- 19. Al-Kulayni, Usoul al-Kafi 1:472; Ibn Shahrashoub, Manaqib Al Abi-Talib 4:280; al-Tabarsi, Ilam al-Wara bi-Alam al-Huda, pp. 271. In this reference book, the author says, “He

(i.e. Imam al-Sadiq (as)) was born in Medina thirteen nights before the end of the month of Rabi al-Awwal."

- 20. Ibn Shahrashoub, Manaqib Al Abi-Talib 4:208.
- 21. Muhammad Hasanain Haikal, Fi Manzil al-Wahy, pp. 532.
- 22. This collection of stars is scientifically called Erika.
- 23. Imam al-Sadiq Kama Arafahou Ulama al-Gharb, pp. 108-112.

Under the Shadows of His Grandfather and Father

Imam Abu Abdullah al-Sadiq (as) grew up in one of the most respected houses of Allah (SwT); a house from which the mission of Islam raised to impose knowledge on people, to civilize the nations, to honour humankind, and to glorify intellectuality.

In that house, which was the source of brilliance in the Arab and Islamic worlds, Imam al-Sadiq (as) was brought up as the most brilliant figure and the most striking leader of the intellectual and civilized revolution. Imam Zayn al-Abidin (as), the grandfather, was the leader of the devout and the chief of all those prostrating themselves before Allah (SwT), used to intellectually and religiously feed Imam al-Sadiq (as) with his spirituality and holiness. He granted his grandson intellectual constituents. As for the father; namely, Imam Muhammad al-Baqir (as), he implanted in his son the entire spiritual momentum and high moral standards to make him ready for the leadership of the nation in its spiritual and timely progress.

Let us now have more details about Imam al-Sadiq's (as) growth at the hands of these two Imams (as).

Under the Shadow of His Grandfather

Imam Zayn al-Abidin (as) was the greatest educator in Islam and the greatest guide of the dutiful and devout individuals. It was he who stopped the Umayyad trend and the stream of ignorance, which aimed at deforming the methodology of Islam intellectually and ideologically. Imam Zayn al-Abidin (as), the heavenly inspired leader, led these defensive campaigns by means of spreading his brilliant, golden supplications whose collection is considered to be the Gospel of Muhammad's (S) family. These supplications thrilled hearts and sentiments and created an Islamic path capable of interacting with Muslims' sensations in all times and places.

This great Imam (as) did his best in teaching his grandson; he thus laid the basis of all virtuous inclinations and goodly behaviours in his grandson's inner self, making him the natural extension of his great fathers who changed the stream of the history of humankind from ignorance, darkness and slavery into knowledge and freedom.

Imam al-Sadiq (as) passed the first stage of his life, which took about twelve years, under the protection of this grandfather, the leader of the dutiful and the chief of the worshippers. So, he understood his great lifestyle that was identical to the lifestyle of Prophets (as) and Messengers (as). He did not miss any action that would draw him closer to Allah (SwT) or any good mannerism that may take him up supremely.

Imam al-Sadiq (as) thus lived with his grandfather, Imam Zayn al-Abidin (as), and watched him observing fasting on days and spending nights with worship, unsettled and busy in worshiping Allah (SwT) the Exalted. People have never seen anyone similar to him in obedience to Allah (SwT), sincerity in worship, and frequent prayers and prostrations. On his organs that directly touched the ground while prostrating himself before his Lord, there were tough pieces of flesh like these seen on the limbs of camels.

His worship was so astounding that it has been the object of peoples' discourses all over ages. Imitating his grandfather Imam Ali (as), this Imam (as) worshiped Allah (SwT) due to neither desire for paradise nor fear of hellfire; rather, because he found Him the worthiest of being worshiped.

Imam al-Sadiq (as) was highly affected by this shining behaviour that lit the horizons of monotheism. Therefore, he worshiped Allah (SwT) as exactly as his grandfather used to do, observing fasting on most of the days of his lifetime and spending nights with acts of worship.

More details will be demonstrated later on in this book.

Imam al-Sadiq (as) saw his grandfather in the darkness of nights carrying packs full of food or money to spend on the poor and the needy, trying not to make them know who he was. So, the grandson imitated his grandfather and followed his lifestyle in all aspects. He saw his grandfather manumitting slaves and granting them generously to the extent that they would not need anyone else's help. Then, he endued them with his knowledge and science and afterwards they would become master scholars and scientists of the society after that dark period of slavery and ignorance.

Imam al-Sadiq (as) carefully saw his grandfather, the master of the devout, overshadowed by sadness, grievance and distress, shedding tears and sighing loudly for what had happened to his father, family members and companions from the victims of the heart-striking tragedy of Karbala. Hence, the feelings and emotions of Imam al-Sadiq (as) were covered by this inherited distress.

Imam al-Sadiq (as) also observed the high mannerisms of his grandfather, which took him up to a level of perfection no reformist could reach except his forefathers.

Take a look at one of his high mannerisms: On each single day of Ramadhan, Imam Zayn al-Abidin (as) used to slaughter a ewe and distribute its meat amongst the poor after having it cooked. One

day, one of his salves carried a pot with a very hot broth. The slave stumbled over one of the children of the Imam (as) and the contents of the pot poured down on the child, causing him to die instantly.

The ladies' cries surrounded the era while the Imam (as) was offering a prayer. When he was informed, he hurried to the slave who was trembling out of fear. The Imam (as) hugged and kissed him, saying in a merciful manner: "You have had a bad idea about Ali ibn al-Husayn! You have thought that he would punish you and take revenge? Go! You are now free for Allah's (SwT) sake! Take these four thousand dinars as a gift and forgive me for the fear that you were in because of me."

What an angelic spirit he had that excelled the spirits of all the righteous servants of Allah (SwT) whose hearts were tried by Him by means of faith!

Imam al-Sadiq (as) was impressed by this sublime mannerism, which was one of the scents of Allah's (SwT) Spirit; therefore, this mannerism became part of his moral behaviour and characteristics.

Imam al-Sadiq (as) also watched his grandfather, the greatest Imam, attending to the distribution of knowledge and culture among Muslims. He always found a spiritual joy in this issue that no other joy could ever compete with. The surrounding students made use of his knowledge, as they would not leave Mecca unless Ali ibn al-Husayn (as) would have left it before them.

They used to write down his maxims, prayers and jurisprudence. Many scholars and scientists, who were largely non-Arabs, graduated from his school and began their missions of leading the scientific movement of the nation at that time.

Imam al-Sadiq (as) acted upon this brilliant blessing lifestyle and established his great university, which included thousands of stu-

dents who carried the standard of Islamic culture and supplied the Islamic world with all prerequisites of progress and advancement.

Anyway, Imam Zayn al-Abidin (as) educated his grandson, Imam al-Sadiq (as), granted him his own mental constituents and prepared him to lead the nation in its cultural and spiritual path.

His Prayer for His Son

The great teacher, Imam Zayn al-Abidin (as), played an unprecedented, vital role in education and upbringing; he used to say the following blessed prayer, which is considered one of the gifts of Prophethood, scents of Imamate, and a brilliant method of Islamic education. Hereinafter is the supplication:

O Allah (SwT), be kind to me through the survival of my children, and setting them right for me, allowing me to enjoy them! My Allah (SwT), make long their lives for me, increase their terms, bring up the smallest for me, strengthen the weakest for me, rectify for me their bodies, their religious dedication, and their moral traits, make them well in their souls, their limbs, and everything that concerns me of their affair, and pour out for me and upon my hand their provisions! Make them pious, fearing, insightful, hearing, and obedient toward Thee, loving and well-disposed toward Thy friends, and stubbornly resistant and full of hate toward all Thy enemies! Amen

O Allah (SwT), through them strengthen my arm, straighten my burdened back, multiply my number, adorn my presence, keep alive my mention, suffice me when I am away, help me in my needs, and make them loving toward me, affectionate, approaching, upright, obedient, never disobedient, disrespectful, opposed, or offenders!

Help me in their upbringing, their education, and my devotion toward them, give me among them from Thyself male children, make that a good for me, and make them a help for me in that which I ask from Thee! Give me and my progeny refuge from the

accursed Satan, for Thou hast created us, commanded us, and prohibited us, and made us desire the reward of what Thou hast commanded, and fear its punishment!

Thou assigned to us an enemy who schemes against us, gave him an authority over us in a way that Thou didst not give us authority over him, allowed him to dwell in our breasts and let him run in our blood vessels; he is not heedless, though we be heedless, he does not forget, though we forget; he makes us feel secure from Thy punishment and fills us with fear toward other than Thee.

If we are about to commit an indecency, he gives us courage to do so, and if we are about to perform a righteous work, he holds us back from it. He opposes us through passions, and sets up for us doubts. If he promises us, he lies, and if he raises our hopes, he fails to fulfil them. If Thou dost not turn his trickery away from us, he will misguide us, and if Thou dost not protect us from his corruption, he will cause us to slip.

O Allah (SwT), so defeat his authority over us through Thy authority, such that Thou holdest him back from us through the frequency of our supplication to Thee and we leave his trickery and rise up among those preserved by Thee from sin! O Allah (SwT) grant me my every request, accomplish for me my needs, withhold not from me Thy response when Thou hast made Thyself accountable for it to me, veil not my supplication from Thyself, when Thou hast commanded me to make it, and be kind to me through everything that will set me right in this world and the next, in everything that I remember or forget, display or conceal, make public or keep secret!

In all of this, place me through my asking Thee among those who set things right, those who are answered favourably when they request from Thee and from whom is not withheld when they put their trust in Thee, those accustomed to seek refuge in Thee, those who profit through commerce with Thee, those granted sanctuary through Thy might, those given lawful provision in plenty from Thy boundless bounty through Thy munificence and generosity,

those who reach exaltation after abasement through Thee, those granted sanctuary from wrong through Thy justice, those released from affliction through Thy mercy, those delivered from need after poverty through Thy riches, those preserved from sins, slips, and offenses through reverential fear toward Thee, those successful in goodness, right conduct, and propriety through obeying Thee, those walled off from sins through Thy power, the refrainers from every act of disobedience toward Thee, the dwellers in Thy neighbourhood!

O Allah (SwT), give me all of that through Thy bestowal of success and Thy mercy, grant us refuge from the chastisement of the burning, and give to all the Muslims, male and female, and all the faithful, male and female, the like of what I have asked for myself and my children in the immediate of this world and the deferred of the next! Verily Thou art the Near, the Responder the All-hearing, the All-knowing, the Pardoner, the Forgiving, the Clement, the Merciful! And give to us in this world good, and in the next world good and protect us from the chastisement of the Fire.[1]

Have you seen this educational methodology that feeds souls with Allah (SwT) - fearing and faith and keeps them away from Satan's deceptions?

Have you seen this high morality that the Imam (as) tried to plant into the depths of the inner selves of his sons to make them excellent exemplars of Islamic education?

The Imam (as) prayed healthy religion for his sons so that they would not be easy targets of straying trends.

He prayed Allah (SwT) to make his sons steady and balanced in their behaviours so that they would be the delight of his eyes and his assistants in worldly affairs. It is quite natural that any father will be proud of his offspring when they have good moral behaviours and avoid disobedience; otherwise they would turn the lives of their parents into unbearable inferno.

The excellent education of Imam Zayn al-Abidin (as), the grand educator and successor of Prophethood, for his offspring was a comprehensive methodology of Islamic upbringing, which achieves the most important issues to which humankind desire, such as distribution of virtue and perfection amongst people.

Towards Immortality

Taking the Imam's (as) virtue, devoutness and attention to fulfil his obligations towards Allah, no one throughout history can be resembled to Imam Zayn al-Abidin (as), except his fathers, the great Imams (as), who enlightened the world with true guidance, good mannerism and accuracy in religious affairs.

The life of Imam Zayn al-Abidin (as) could be seen as school for teaching virtue and faith and as foundation of refinement and reformation. His manners and lifestyle would always encourage on getting rid of malicious tendencies and being interested in nobilities of character. There was no trait by which souls shine and selves soar to sublimity except that it was found in perfect form in the personality of this great man.

This divinely inspired Imam (as) was the object of respect and veneration of all people, because he was the remaining example of Prophethood and the best example of the righteous, pious, and devout ones. Truly happy was he who could meet the Imam (as) and had the honour of sitting or speaking with him. This was very hard-to-accept by the Umayyad ruling authorities, the most spiteful group towards the Prophetic family.

They were troubled by the high respect of people towards the Imam (as); therefore, they happened to be anxious about his priority and the fact that he deserved governing Muslims more than themselves. One of the most spiteful enemies of the Imam (as) was al-Walid ibn Abd al-Malik, the licentious and wanton, who stated the following in front of the crowd:

"There is no comfort for me as long as Ali ibn al-Husayn (as) is still alive."

This viperous man decided to assassinate the Imam (as) to have the government and authority solely.

Therefore, al-Walid - the descendent of maliciousness and malignancy - was determined to perform the most dangerous crime in Islam. He sent a deadly poison to his representative in Yathrib and commanded him to put that for the Imam (as) secretly.

Poison was one of the most prevalent methods used by the Umayyad rulers to assassinate their rivals. The first to have used this method was Muawiyah ibn Abi-Sufyan who employed poison for the assassination of striking Islamic personalities including Imam al-Hasan (as), the grandson of the Holy Prophet (S). Muawiyah was the owner of the following phrase:

"Allah (SwT) has soldiers from honey."

Hence, Muawiyah, his successors, and his cousins followed the same way to assassinate everyone they feared.

The representative of Yathrib did what he was ordered to do and used poison for the assassination of the Imam Zayn al-Abidin (as). The Imam's (as) body was weak due to long worship and weeping for what had happened to his father in Karbala, which can be described as nothing other than a huge disaster, that even mountains are liquefied.

Towards the Paradisiacal Abode

The poison infected the body of Imam (as) and his condition started changing. When he understood that he was close to the next life, he named his son, Imam al-Baqir (as), as the next Imam and religious referential authority for the Islamic world. He thus gave him many instructions and advises, including the following:

My son! I advise you of what my father had advised me when he was about to pass away. He told me: "Son! Beware of wronging one who cannot find any supporter against you except Allah (SwT)."

The conditions of the Imam (as) became worse and worse; he was suffering from the pains of the poison. He lost consciousness three times. Afterwards, he recited Surah (Chapter of the Holy Quran) al-Waqiah and Surah al-Fath. He then said:

All praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers. (39:74)

Then, his pure and immaculate soul left his body, happy and satisfied; and the Other World was shone by his coming while this world became gloomy owing to his departure.

This great Imam (as) strongly faced the Umayyad's sweeping trends that aimed at destroying Islam and worked painstakingly for enrolling its pennon. But Imam (as), due to his spiritual mannerism that shook all people's hearts for its prophetic holiness, tried to powerfully confront the Umayyad's attempts that planned to extinguish the light of Islam.

The Imam's (as) Funeral

Imam Abu Jafar al-Baqir (as) undertook the mission of washing the pure body of his father to make it ready for the funeral ceremony. All the attendants could see his organs of prostration as tough as camels' organs of sitting, because of his very frequent prostrations for his All-great Creator. They also noticed that the Imam's (as) shoulder was also injured, leaving a sign like those found on a camel's knee (which it uses to sit). They were thus astonished about this; they wanted to know the reason of these marks. Imam al-Baqir (as) answered that these were the result of the packs of food and money, which he used to carry on his shoulders to distribute amongst the poor and needy.

Having completed the process of washing the dead body, Imam al-Baqir (as) wrapped his father's body in a shroud and performed the obligatory prayer for him. The dead body was carried with statements of Takbir (professing Allah's (SwT) being the Greatest) and Tahlil (professing Allah's (SwT) being the one and only god) towards the cemetery of Baqi al-Gharqad.

The funeral ceremony was very magnificent and no such great ceremony was ever seen before. All people, good and bad, attended the ceremony and the crowds were around the holy corpse weeping from their deep hearts, because they felt the loss of a unique spiritual character. They went on recollecting his virtues, outstanding traits and great services to Islam.

In His Last Destination

The holy corpse was brought to al-Baqi Cemetery, and a grave was dug close to the grave of his devout uncle, Imam al-Hasan (as). Then Imam al-Baqir (as) buried his father's body in his last destination. He was full of sadness and sorrow. He buried the charity, devoutness and patience with his father.

After the burial service, people hurried towards Imam al-Baqir (as) expressing their warm sympathy and participation in his grief. Then, the Imam (as) left accompanied by great sadness.

Imam al-Sadiq (as), who was young, watched his father's grief for his grandfather; therefore, he had a part in that grief, because he had lost the most lovable and kind person to him.

After the death of Imam Zayn al-Abidin (as), Imam al-Baqir (as) received the spiritual and religious leadership of the nation. So, he began the distribution of the sciences and laws of the Islamic code of religious laws.

In conclusion, Imam al-Sadiq (as) lived with his grandfather, Imam Zayn al-Abidin (as), the master of the devout, and watched his blessed mode of life, which was a copy of the lifestyles of the

Prophets and Messengers. Certainly, no one in the Arab world as well as the whole world can ever be compared with this Imam's (as) idealities and mental constituents such as knowledge, piety, forbearance and steadfastness against astounding events.

This divinely inspired and great Imam (as) transferred all the aspects of his spirit and mental constituents to Imam al-Sadiq (as), his grandson, so that this Imam (as) would be the extension of him and his grandfathers who changed the course of history and established the message of Allah (SwT) on the earth.

Imam al-Sadiq (as) was heavily affected by the mode of life of his grandfather; he therefore became his match in idealities.

Under the Shadow of His Father

Imam al-Sadiq (as) spent nineteen years with his father, who was one of the shining stars of the Prophet's (S) Household, the figures of this world and the founders of the features of civilization in the Arab and Islamic world.

This great Imam (as) paid special attention to the upbringing of his son, Imam al-Sadiq (as). He endued him with nobilities of character, by which man can sublimely advance, and fed him with his devoutness and sciences so that his son would take the leadership of the nation after him.

Let us now demonstrate some issues of Imam al-Sadiq (as) under the shadow of his father.

At the University of His Father

Since infancy, Imam al-Sadiq (as) attended the lectures of his father, which were conducted at the Prophet's (S) Mosque and his house's hall. These lectures were not just around the Islamic religion; rather, they included cosmological philosophy and life phenomena.

Due to his outstanding genius and intelligence, Imam al-Sadiq (as) excelled all the other students and experienced scientists who were attending the lectures of his father, as was witnessed by Umar ibn Abd al-Aziz in front of al-Walid ibn Abd al-Malik when he once visited Medina. This was to the extent that when some striking scholars had problems in understanding any part of his father's lectures, they used to refer to Imam al-Sadiq (as) so that he can explain.

Love and Praise

Imam Muhammad al-Baqir (as) acted extremely sincerely towards his son who surpassed all others in virtues, piety, and knowledge-ability. The father thus stated an excellent set of sayings, praising the excellence of his son: Here are some of these saying:

1. Aboul-Sabbah al-Kinani has reported: "Abu Jafar (as), once, watched Abu Abdullah (as) walking and said: 'Can you see this one? He is of those about whom Almighty Allah says:

"And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs. (28:5) " '"

In this tradition, Imam al-Baqir (as) emphasized the next Imamate of his son.

2. Tahir has reported: "I was with Abu Jafar when his son, Jafar, came. The Imam (as), referring to his son, said:

'This is the best creature.'"

Indeed, Imam al-Sadiq (as) is the best of all creatures in full meaning. He is the best in knowledge, piety and accuracy in religious affairs. He is also the best creature in the services and kindness that he provided for the nation.

His Advices to Imam al-Sadiq (as)

Imam Muhammad al-Baqir (as) supplied his son, Imam al-Sadiq (as), with a collection of advices, which are the extract of his experiments and the essence of wisdom:

1. He said:

"My son! Allah (SwT) has hidden three things in three things: He had hidden His satisfaction in obedience to Him. So, do not belittle any act of obedience, as it may lead to His satisfaction. He has also hidden His wrath in disobedience. So, do not belittle any act of disobedience to Him, as it may bring about His wrath. He has hidden His holy men amongst His creatures. So, do not belittle any of His creatures, as one may be from those holy men."

This advice is full of urging on obedience to Allah (SwT) and warning against committing any act of disobedience to Him. It has also comprised encouragement to respect all people and to avoid scorning anyone.

2. Imam al-Sadiq (as) has narrated one of his father's advices to Sufyan al-Thawri, saying:

"O Sufyan! My father advised me to do three things and to avoid three others. He therefore said: 'O Son! One who accompanies bad companions will not be safe; one who follows paths of wickedness will be accused (of wickedness); and one who cannot control his tongue will regret.'"

Then he stated the following verses:

Habituate your tongue to say only good things, and you will gain it
Tongue is easily habituated to what we want it to perform
It is accustomed to receive what you give it
Of good or bad; so, consider what you should accustom

This advice is a striking wisdom that is full of all components of decencies and virtues as well as elevating traits.

Imam al-Sadiq's (as) Obedience to His Father

Imam al-Sadiq (as) was the most obedient, respectful and courteous to his father. He used to say:

"Allah (SwT) would alleviate death agonies of those who are dutiful to their parents. The best of acts is obedience to parents."

He believed that to gaze at one's parents for a long time is sort of disobedience to them. He is also reported to have said:

"One characteristic that a noble person should adhere to is to leave his place for his parents."

Imam al-Sadiq (as) was really ideal in obeying and respecting his father who was one of the most brilliant characters in the world in virtue, piety and accuracy in religious affairs.

With His Father in Sham

Imam al-Baqir (as) and his son, Imam al-Sadiq (as), departed Yathrib towards Damascus due to summons of Husham ibn Abd al-Malik. The reason originated from the event that when Imam al-Sadiq (as) was performing the ritual Hajj with his father, Husham ibn Abd al-Malik was performing the Hajj, too. Imam al-Sadiq (as) stated the following in the presence of some people among whom Maslamah ibn Abd al-Malik, Husham's brother, was attendant:

"All praise be to Allah (SwT) who sent Muhammad (S) as a Prophet and honoured us with him. We are the choice of Allah (SwT) over His creatures and the best among His slaves. Therefore, a true happy will be him who follows us, but the unhappy will be him who dissents and contradicts us."

Maslamah became very angry when he heard that speech of the Imam (as). So, he hurried to his brother, Husham, and informed him about the case. Husham kept that confidential and did not have bad words with the Imams (as) in Hijaz until he returned to

Damascus. Then, he ordered his representative to summon the Imam (as) and his father.

When they arrived in Damascus, Husham prevented them from meeting him for three days, as a kind of mockery. In the fourth day, he allowed them to meet him. When they presented themselves before him, he did not pay them due respect. The session was crowded with individuals from the Umayyad dynasty as well as the ruler's viziers and retinue. The ruler's companions had set up a dartboard, which was targeted by the celebrities of Umayyah.

Imam al-Sadiq (as) said that Husham said, "O Muhammad (as)! Participate with the great people of your tribe in this game."

"I am too old to aim! May you exclude me from this game," my father answered.

"I swear by Him Who granted us dignity through His religion and through His Prophet Muhammad (S), I will not exclude you," Husham shouted.

This tyrant had thought that the Imam (as) would fail in shooting and this would be a reason for degrade the Imam's (as) great personality in front of the masses of Sham. He made a sign to one of the Umayyad celebrities to give the bow to the Imam (as). The Imam (as) took the bow and the arrow at the same time. Then, he put an arrow on the bow and hurled towards the target and it reached the center of the dartboard. The second arrow was placed on the back of the first one and divided it into two pieces. The Imam (as) went on hurling nine arrows each of which hit the back of the previous. This does not happen even with the best hurler in the world.

Husham was left in an extremely anxious mode as a result of his event. He could not control himself and shouted: "O Abu Jafar (as), you are the best hurler of all the Arabs and non-Arabs; yet you pretended that you were too old!"

Afterwards, he became regretful for insulting the Imam (as); he thus bowed his head down, while the Imam (as) was on his feet. When this took long, the Imam (as) became angry as his holy face showed this. He used to look at the sky whenever he would be angry. When Husham noticed so, he stood up, hugged and seated him to his right side.

Then he said: "Muhammad (as)! As long as Quraysh has someone like you, it remains the greatest of all the Arabs and non-Arabs. How great your hurling was! Who taught you such hurling? How long did it take you to learn this? Does Jafar (as) have the same competence in hurling?"

"We inherit perfection," Abu Jafar (as) replied.

The tyrant ruler aroused; his colour turned into red and he bowed his head down looking for something to answer to what he had just heard from the Imam (as). After a moment, he raised his head and started saying: "Are we and you not of the same lineage; that is the ancestors of Abd Manaf?"

"We are," the Imam (as) said refuting this claim, "But Allah (SwT) has characterized us by His profound secret and gave His knowledge to us other than anyone else."

Husham asked again, "Allah (SwT) sent Muhammad (S), who is from the Abd Manaf, to all peoples including the white, the black and the redskins. How have you then obtained what others have not; while the Messenger of Allah (S) was sent to the entire humankind? This is confirmed by Allah's (SwT) saying, 'To Allah (SwT) belongs the heritage of the heavens and the earth.' So, from where did you inherit this knowledge while there is no other prophet to come after Muhammad (S) and you are not prophets?"

The Imam (as) retorted with reasonable causes, saying, "Almighty Allah said to his Prophet (S): 'Move not thy tongue concerning the Quran to make haste therewith.' So, he who did not move his tongue to other than us was commanded by Allah (SwT) to give

this knowledge exclusively to us. Therefore, he (i.e. the Prophet (S)) used to hold confidential talks with Ali (as), his brother, other than any one of his companions. A verse of the Quran was revealed confirming this meaning. Hence, Allah (SwT) says, 'The retaining ear might retain it.' After that, the Prophet (S) said, 'I had asked Allah (SwT) to make Ali (as) this retaining ear.'

Therefore, Ali used to say: 'The Messenger of Allah (S) taught me one thousand horizons of knowledge; each horizon opens before me one thousand doors to knowledge.'

This means that the Holy Prophet (S) gave Ali (as) exclusively areas of the hidden secret of Allah (SwT) that none else of his people was given. This knowledge reached us and we, exclusively, inherited it through generations."

Husham was awfully annoyed; he angrily said: "Did Ali (as) know the Unseen Knowledge? How come he said so while Allah (SwT) does not allow anyone to be aware of His unseen secrets?"

The Imam (as) responded with the shining truth of the life of Imam Ali (as), the leader of wisdom on the earth, "Allah (SwT) sent to his Prophet (S) a Book containing what happened and what will happen until the coming of the Resurrection Day. Allah (SwT) said:

'We have sent down to thee the Book explaining all things' (16:89)

He also stated:

'And of all things have We taken account in a clear Book of evidence.' (36:12)

His Majesty also said:

'Nothing have we omitted from the Book.' (27:75)

He also mentioned:

'Nor is there aught of the unseen, in heaven or earth, but is (recorded) in a clear record.'(27:75)

Allah (SwT) inspired his Prophet (S) not to hide any of his secrets from Ali (as). Afterwards, the Prophet (S) ordered Ali (as) to write down the Holy Quran after his passing away and to accept the washing and embalmment of his body without his tribe. He has also stated the following to his companions: 'It is a sin for my tribe and companions to look at my genital organs except my brother and son-in-law, Ali (as). He is from me and I am from him. What I have is his and what he has is mine. He will settle my debts and fulfil my promises.'

Then he said to his companions: 'Ali ibn Abi-Talib (as) will fight for the sake of true interpretation of the Quran as I fought for the sake of its revelation.' No one had a perfect and all-comprehensive interpretation of the Quran that Ali (as) had. The Holy Prophet (S) also stated: 'The most versed of you all in judgment is Ali (as).' Umar ibn Khattab said, 'Had it not been for Ali (as), Umar would have certainly exposed perdition.' Umar witnesses this and others are denying'"

Husham bowed his head after listening to these undeniable reasons that allowed no more debate. Then he said: "You may now say your need?"

The Imam (as) did not ask for anything, but he said: "I left my wife and family anxious about my departure."

This tradition shows the status of his grandfather, Imam Ali (as), in the view of the Holy Prophet (S). Imam Ali (as) was the inheritor of the Prophet's (S) sciences, the fulfiller of his promises, and the one who undertook the mission of preparing for his funeral ceremony. However, this appreciation was hard-to-accept for Husham, the most malicious enemy of the Imam (as), and for those who did not want any respect and sedateness for him.

Closing the Shops in the Face of the Imam (as)

Husham the tyrant ordered Imam Abu Jafar (as) and his son, Imam al-Sadiq (as), to leave Damascus, fearing that people would be attracted by them. He also ordered shops and markets of the city, which were located on their way, to be closed and not to sell anything to them. He wanted to have the Imam (as) died. The caravan moved on the desert as it was tired by thirst and hunger. When the Imam (as) approached some cities, the citizens hurried to close their shops. At the time, the Imam (as) climbed up a mountain and said loudly:

"O cruel citizens of the city! I am what is left from Allah (SwT) on the earth, Allah (SwT) says:

'That which is left you by Allah is best for you, if ye (but) believed! But I am not set over you to keep watch!' (11:86) "

As soon as the Imam (as) finished his speech, one of the graybeards of the city shouted loudly: "O Tribe! This is truly the invitation of Prophet Shuayb (as). I swear by Allah (SwT), if you do not open up your shops for this man, you will be punished from the sky and the earth. Just trust and obey me in this matter and then deny me in anything else, for I am advising you sincerely."

The tribesmen were scared and accepted the request of the old man and hurried to open their shops. Then, the Imam (as) bought whatever he wanted to buy. This way the trick of the tyrant ruler and what he maliciously planned was spoiled. When Husham was informed about the unsuccessfulness of the plot, he became very furious; he went on planning other plots for the Imam (as). He finally poisoned him, as we will mention later on.

Towards Immortality

The news of the Imam's (as) passing away was rapidly distributed in the Islamic society and people talked about his distinguished knowledgeability and highness of his moral standards as well as his being the worthier of leading Muslims and the Muslim nation than the Umayyad ruling tyrants who violated all that which Allah

(SwT) has prohibited. Of course, this was very hard for the Umayyads in general and for Husham ibn al-Hakam who was the most spiteful towards the Imam (as).

This man was extremely enraged for what he frequently heard about the virtues of the Imam (as), the spread of his merits, the veneration and respect of all Muslims for him, and their preferring him to anyone else, because the Imam (as) was the most eminent figure in the exalted family of the Holy Prophet (S).

For these reasons, the tyrant planned to poison the Imam (as); he therefore sent poison to his representative in Yathrib, who gave it to the Imam (as). The poison infected the holy body of the Imam (as) heavily and he was rapidly getting closer to death.

Nominating Imam al-Sadiq (as) for the Next Imamate

Imam al-Baqir (as) nominated his son, the object of pride of this world and the pioneer of intellect and knowledge in Islam, for the next Imamate. So, he dictated that his son, Imam Abu Abdullah al-Sadiq (as), would be the next Imam and referential authority of the Muslim nation after his death. He asked the Shiah to obey him and adhere to his commands.

Traditions on this nomination have been uninterruptedly reported by numerous reporters, such as the following:

1. Husham ibn Salim has reported the following from the master jurisprudent, Jabir ibn Yazid al-Jafi:

"When Abu Jafar (as) was asked about the next one to undertake Imamate, he touched Abu Abdullah (as) by his hand and said: 'I swear by Allah (SwT), this is the next one from Muhammad's (S) Household to undertake Imamate.'"

2. Aban ibn Uthman narrated that Aboul-Sabbah al-Kinani has reported: "Abu Jafar (as), once, watched Abu Abdullah (as) walking

and said:

'Can you see this one? He is of those about whom Almighty Allah says:

"And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs." (28:5) '"

3. Ali ibn al-Hakam mentioned the following:

Tahir has reported: "I was with Abu Jafar (as) when his son, Jafar (as), came. The Imam (as), referring to his son, said, 'This is the best creature'".

There are many such traditions that indicated the Imamate of Imam al-Sadiq (as) and asked the nation to accept his spiritual leadership and guidance.

His Advice to Imam al-Sadiq (as)

Imam Abu Jafar (as) gave a collection of advices to his son, Imam al-Sadiq (as). Among these are the following:

1. "O Jafar (as)! I advise you to do your best regarding my companions."

Imam al-Sadiq (as) replied, "May I be accepted as your ransom! I, by Allah (SwT), will never let any one of them need anyone financially even if they are in a strange country."

The Imam (as) paid much attention to the scholars and jurisprudents among his companions; he therefore ordered his son to cover all their needs and to manage their financial affairs so that they would not be distracted from obtaining knowledge, recording his traditions, and spreading his knowledge and mannerisms among people.

2. Imam al-Baqir (as) asked his son to coffin him with the shirt that he used to put on when he performed the prayers so that this shirt would honestly witness for his having worshipped Allah (SwT) markedly.

3. Imam al-Baqir (as) endowed part of his property to mourners who would mourn him for ten years at Mina.

The reason for this endowment might go back to the fact that as long as Mina is the place of the greatest gathering of Muslims, mourning the Imam (as) at that place would stimulate Muslims to ask for the reason for such mournful ceremonies. Therefore, they would be answered that the mourned Imam (as) had suffered various sorts of persecutions at the hands of the Umayyad rulers and thus, these ruling authorities would not be able to keep this matter hidden.

The Last Will

Imam al-Sadiq (as) narrated his father's will as follows:

"When my father was about to die, he asked me to call some witnesses! I brought four witnesses from the tribe of Quraysh among them was Nafi, the manumitted slave of Abdullah ibn Umar. In their presence, he asked me to write down the following: This was what (Prophet) Jacob (as) left as legacy to his sons: 'O my sons! Allah (SwT) hath chosen the Faith for you; then die not except in the Faith of Islam.'"

Muhammad ibn Ali's (as) will to Jafar ibn Muhammad (as) is this: He orders him to shroud him in his cloak in which he used to perform the Friday prayer, to put his turban on him, to make his grave a square, to raise it the height of four fingers above the ground, and to take his shabby clothes away from him at his burial.

Then he said to the witnesses: "Depart, may Allah (SwT) have mercy on you." "Father," Imam al-Sadiq (as) said to him (after

they had gone), “What was in this that there had to be witnesses for it?”

“My son,” he answered, “I was unwilling for you to be overcome and for it to be said that no testimony had been made for him. I wanted you to have proof.”

Towards Paradise

Death approached the Imam (as) swiftly; the poison acted on all parts of his holy body and the severe pain was hurting his body, which had become weaker because of very much praying and distribution of sciences. When he felt the imminence of death, he began reciting the Holy Quran, praying Allah’s (SwT) forgiveness and asking him for more forgiveness and pleasure. While he was engaged is so, inescapable death came upon him and his great soul moved towards its Creator - that pure soul that enlightened the intellectual and scientific life of Islam; the soul that had no parallel in that age.

By Imam al-Baqir’s (as) death, the most magnificent page of Islamic history was enrolled - a page that supplied the Muslim community with all components of awareness and progress.

Funeral of the Imam (as)

Imam al-Sadiq (as) accomplished the necessary customs of funeral; he washed the holy corpse of the Imam (as) and put it in shrouds while he was weeping for losing his father whose patience, scientific life and devoutness in religion were unique at that time.

In the Last Abode

Imam al-Baqir’s (as) great corpse was carried from al-Humaymah[2], where he passed away. This ceremony was attended by the masses that were repeating the statements of Takbir and Tahlil and mentioning the Imam’s (as) virtues, acts of kindness and the

invaluable services that he had made to this nation. His corpse reached a place called Baqi al-Gharqad where a grave was made ready neighbouring the graves of his great father, Imam Zayn al-Abidin (as) and his father's uncle, Imam al-Hasan (as), the chief of the youth of Paradise.

Imam al-Sadiq (as) put his father's corpse in his last location and as he covered the body with dust, he in fact covered the whole knowledge, virtue, favour, and piety.

The passing away of this great Imam (as) was one of most disastrous losses for Imam al-Sadiq (as) who lost a father who was one of Allah's (SwT) signs in his creativity and intelligence and who did his best in spreading knowledge and crystallizing the cultural awareness amongst Muslims.

Muslims' Condolence to Imam al-Sadiq (as)

The people who attended the funeral ceremony hurried to express their sympathy to Imam al-Sadiq (as) for the heavy disaster and tried to have a share in the sad and unfortunate loss of that great Imam (as) who had filled the world with his knowledge and wisdom.

One of those attending the funeral was Salim ibn Abi-Hafsah who came with a number of his companions. He asked them to allow him to express their sympathies to the Imam (as) on their behalf. When he approached the Imam (as), he said:

To Allah we belong, and to Him is our return. He has left us who would not be asked to mention the series of reporters between him and the Messenger of Allah when he reported anything from the Messenger of Allah directly. By Allah, none like him will be ever seen.

Imam al-Sadiq (as) thanked him for his sympathy. He paused for a while, turned his face towards his companions and then said:

"Almighty Allah says: Some of My servants may give as alms half a date and I rear it for him as same as you rear a little pony of yours."

Preoccupied by astonishment, Salim left the Imam (as) and said to his companions, "I have never seen more astonishing thing than this! It was hard for us to accept Abu Jafar's reporting directly from the Messenger of Allah; and now I see Abu Abdullah (his son) reporting directly from Allah!"

However, Salim did not realize that the tradition of Imam al-Sadiq (as) was derived from the tradition of his fathers who had received their knowledge from their grandfather, the Holy Prophet (S).

Anyway, Imam al-Sadiq (as) took the responsibility of leading the nation after his father and became the supreme referential authority for Muslims. Jurisprudents and narrators gathered around him to grasp various kinds of knowledge and sciences. He in his turn had a positive and active role in distributing the sciences, crystallizing the Arabic and Islamic thoughts with different aspects of science.

- 1. Quoted from the English version of al-Sahifah al-Sajjadiyyah; translated by William C. Chittick; published by Ansariyan Publications.
- 2. Al-Homaymah is a village outside Medina, which belonged to Ali ibn al-Abbas and his sons during the Umayyad dynasty. Imam (as) passed away there.

Psychological Elements

The psychological aspect of Imam al-Sadiq's (as) personality represents whatever human beings might be honoured with and all nobilities of character and honourable tendencies by which man may soar.

In the personality of Imam al-Sadiq (as), all sublime elements that made him an excellent comprehensive exemplar for humankind and an ever-existent Muslim example amass. The beam of this example covered the entire earth. We will touch some of his personal characters that have enlightened the entire darkness of horizons and the entire ignorance of all ages. These characters have also been the subjective continuation of his grandfather, the Holy Prophet (S), who civilized nations, honoured humankind and demonstrated knowledge.

Imamate

Imamate is one of the most prominent values in the personality of Imam Abu Abdullah al-Sadiq (as), because he would not be endued with Imamate unless he would join all characters of perfection.

Imamate is a gift granted by Allah (SwT) to the best of His servants. Just like Prophethood, Imamate is not subjected to the choice or election of people; rather, it is deserved by none except one whom Allah (SwT) chooses to lead the nation spiritually for a certain period and one whom He grants such unique spiritual and energies that none else owns. Since Imamate is one of the most prominent characteristics of the Imam (as), he paid lots of attention to it and granted it high importance. There are several evidences among the collection of traditions regarding the case. Among those are the following.

Necessity of Imamate

Imamate is one of the main methodologies in the policy of Islam. It aims at distributing justice, security and comfort among the people. Imam al-Sadiq (as) has announced the following about the necessity of the existence of a just Imam amongst the people:

"Allah (SwT), praise and glory be to Him, is too exalted and great to leave the earth without a just Imam (i.e. leader)."

A just Imam is the heart of the society and the principle of its progress since he establishes perfect justice and pure right among people and fulfils all their requirements and wishes.

Imams (as); Allah's (SwT) Representatives

The Immaculate Imams (as) are the representatives of Allah (SwT) on the earth and His arguments against His servants. This fact has been confirmed in many traditions that are reported from the Imams (as). Imam al-Sadiq (as) once said:

"The Successors are the doors from which Allah, praise and glory be to Him, can be reached. Without these Successors, Almighty Allah (SwT) would not have been known. Through them, the Almighty established arguments against His servants."

The Imams (as) are the delegates of the Holy Prophet (S), the custodians of his knowledge and the doors to his wisdom. It is they who carried the lantern of monotheism and always confronted the anti-Islam currents. Without their sacrifices, none would have ever served or professed Allah (SwT) as the One and Only Lord.

Imamate; the Prophetic Tree

The Infallible Imams (as) are the tree of Prophethood and the essence of Messengership. Listen to what Imam al-Sadiq (as), the successor of Prophethood, says:

"We are the tree of Prophethood, the house of mercy, the keys to wisdom, the core of science, the object of the Message, the frequently visited by angels and the hoarders of Allah's (SwT) secrets. We are also the deposit of Allah (SwT) with His servants. We are the greatest sanctuary of Allah (SwT). We are the inviolability of Allah (SwT). We are the pledge to Allah (SwT). Hence, whoever

fulfils his pledge to us has in reality fulfilled his pledge to Allah (SwT) and whoever breaks his pledge to us has in reality broken his pledge to Allah (SwT)."

Imams (as); the Commissioners of Allah (SwT)

The Imams (as) of the Ahl al-Bayt (i.e. the family of the Holy Prophet (S)) are the commissioners of Allah's (SwT) commands and the hoarders of His knowledge. Imam al-Sadiq (as) has indicated to this point by saying:

"We are the commissioners of Allah's (SwT) commands and the hoarders of His knowledge."

Obedience to and Recognition of the Imams (as)

Imam al-Sadiq (as) emphasized the necessity of obeying and recognizing the Imams (as), considering these two to be among the essential elements of faith. Consider the following brilliant tradition from Imam al-Sadiq (as):

"Verily, you will not be righteous before you recognize, you will not recognize before you believe, and you will not believe before you submit. These are the four pillars none of which is admitted without the others. Those who adhere to three and deny one (of these four pillars) have completely strayed off and have wandered in a remote error.

Allah, the Blessed and Exalted, admits nothing but a righteous deed. He does not admit but meeting of the qualifications and fulfilment of the pledges. Hence, whoever meets the qualifications that Allah, the Almighty and Majestic, sets and applies himself to the terms of the pledges that He decides and fulfils his promise to Him, then verily Allah, the Blessed and Exalted, has already guided His servants to the path of true guidance, installed the lantern that they should follow when taking this path, and taught them how to take that path. He thus said, 'And most surely I am

most Forgiving to him who repents and believes and does good, then continues to follow the right direction.' He also said, 'Allah doth accept of the sacrifice of those who are righteous.'

One who fears Allah (SwT) in what He commanded one to do will meet Allah (SwT) as believer in what Muhammad, peace be upon him and his Household, has come with. Too far has it been! Too far has it been! Many a people have missed that and died before they could find the true guidance while they misthought that they had believed while they have actually set other gods with Allah (SwT) wherefrom they did not realize.

Most surely, one who has entered the houses from their doors has followed the true guidance; but one who has followed other ways has taken the path of destruction.

Allah (SwT) has established a connection between the obedience to the men of His authority to the obedience to His Prophet (S) and between the obedience to His Prophet (S) to the obedience to Him. Hence, he who repudiates obedience to the men of Allah's authority has obeyed neither Allah nor His Prophet. This is the submission to what has been sent down from Allah, the Almighty and Majestic.

Take your adornments with yourself when you are directing towards mosques and enter the Houses that Allah (SwT) allowed to be elevated and where He permitted His Name to be called. He has informed you that these (who do so) are men who are never distracted by business or trading from praising Allah (SwT), establishing regular prayers and giving alms. They fear the day on which hearts and eyes are anxious.

Allah (SwT) has devoted His Messengers (as) to performing His commands. He then devoted them to Himself after they had believed in His warnings. He thus said: 'There never was a people without a warner having lived among them (in the past).'

Straying off is he who is ignorant, and following the true guidance is he who has observed and understood. Allah, the Almighty and Majestic, says, 'Truly it is not their eyes that are blind, but their hearts which are in their breasts.' How can one be guided without ever trying to see? How can one see without ever trying to think?

Follow the Messenger of Allah (S) and his Household, submit to what was come from Allah (SwT), follow the traces of guidance, for they are the signs of honesty and piety, and be it known to you that he is truly nonbeliever that who denies Jesus the son of Mary as Prophet and confesses to the Prophethood of all the other Messengers. Pursue the path (of true guidance) by following the lantern. Figure out the traces from behind the screens so that you will have all the affairs of your religion perfected and you will believe in Allah (SwT) as your Lord."

This holy tradition bears a creative method that necessitates recognition of the Ahl al-Bayt (as) who are the source of awareness and intellectuality in the Islamic world. The Imam (as) has established a connection between obedience to them and obedience to Allah (SwT). Thus, he who obeys them has in fact obeyed Allah (SwT), because they are the commissioners of carrying out His commands and the guides to the obedience to Him and the winning of His pleasure.

Supremacy of their Positions

Imam al-Sadiq (as) gave a speech before a crowd of Muslims, expressing the supremacy, position, and great regard of the Ahl al-Bayt (as). Amongst those expressions are the following:

"Indeed, Allah the Almighty and Majestic has made clear His religion through the Imams of true guidance from the family of our Prophet (S), demonstrated the path to His course through them, and opened the esoteric fountains of His knowledge through them.

Anyone, belonging to the nation of Muhammad (S), who recognizes his duty towards his Imam will definitely taste the sweetness

of his faith and will have acquaintance with the virtue of the pleasure of belonging to Islam, because Allah the Blessed and Exalted has appointed the Imam as signpost for His creatures, specified him as argument against the elements of His creation and world. Allah (SwT) has dressed the Imam with the crown of dignity and overcast him with the light of the Omnipotent Lord.

The Imam is connected to the Heavens through a connection due to which the materials of the heavens are never interrupted. All that which is with Allah (SwT) cannot be obtained except by a means of the Imam. Moreover, Allah (SwT) does not accept His servants' deeds except by means of their recognition of the Imam. The Imam is thus familiar with whatever is relegated to him, such as murky confusing issues, mystifying traditions, and baffling seductive matters.

Allah, the Blessed and Exalted, has always chosen them (i.e. the Imams), to lead His creatures, from the descendents of al-Husayn (as) and from the offspring of each Imam, by selecting and deciding on them, and accepting them for (leading) His creatures and approving of them.

Whenever an Imam passed away, Allah (SwT) elected another Imam from the offspring of the previous one to lead His creatures and to be a principal and evident signpost, an illuminating guide, a custodian leader, and a knowledgeable argument. The Imams (as) are thus appointed by Allah (SwT) to guide to the truth and to apply justice.

They are the proofs, demonstrators, and custodians appointed by Allah (SwT). The servants are led to the true religion through their (i.e. the Imams' (as)) guidance, the countries are lit up by their light, and the lands are grown up through their blessings. Allah (SwT) has made them life for the beings, lanterns in murkiness, keys to wordings, and pillars of Islam.

Thus have the decrees of Allah (SwT) been incumbently decided for them. The Imam is thus the purely selected, the well pleased,

the guide, the entrusted with the divine secret, the undertaker of the mission, and the expected (for establishing the religion). Allah (SwT) has chosen him for this, brought him up before His Eye in the First World when He created him and in the first creation when He created him as shadow before the creation of any other being to the right of the Divine Throne, endowing him with wisdom in the Unseen Knowledge with Him.

Allah (SwT) has thus chosen him out of His knowledge and selected him for his purity as the best representative of Adam (as), the most preferred among Noah's (as) offspring, the most elected from Abraham's (as) family, the best of Ishmael's (as) progeny, and the most select of Muhammad's descendents, peace be upon him and his Household.

The Imam has always been supervised by the Eye of Allah (SwT), Who has always guarded him and put him under the watch of His covering. The tricks of Iblis (i.e. Satan) and his troops are warded off from him, the gloom of evils and the puffing of all wicked beings are kept away from him, and the perpetrations of malevolence are fended off from him.

He has also been far away from defects, screened against faults, protected against slips, safeguarded against all sorts of indecencies, well known for forbearance and dutifulness in his early age, and ascribed to chastity, knowledge, and virtue in his late age.

The mission of his father is referred to him although he keeps silence during the Imamate of his father. Then, when the period of Imamate of his father terminates as Allah (SwT) has decided for him and the will of Allah (SwT) has been decided for him (i.e. the next Imam), the command of Allah (SwT) will be his, the religion will be his responsibility, he is appointed as the argument against the servants and the custodian of the lands, he is supported by the Spirit of Allah (SwT), endued with the knowledge of Allah (SwT), informed of the virtue of explication, entrusted with the secret of Allah (SwT), commissioned to carry out the great liability, informed of the virtue of the explication of His knowledge, ap-

pointed as the signpost for His creatures, and made the argument against the inhabitants of His world, the lantern for the people of His religion, and the custodian on His servants.

Hence, Allah (SwT) has accepted him as their leader, entrusting him with His secret, commissioning him to retain His knowledge, handing him over His wisdom, asking him to safeguard His religion, deciding on him to carry out the great responsibility of (managing) His affairs, and restoring to life the courses of His path, obligations, and provisions through him.

He will then maintain justice when people of ignorance will be too perplexed to find the truth due to the spurious argument arisen by the people of baseless arguments by demonstrating the glowing illumination and healing remedy that is shown by means of the manifest right and evident explication that establishes exits from every item of confusion towards the course that was adopted by his past veracious fathers, peace be upon them all.

So, no one can ever neglect the right of his knowledgeable person except the miserable, no one will struggle against him except the deluded, no one will fend off except one who challenges Allah, the Majestic and Exalted."

This lecture contains very important topics. What follows are some of them:

First: Allah, the Exalted, has enlightened the features and laws of the religion through the Imams of true guidance who explained these features and laws for all people and made them aware of whatever may take them nearer to Allah (SwT).

Second: Allah, the Exalted, appointed Imam Ali (as) as the leading personality for the nation and the referential authority for people after the great Prophet (S). It is thus Almighty Allah (SwT) Who crowned Imam Ali (as) with Imamate and endued him with all items of virtue. Similarly, He appointed the Imams of true guid-

ance to lead this nation after him in order to guide them towards achieving their goals and expectations.

Third: The Imam, in the previous discourse, has highlighted the lofty attributes by which the Holy Imams (as) are characterized, such as knowledge, forbearance, inerrancy, as well as many other high moral standards and nobilities of character.

The Knowledge of Imams (as)

Most certainly, Allah the Exalted has granted the Holy Imams of the Ahl al-Bayt (as) knowledge, wisdom and clear judgment due to which, as is unanimously agreed upon by historians and narrators, they had huge scientific capabilities although they did not join any school or teaching institute of that time.

Supporting this fact, historians have narrated that al-Mamoun, the Abbasidd ruler, summoned all scholars of that time to Khurasan, a city northern Iran, to examine Imam Ar-Ridha (as), in the hope that he would fall short to answer any of their questions and, as a result, the ruler would find a presence to disprove the Shiah's claiming their Imams (as) being the most knowledgeable in all fields of knowledge, and the most skilful in the laws of the Islamic code of law.

Scholars gathered in Khurasan after they had prepared the most complicated and ambiguous problems in the various fields of knowledge, such as medicine, philosophy, physics, chemistry and so forth. They asked the Imam (as) twenty four thousand questions in different sessions. He expertly answered all their questions causing them to be astonished by his huge scientific wealth. They therefore had to confess of his Imamate. Al-Mamoun then had to prevent the Imam (as) from meeting with scholars so that people would not be charmed by him.

Al-Mamoun did the same thing with Imam al-Jawad (as), who was a young adolescent when he took over the Imamate after his fa-

ther's death. Scholars of Baghdad asked him about the most complicated questions and he proficiently answered them, covering the askers with astonishment and making most of them believe in his Imamate[1]. There are so many proofs in this regard.

Imam Ali (as) once expressed the following:

"If I were given the position of judgment, I would issue religious decrees for the followers of Torah, Gospel, and the Quran according to their own books."

He has also said, "Ask me before you lose me."

He has also stated, "Ask me about the routs of the heavens, because I know them more than I know the routs of the earth."

This is why people were so perplexed about his character that a group of them exaggerated about him to the degree that they ascribed Godhead to him.

Talking about the vastness of the Ahl al-Bayt's (as) knowledge, Imam al-Sadiq (as), once, said to Abu Basir,

"O! Abu Muhammad! Almighty Allah did not grant anything to the Prophets (as) before He had decided it for Prophet Muhammad (S). He thus granted Prophet Muhammad (S) everything He had given the Prophets (as), and we are the inheritors of Muhammad (S), and we have with us the tablets of Abraham (as) and Moses (as)."

Abu Basir asked, "Do you mean these tablets?" "Yes, I do", answered the Imam.[2]

Bakr ibn Bakr al-Sayrafi has reported that he heard Abu Abdullah (al-Sadiq (as)) saying,

"We have things that make us dispense with Opinionism (*ray*), analogy (*qiyas*), and all people, while all people do need us. This is a book, dictated by the Prophet (S) and handwritten by Imam Ali

(as), which comprises every legal and illegal item. Due to this book too, we know whether you will accept or deny the advice that we offer to you when you ask us anything.[3]

Imam al-Sadiq (as) has developed the knowledge with his creative thoughts and precise sights filling the earth with his sciences. He once said:

"Ask me before losing me. No one will speak to you as I do."

No other one said this statement except his grandfather, Imam Ali (as). Informing about his knowledge, he said,

"I swear by Allah (SwT) that I know the Book of Allah (SwT) from the beginning to the end as it is part of my existence. It contains the knowledge of the heavens and the news of earth. It includes what happened formerly and what will happen in the future. Allah the Almighty and Majestic, said, 'The manifestation of everything can be found inside it (i.e. the Holy Quran).'"

Another thing that demonstrated his high knowledge was the four thousands students who distributed sciences and cultures in all Islamic countries and spread the features of religion and the religious instructions.

Infallibility

One of the Imam's (as) most striking characteristics is his purity and his being away from sins, deterioration and deviation. Infallibility is a grant from Allah (SwT) to His best creatures and to those who are getting closer to Him. It belongs to the great prophets (as) and messengers (as). Imams (as) in turn were also granted this rank as they are among Allah's (SwT) best creatures both in obedience to Him and in belief in Him.

In addition, they are far from sinning and arrogance. Infallibility is one of the main creeds in which the Shiah believe. Imams (as) must

be infallible from any kind of intentional sin. The Shiah present a collection of reasons demonstrating the necessity of infallibility of the Imams (as). We have presented the details of this subject in our book entitled '*The Life of Imam al- Baqir*.'

Generosity and Magnanimity

Imam al-Sadiq (as) was the most generous person at his time. He always tried to donate to the poor and the deprived. Narrators have reported many examples of his generosity, such as the following:

(1) Ashja al-Salami dropped in on to see the Imam (as), but he found him ill. As he asked about the cause, the Imam (as) answered, "Leave the cause. Tell me what for you came." He answered, "I ask Allah (SwT) to give you the complete health from your illness and sleep. Wish the illness to free you, as you are freed from lowly requesting." Imam al-Sadiq (as) understood what he needed; he therefore asked his servant whether he had something to give. The servant answered, "I have four hundred." The Imam (as) ordered him to give it to the man."

(2) Mufaddhal ibn Rummanah, one of the trustworthy companions, visited Imam al-Sadiq (as) and complained about his bad conditions, asking the Imam (as) to pray for him. The Imam (as) asked his servant to bring that package which Abu Jafar brought. When that package was brought, the Imam (as) said, "This package contains four hundred dinars. This might assist you." Al- Mufaddhal said, "I swear by Allah (SwT) that I did not come for this, I just wanted to ask for your prayer." The Imam (as) replied, "I will not forget to pray for you."

(3) Once a poor man asked Imam al-Sadiq (as) for help, and the Imam (as) granted him four hundred dinars. He took them and thankfully left. The Imam (as) asked his servant to bring him back! His servant said, "He asked and he was given. So what should be there after the donation?" The Imam (as) replied: "The Holy

Prophet (S) once said, 'The best donation is that which enriches.' But I did not make him rich. Now! Take this jewel and give it to him. I have paid ten thousands dinars for this. If he needs, he may sell it with this price."

(4) Imam al-Sadiq (as) had a ranch near al-Madinah called Rain Ziyad. It contained a lot of dates. When the dates were ripe, he commanded his agents to open public ways in the walls of the ranch through which people could get inside the garden and get benefits from the dates. He used to order his agents to give an amount of dates to the neighbours of the ranch who could not come either because of old age or illness. What remained would be carried to the city to be distributed among the people and most generally amongst the poor and the needy. The price of the dates that was the result of the ranch reached to four thousands dinars. He used to donate three thousands and keep one thousand for himself.

(5) Imam al-Sadiq (as) used to give whatever he had in charity until no food or cloth would remain for him and his family. One day, a man passed by the Imam (as) who was eating something. The man did not greet the Imam (as), but the Imam (as) invited him to have a share in their meal. Some of his companions were not pleased with this invitation; they therefore said, "Usually, one should greet and then being invited, but this man did not greet you intentionally." The Imam (as) smilingly faced him and said: "This is a kind of method that has some miserliness."

Donations in Secret

Secret donation is one of the most outstanding tasks one may do. It is favoured by Almighty Allah because it stands for a pure task that no worldly aim can be mixed with. In view of that, the Holy Imams (as) used to encourage people to practice it and to take it as life style. Imam al-Sadiq (as), as well as the other Holy Imams (as), used to help the poor in dark nights carrying packages on his shoulder containing bread, meat and money.

Nobody could understand until the Imam (as) would pass away. Only then could they understand that it was Imam al-Sadiq (as) who used to carry food and other things to them, because by his death, this custom was interrupted.

Ismail ibn Jabir said: "Abu Abdullah (as) gave me fifty dinars in a pack and told me to pass it to a Hashemite person without letting him know about the source of this donation. I gave that person that pack and he asked about the source of the pack. I informed him that it was from someone who did not want you to know him. He replied, 'This person has been sending me such money, helping me go on my life, while I have never received anything from Ja-far!'"

Hospitality

Another example on the Imam's (as) generosity was his interest in guests whom he used to honour and receive hospitably. It is narrated that Imam al-Sadiq (as) used to welcome and serve his guests personally. He used to serve them with the best and most delicious food, saying, "One who loves us more will eat more here." Every day, he used to order his servants to cook ten bags of food, each back feeding ten persons.

Modesty

Imam al-Sadiq (as) was also characterized by unselfishness and inclination to modesty although he was the master of Muslims and the leader of millions. As a sign of modesty, he used to sit on mats as he refused to sit on luxurious rugs. He always rejected the arrogant. One time, he asked someone about the chief of his tribe. The man answered, "I am." The Imam (as) denied this reply and said, "If you were actually the head and the master, you would not say it in this way."

He hated arrogance and looking down at people, considering these two traits as the worst traits that lead men to ill reputation and bad end result.

This is a story demonstrating the Imam's (as) modesty and self-denial: An ordinary man used to accompany the Imam (as) for a while. After some time, the Imam (as) missed the man and asked about him. Another man answered scornfully, "He is Nabataean!" The Imam (as) replied, "The origin of each individual is his intellect; his fame is his religion; his generosity is his faith; and all people are of the same origin."

Nobility of Character

Imam al-Sadiq (as) was famed for his high moral standards. He could capture hearts with his behaviour, which was the continuation of his grandfather's morality, who exalted the rest of the Prophets (as) with the nobility of his character. One of his high morality and nobility was his kindness to those who behaved badly with him.

Narrators mentioned that a man, in the Hajj ceremony, thought that his bag was lost. He went out to look for it and saw Imam al-Sadiq (as) praying in the Prophetic Mosque. He went there and said the following without ever knowing the Imam (as), "Did you take my bag?" "What was in it?" Imam (as) replied kindly and friendly. "One thousand dinars" the man said. Then Imam (as) gave him a thousand dinars and the man returned to his place where he suddenly found his bag. He returned to the Imam (as) carrying the bag and asking forgiveness. The Imam (as) did not accept to take the bag and said, "What goes out of my hand will not return to it." The man was left in surprise and afterwards he was told that the man was Jafar al-Sadiq (as). He went back saying with astonishment, "It is not surprising for this man to do such things."

Imam al-Sadiq (as) is reported to have said,

"We are from a family whose morality calls us to forgive those who behave badly with us."

Honouring the attendants of his lectures, he once said,

"By Allah (SwT), I have not seen a gathering more noble and honourable than yours."

Patience

One of the striking characteristics of the Imam (as) was his high patience in hard times. As an instance of his patience we can mention the time when his son Ismail, who was an outstanding figure in politeness, knowledge and kindness, was dead. At that period, he invited some of his friends and provided the best meal.

Afterwards, some of his companions posed the following question: "Our master! Why cannot we see the sign of sadness in your face because of your son?" He answered: "I am nothing other than what you are looking at."

There is a statement made by the most honest, who is his grandfather, the Prophet (S), saying: "My companions! I will die as well as you will."

His Willingness to Praying

Willingness to pray to Almighty Allah is one of Imam al-Sadiq's (as) most prominent characteristics. He was one of the most obedient slaves to Almighty Allah at his time. He was the most sincere in worshiping Allah (SwT) to the most extent. What follows is a brief of his prayers and adorations.

His Prayers

Prayer is one of the most important obligations in Islam, and Imam al-Sadiq (as) praised this kind of worship in many of his speeches, as follows:

"Nothing, other than knowledge, makes a servant closer to Allah (SwT) than praying.

Prayer is the most important thing in Almighty Allah's view on the Resurrection Day. What is better for a servant than having a good ablution?

Prayer saves all the devout.

The dearest practice to Allah, the Almighty and Majestic, is prayer. It is the last advice of the Prophet (S). So, whenever one wants to do the best, one may perform (the ritual) ablution and then change the place to somewhere quiet where no one can see him. Afterwards, one may turn to Allah (SwT) kneeling and bowing. Once a slave lengthens his prostration, Satan shouts saying: 'Woe unto you! You obeyed and I did not, you prostrated and I denied.'"

Abu Basir narrated the following: "I visited Umm Hamidah to express my sympathy. She wept and I wept for her weeping. Then she said: Abu Muhammad! If you were looking at Abu Abdullah (as) when he was close to death, you would become astonished. He opened his eyes and said: 'Gather all those whom there are relations between us.' Then she added that they called all the relatives and left no one. He then looked at them and said:

'Our intercession will not be for those who disparage prayer.'"

Many narrations have discussed the high regard and importance of prayer in the view of the Holy Imams (as). This emphasizes that prayer is amongst the best practices that draws nearer to Almighty Allah. When the Imam (as) planned to pray, his face would turn into yellow and his body would tremble because of fear of Allah (SwT) and His Majesty.

It is also worth mentioning that the Imam (as) would not miss any supererogatory prayer, which he used to perform with full submissiveness.

Fasting

Fasting is considered an important obligation in Islam, in addition to its significance in social benefits, moral and health concerns. It is also considered protection and prevention from Hellfire, as Imam al-Sadiq (as) expressed.

Imam al-Sadiq (as) urged fasters to adorn their behaviours with the following cases. He said:

"If you fast, try preventing your ears, eyes and tongue from doing what is wrong and disallowed. Leave arguing, hurting servant and try treating in a way to show the sedateness of a faster. Do not make the day on which you fast be the same as the day you do not."

He observed fasting most of the days of his life in order to get closer to Almighty Allah. Speaking about the blessed month of Ramadhan, he prepared himself to receive this month with high eagerness. There are also some significant traditions regarding looking at the crescent (new moon) as well as others related to the days of the month, the *Qadr* Night and Greater Bairam.

Hajj

Hajj, in addition to its holiness, is considered one of the most striking political meetings in the Islamic world. It is aimed at discussing the most important problems facing Muslims whether they are economical, social or external political issues. In addition to the above-mentioned cases, Hajj is one of the most outstanding relations that allow Muslims to know one another.

Imam al-Sadiq (as) performed the ritual Hajj several times and met a large number of Muslims therein. He was the teacher and guide for them in Hajj issues. The Imam (as) and his father did their best in teaching the Hajj instructions, from which narrators and jurisprudents took their instructions.

He used to perform the Hajj ceremony with precise modesty starting from *Tawaf* (circumambulation of the Holy Kabah) and then staying at Mount Arafah and Mina. Bakr ibn Muhammad al-Azdi narrated the following: "I went out to perform my *Tawaf*. Next to me was Abu Abdullah al-Sadiq (as). Afterwards, he went and prayed in a corner between The House and the Black Stone, when I heard the following from him:

'I have prostrated humbly for you. There is truly no God but You, before everything and after everything. I am in your presence. Forgive me, as no one is able to forgive heavy sins save You. Forgive me! I am confessing my sins. No one is able to remove the heavy sins other than you.'

Then, he raised his noble head, as if his head was dipped in water because of weeping."

Hamad ibn Uthman said: "I have seen Abu Abdullah Jafar ibn Muhammad (as) in a situation raising his hands towards the sky. This was the same situation in which the Prophet (S) was and his palms were towards the sky."

He used to say the following when leaving the Holy Kabah:

"Allah is the greatest! Allah is the greatest! Allah is the greatest! O Allah! Do not harden our tribulations and do not let our enemies gloat at our misfortunes. You are the One Who can both hurt and help."

It is worth mentioning that Hafs ibn Umar, the muezzin of Ali ibn Yaqtin, said: "We informed people that the best person would stand in front of them in Hajj (in 140 A.H.). I went to Hajj at that

year but I was shocked with the fact that Ismail ibn Abdullah ibn Abbas stood there. A heavy sorrow surrounded us, but after a few minutes we saw Imam Abu Abdullah (as) standing up next to him and this brought back happiness to me. Then I went announcing the good news to my companions and I said: 'This is the best person whom I talked about earlier.'"

He was among the greatest modest persons in Hajj ceremony. Sufyan al- Thawri narrated the following: "I swear by Allah (SwT) that I have never seen anyone similar to Jafar ibn Muhammad (as) in undertaking the Hajj ceremony. When he reached Arafah, he went aside from people and undertook his prayers there."

More about His Personality

Imam al-Sadiq (as) shocked the world with his intelligence, creativity and what could be considered the establishment of Islamic culture, enhancing the mankind's intellect with the variety of knowledge and sciences.

Scholars in different eras were astonished by his huge scientific capabilities, confessing and believing in his superiority as one of the important figures in creating the human civilization. We will come across some of the Imams (as) and other personalities who made valuable expressions regarding the excellence of this great Imam (as).

Imam Baqir

Imam Baqir (as) publicly announced the superiority of his son, Imam al-Sadiq (as), in front of his followers. What follows are amongst his sayings:

Tahir narrated the following: "I was beside Abu Jafar (as) when Jafar (as) came. Then Abu Jafar (as) said: 'This is the best creature.'"

There is no expression greater, simpler, more eloquent and more realistic than this word that Imam Muhammad al-Baqir (as) stated about his son Imam al-Sadiq (as) who was really the greatest in morality, sciences and virtue. Therefore he is indeed the greatest creature in the world.

Abul-Sabbah al-Kinani narrated the following: "Abu Jafar (as) took a look at Abu Abdullah (as) who was walking and said: 'Do you see this? He is one of those about whom Allah (SwT) said: *And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs*.'"

The family of the Prophet (S) lived under pressure during the Umayyad ruling regime. The Umayyad governors exaggerated in their cruelty, brutality and persecution against this family. That is why none of the Imams (as) was able to distribute knowledge and sciences among people at that time.

But at the time of Imam al-Sadiq (as), the Umayyad ruling regime had to encounter unsettlement, riots and then finally been abolished. Imam al-Sadiq (as) seized this opportunity to undertake his mission. So, he played a role and established spiritual kingdom around the nation by extending various sciences, expanding the jurisprudence of Islam to a level due to which all the followers of the Ahl al-Bayt School could gain the required knowledge. This caused their school to be one of the richest schools in Islam due to advanced jurisprudence that kept race with all ages all over history. That is why Imam al-Sadiq (as) was among the most brilliant Imams (as) that the above-mentioned verse addressed.

Zayd ibn Ali

The great revolutionist, Zayd ibn Ali ibn al-Husayn, declared his idea regarding his brother's son Imam al-Sadiq (as). In a statement about his high rank and great position, Zayd stated the following:

"In all time, Almighty Allah establishes an argument-person against his creatures in order not to miss the true path. The argu-

ment in our era is the son of my brother, Jafar (as) by whom no follower will be lost and no denier will be guided to the truth."

Zayd was always admired by the excellence of his nephew, Imam al-Sadiq (as). Once he told his followers: "He who likes jihad comes with me but he who likes science may go with my nephew, Jafar (as)." As Zayd was the eternal brave in the Islamic world, his nephew, Imam al-Sadiq (as), was the greatest referential authority in jurisprudence and science.

Yahya ibn Zayd

Yahya ibn Zayd, one of the great personalities of the prophetic family, is considered the bravest men in Islamic fights against the cruel authorities. He was asked about the Imam of his time the obedience to whom is compulsory, and he answered: "He is Jafar (as). He is the most knowledgeable jurisprudent in Banou-Hashim."

Malik ibn Anas

Malik ibn Anas, a founder of the Malikiyyah School, met Imam al-Sadiq (as) and expressed his high interest in his great personality, which covered the earth with excellence and effects. He said:

"I met Jafar ibn Muhammad (as). I have never seen him in a state other than one of the following: Either praying or fasting or reciting the Holy Quran. I never saw him speaking about the Prophet (S) unless being clean and pure. He did not speak about something he was not concerned with. He was among those ascetic scholars who feared Allah (SwT) when praying."

Malik ibn Anas indicated the following about the superiority of Imam al-Sadiq (as):

"No eyes have ever seen, no ears have ever heard and no hearts have ever noticed anyone greater than Jafar ibn Muhammad al-

Sadiq (as) in his knowledge, sciences, prayers and devoutness."

Abu Hanifah

In the eyes of the founders of the Islamic schools of thoughts, Imam al-Sadiq (as) was seen as a great personality. They were sure about his being the most outstanding referential authority in Islam regarding his jurisprudence and the other fields of knowledge. Abu Hanifah, who had the honour of being one of Imam al-Sadiq's (as) students, expressed his idea and spoke about him with interest and astonishment. He made a variety of statements regarding the Imam's (as) high position.

Abu Hanifah declared that the period in which he studied under Imam al-Sadiq (as) assisted him in establishing a strong fundament of his jurisprudence. He said:

"Without these two years, there would not be Numan (Abu Hanifah)."

Commenting on this statement, Al-Alousi says, "Abu Hanifah, the founder of a major Sunni school of law, takes pride and frankly says, 'Without these two years, there would not be Numan.' By this, he refers to the two years when he studied under Imam al-Sadiq (as)."

Abu Hanifah has reported the following incident:

"I have never seen anyone more knowledgeable in jurisprudence than Jafar ibn Muhammad (as). One day, al-Mansour, the Abbasidd ruler, summoned him. Just before that, al-Mansour summoned me and said, 'Abu Hanifah! People here are astonished by Jafar ibn Muhammad (as); I therefore want you to prepare the most difficult questions you can to forward to him.' I prepared forty questions.

Afterwards, al-Mansour, who was in al-Hirah, asked me to come. I went there and found Jafar ibn Muhammad (as) sitting on his right

side. As soon as I saw Jafar (as), I was astounded by his dignity more than I was with the ruler, al-Mansour. I greeted him and he pointed to me to have a seat.

The ruler turned to Jafar (al-Sadiq (as)) and said, 'Abu Abdullah! This is Abu Hanifah.' Jafar (as) said, "Yes!" Then, al-Mansour turned to me and said, 'Abu Hanifah! Forward your questions to Abu Abdullah (as).' I began asking and he replied all my questions as follows: 'According to your view, the answer is so-and-so. According to the view of the people of Medina, the answer is so-and-so. However, in my view, the answer is so-and-so.' He would agree to my or the people of Medina's view in some questions while he would reject the all in other questions. The same was done with all of my forty questions.

I have always said that the most knowledgeable of all people is the one who is most acquainted with all of the different views of people."

We can conclude the following points from the abovementioned report of Abu Hanifah:

(1) The incident indicates that the Abbasidd ruling authorities feared from the gathering of people around the Holy Prophet's (S) progeny in general and Imam al-Sadiq (as) in particular, because they understood that such gathering represented a continuation of the Holy Prophet (S) and Imam Ali (as), a matter that would deprive the Abbasidd rulers of any national support, and a fact that increased their fury and desire for getting rid of the Holy Prophet's (S) progeny, represented by their head, Imam al-Sadiq (as).

(2) The dignity of Imam al-Sadiq (as), which resembled the dignity of the prophets (as), overflowed Abu Hanifah to the extent that it went away with the dignity of the ruler himself.

(3) This incident indicates that Imam al-Sadiq (as) was full acquainted with all views in jurisprudence issues and proves that he

was the most well-informed of all laws of Islam, as Abu Hanifah stated.

Abu Hanifah is also reported to have said:

"Without Jafar ibn Muhammad (as), people would be left unaware of the Hajj laws."

He is also reported to have said:

"Nobody has ever seen someone more knowledgeable than Jafar ibn Muhammad (as). He is the most knowledgeable in the Muslim nation."

Abd al-Rahman ibn Abu Layla

Abd al-Rahman ibn Abu Layla al-Ansari, one of the most brilliant jurisprudents of his time, was the judge-in-chief in both the Umayyad and Abbasidd reigns. He confessed the superiority of Imam al-Sadiq (as) in the fields of jurisprudence and judgment.

All scholars unanimously agreed that Imam al-Sadiq (as) was the highest referential authority in all issues concerning laws of Islam and his words were the final in all debates and arguments.

Amr ibn Thabit

Amr ibn Thabit, known as Ibn Abul-Miqdam al-Haddad al-Koufi, was one of the Shiite, striking and trustworthy figures. He was contemporary with a number of the Holy Imams (as) and he believed in them as the arks of salvation and sources of security for the nation. He made a golden statement regarding Imam al-Sadiq (as), saying:

"Whenever I looked at Jafar ibn Muhammad (as), I believed more and more that he was from the Holy Prophets' (S) descendents."

Al-Mansour al-Dawaneeqi

Al-Mansour al-Dawaneeqi, the second Abbasidd ruler, was the most violent enemy of the Ahl al-Bayt (as). He made innumerable attempts to hurt them and they suffered much from him, even more than what they endured from the Umayyad rulers. In spite of his spiteful personality towards the Ahl al-Bayt (as), the characteristics of Imam al-Sadiq (as) overwhelmed him and forced him to make some expressions admiring the superiority of the Imam (as). Some of them are as follows:

After the death of Imam al-Sadiq (as), al-Mansour said:

"Jafar ibn Muhammad (as) was one of those about whom Almighty Allah said: ***'Then We have given the Book for inheritance to such of Our Servants as We have chosen.(35:32)'*** He was one of those whom Allah (SwT) chose and those hurrying towards performing good doings."

Most certainly, Imam al-Sadiq (as) is one of those whom Almighty Allah gave the Book, knowledge and wisdom in inheritance. He was granted excellent capability of delivering lectures as he excelled all the others in kindness, morality and perfection.

Addressing Imam al-Sadiq (as), al-Dawaneeqi said:

"We are still benefiting from your ocean and visiting you. It is you who restore light to the blind and light up gloom. Therefore, we are circumambulating your holy places and your endless oceans."

These words indicate that al-Mansour was interested in the huge scientific capabilities of the Imam (as); such science to which all scholars and jurisprudents took recourse.

Addressing those who mentioned the creativity of Imam al-Sadiq (as), al-Mansour said:

"This is what strangles me; he is the most knowledgeable in his time."

Imam al-Sadiq (as) was the object of a national interest; he enjoyed a distinctive position in the Muslim world, which al-Mansour and his family did not have. That is why Imam al-Sadiq (as) represented nightmare for the ruler and something strangled him. In spite of all this, the ruler had no other way than confessing the Imam's (as) most knowledgeability.

Abd al-Karim ibn Abil-Awja

Abd al-Karim ibn Abil-Awja was much more than what could be called unbeliever and infidel. He tried to spread moral corruption among Muslims as he openly waged vehement wars against Islam. Nevertheless, he had to glorify Imam al-Sadiq (as), considering him the only one deserving to be the perfect example of human. He thus stated about the Imam (as):

"He is not a mere human being. He is such a spiritual being who could be human if he wished and would be a spirit if he wished."

Abdullah ibn al-Mubarak

The great poet, Abdullah ibn al-Mubarak, was amazed with Imam al-Sadiq (as) and his high position. He therefore composed magnificent poetic verses about the Imam (as), indicating that the Imam (as) had such an admiring personality that it was so difficult to express him as exactly as he deserved, because all words of praise would not describe him as he deserved as he was beyond all words of admiration.

In one of his poems, he conveys the beliefs of the Shiah about the Holy Imams (as) being the Ahl al-Bayt (as), the representatives of the Holy Prophet (S), and the true leaders of the Muslim nation. The Holy Prophet (S) added them to the Holy Quran and described them as the ark of salvation and the sources of security.

Al-Sayyid al-Himyari

Al-Sayyid al-Himyari sincerely admired the Ahl al-Bayt (as) to the most extreme level. He dedicated his creative mind and overflowing intelligence to uttering their superiorities and excellences. In one of his poems, he demonstrates the brilliance of the Imam (as), resembling it to the glory of his great grandfather, the Holy Prophet (S). Alluding to the Imam's (as) generosity and kindness, the poet proves that all people admit this fact.

Imam al-Sadiq (as) took care of a large number of the poor to the degree that nothing would remain for him and his family, as confirmed by narrators and historians. Referring to this particularity of the Imam (as), al-Sayyid al-Himyari mentioned a similarity between the Imam (as) and his great grandfather, the Holy Prophet (S), in perfection and morality that distinguished the Holy Prophet (S) from the other prophets. So, Imam al-Sadiq (as) was akin to his great grandfather in personality and characteristics.

In another poem, the poet expresses his belief in the superiority of Imam al-Sadiq (as) as being the Argument of Almighty Allah against His creatures and the one and only guide to the true path.

Al-Awni

Al-Awni[4], the inspired poet, demonstrated his fondness of Imam al-Sadiq (as) and his explicit interest in his personality.

Salih al-Jafari

Salih al-Jafari composed some poems admiring the Imam (as) under the title of: *Sadiq, the first teacher*.

Al-Hasan ibn Muhammad

The inspired poet, al-Hasan ibn Muhammad, the follower of Imam al-Sadiq (as) composed some excellent poems about the Ahl al-Bayt (as).

Al-Arbali

Al-Arbali's poems revealed the interest of its poet in Imam al-Sadiq (as).

Muayyid al-Din

Muayyid al-Din, a brilliant character in the Ismailiyyah Sect, was an inspired poet. He admired Imam al-Sadiq (as) highly and expressed his feelings in many of his poems showing some aspects of the Imam's (as) personality.

Abu Hatam al-Razi

Abu Hatam al-Razi, or Muhammad ibn Idris, was among the most striking scholars of the same level of al-Bukhari and ibn Zarah al-Razi. He made a valuable expression admiring Imam al-Sadiq (as), saying:

"Jafar ibn Muhammad (as) is such a trustworthy person that none can escalate to level."

Imam al-Sadiq (as) was the most trustful in narrating and the most honest in speeches. He was called Sadiq because of his high care in what he said. Dissimilar to other narrators' statements, his statements were not discussed to see whether they were valid or not, but they were wholly accepted.

Ibn Hayyan

Ibn Hayyan said:

"Jafar ibn Muhammad (as) is one of the masters in jurisprudence, knowledge, science and excellence from the Ahl al-Bayt (as)."

Imam al-Sadiq (as), in his knowledge and merits, was a master as he is one of the Holy Imams (as) who were the best creatures of Allah (SwT) in their distinguished acceptability in all characteristics and admirable doings.

Al-Jahiz

Abu Bahr al-Jahiz was a great figure in literature and rhetoric. Although he rejected the divinely commissioned leadership of Imam al-Sadiq (as), he could not stop confessing the Imam's (as) doubtless superiority, saying:

"Jafar ibn Muhammad (as) filled the world with knowledge and jurisprudence. It is said that Abu Hanifah and Sufyan al-Thawri were among his students and this is a sufficient pride in this respect."

These words speak out the great effects of the Imam's (as) huge capabilities in knowledge and sciences, which filled the world. They also stand as proof of what the Shiah believe; that is the fact that an Imam is the most knowledgeable in his time and no one can ever reach his superiority and comprehensiveness of the various fields of knowledge.

Muhammad ibn Talhah

Muhammad ibn Talhah has made a valuable statement regarding the personality of the great Imam (as), saying:

"Jafar ibn Muhammad (as) is one of the scholars of the Ahl al-Bayt (as) who are well-known for their diverse sciences, abundant worshiping, continuous prayers, worldly renouncement, frequent recitation of the Holy Quran, adherence to its concepts, deriving the most valuable ideas from it, inferring its importance, and

spending their time with various kinds of worship so as to guard themselves against all sorts of impiety.

Looking at him reminds us of the Resurrection Day, listening to his speech make us renounce worldly pleasures, and following him guarantees Paradise. He is from the Prophetic Family; the purity of his actions proves his belongingness to the descendent of the Holy Prophet (S). Many traditions were reported from him, many prominent scholars benefited from his knowledge, including Yahya ibn Said al-Ansari, ibn Jarih, Malik ibn Anas, al-Thawri, ibn Uyaynah, Ayyoub al-Sajistani and many others. These master scholars considered what they took from him as honouring grants from them."

The above-mentioned words reveal some aspects of the Imam's (as) life, including the following:

(1) The Imam (as) had an absolute experience and a full acquaintance with various fields of knowledge.

(2) The Imam (as) paid much interest in acts of worship and did not miss any single supererogatory prayer.

(3) The Imam (as) was the most ascetic one of his time and the farthest from comforts and luxuries.

(4) He used to recite the Holy Quran carefully and thoughtfully in order to infer all intellectual and behavioural concepts that are included in it to distribute the grasped concepts and thoughts.

(5) He was very precise and exact in managing his time. He tried not to waste any second of his life without doing something that makes Allah (SwT) satisfied with him.

(6) Looking at the Imam (as) reminds of the Hereafter, just like the way looking at his successors who presented their lives for Allah's (SwT) satisfaction. In addition, listening to his words encouraged people to be ascetic; following him would lead to guidance and adherence to his behaviours would result in gaining Paradise.

(7) A group of prominent Muslim scholars studied under the Imam (as); they used to respect this event and have honour in it.

Ahmad ibn Hajar al-Haythami

Ahmad ibn Hajar, a great Muslim scholar, did not believe in the Imamate of Imam al-Sadiq (as). He yet stated the following:

"The knowledge of Imam al-Sadiq (as) has been useful for successive generations. It is distributed in all countries and the founders of many schools of thoughts narrated from his traditions. Among those were Yahya ibn Said, Ibn Jarih, Malik, al-Sufyani, Abu Hanifah, Shubah and Ayyoub Gorjestani."

Al-Shahristani

Although Muhammad ibn Abd al-Karim Al-Shahristani was known for his unwillingness to the Imams (as), he showed respect, astonishment and interest in the personality of Imam al-Sadiq (as), saying:

"Jafar ibn Muhammad al-Sadiq (as) is known for his well-versedness in sciences, comprehensive wisdom, worldly renouncement of pleasures, and complete devoutness in preventing himself from following his personal desires. He spent some time in Medina making his followers benefit from his knowledge and the secrets of sciences.

Afterwards, he entered Iraq and did not mention any single word about Imamate at all. He did not argue anyone about caliphate. Anyone dived and drowned in the ocean of his knowledge would do a mistake and anyone who is lifted to the peak of the truth would fear falling."

Ibn al-Sabbagh

The famous scholar, Ibn al-Sabbagh al-Maliki has admired Imam al-Sadiq (as), saying:

Imam Jafar (as), among his brothers, was the leader, guide, and Imam after his father. He was the most distinguished among the companions and followers, the cleverest, and the most respectful. People narrated many stories about his knowledge, which moved to the coming generations. His fame, virtue, excellence, and characteristics spread in the Islamic world.

Abu Naim

Al-Hafiz Abu Naim wrote a comprehensive biography about the Imam (as). He talked about some of his affairs and situations. Here is an excerpt from what he said:

"Jafar ibn Muhammad (as), the great speaker, the owner of glorified history, Abu Abdullah Jafar ibn Muhammad al-Sadiq, directed for praying, humility and modesty instead of demanding with rulership."

Muhammad ibn Hamzah

Muhammad ibn Hamzah, the chief of Aleppo, expressed his interest in the personality of the Imam (as), saying:

"Abu Abdullah, the great Imam, Jafar al-Sadiq (as) is the owner of creativity, outstanding signs and the knower of unseen."

The chief pointed to what all historians confess about some of the extraordinary events seen from the Imam (as) who informed and foretold about many events that took place in the future. As an example, the Imam (as) foretold the failure of the revolution conducted by the great leader Dhul-Nafs al-Zakiyyah and his brother and that caliphate would be for Mansour al-Dawaneeqi.

Al-Yafii

Al-Yafii, in his book about the biography of Imam al-Sadiq (as), expressed his high interest in his personality, saying:

"Being from the Prophetic family and the mine of magnanimity, Abu Abdullah Jafar al-Sadiq (as) is the son of Abu Jafar Muhammad al-Baqir (as), the son of Zayn al-Abidin Ali ibn al-Husayn (as), the Hashemite. His father is from the Prophetic family and his mother is the descendent of Abu Bakr. He was born in 80 A.H. in Media as he passed away there, too. He was buried in Baqi Cemetery near the tombs of his father, Muhammad al-Baqir (as), his grandfather, Zayn al-Abidin (as), and his grandfather's uncle, Hasan ibn Ali (as).

He was called Sadiq (honest and truthful) because of his honourable and trustful personality. He has invaluable talks in monotheism and other fields of religious knowledge. One of his students, Jabir ibn Hayyan the Sufi, wrote a one thousand page book that included five-hundred theses."

Mahmoud al-Khalidi

Dr. Mahmoud al-Khalidi honestly and sincerely wrote about Imam al-Sadiq (as), saying:

"Imam al-Sadiq (as) was indeed the Imam after his father from among his brothers. He surpassed the companions with high superiority. He was the cleverest and most respectful of all. The number of his companions who narrated from him was about four thousand. This is not strange; rather, it is quite normal, because debates about Imamate and infallibility reached the acme in that time.

So, the Shiah had to investigate proofs on the authenticity of that issue. The Ahl al-Bayt (as) are the most knowledgeable in the Holy Quran and the traditions of the Prophet (S). It is thus quite usual that they direct towards debates, teachings and discussions, especially when the Umayyad governors did their best in keeping them away from government and policy."

Sayyid Mir Ali al-Hindi

Sayyid Mir Ali al-Hindi, a creative researcher in Islamic and historical fields, wrote a valuable statement about Imam al-Sadiq (as), saying:

"There is no doubt that distribution of knowledge in that time freed minds. During that time, philosophical debates were held in every Muslim city. Nevertheless, it is important to mention that the leader of this movement was the grandson of Ali ibn Abi-Talib (as); namely, Imam al-Sadiq (as) who was highly intelligent, deep-minded thinker, and well-versed in every field of knowledge.

He is also considered the pioneer in establishing well-known philosophical schools in Islam. Not only did the founders of Muslim school of thoughts attend his lectures, but also many students of philosophy came to him from various regions."

Ahmad Amin

Ahmad Amin, although known for his unwillingness in the Ahl al-Bayt (as) and spite against their followers, confessed the high position of Imam al-Sadiq (as), the leader of Shiah and the first founder of their jurisprudence. He thus said:

"The greatest personality of that era in Shiah's constitution of laws, or perhaps the most striking personality in that age, or even all ages, was Imam Jafar al-Sadiq (as)."

Peters al-Bustani

Peters al-Bustani said the following about the personality of the great Imam (as):

"Jafar al-Sadiq (as), the son of Muhammad al-Baqir (as), the son of Ali Zayn al-Abidin (as), the son of al-Husayn (as), the son of Ali ibn Abi-Talib (as), is one of the Shiah's Twelve Imams (as). He was

from the masters of the Ahl al-Bayt (as). He was called Sadiq because of his truthfulness in speech and his great merits.

He has articles in chemistry and psychological sciences. His student, Jabir ibn Hayyan, authored a one-thousand-page book comprising the letters of Jafar (as), which were five hundred. The book '*al-Jafariyyat*' is also attributed to him.5 Jafar (as) was high-ranked intelligent, devout and wise."

Muhammad Farid Wajdi

Muhammad Farid Wajdi abbreviated his research about the biography of Imam al-Sadiq (as) while he wrote in length about Jafar al-Barmaki. He said:

"Jafar, Abu Abdullah, al-Sadiq (as), one the Twelve Imams of the Shiah and a chief of the Ahl al-Bayt (as), was called al-Sadiq because of his truthfulness in speech. He was superior and had articles in chemistry and psychological fields. His student, Abu Mousa Jabir ibn Hayyan, the Sufi and Tarsousi, authored a one-thousand-page book consisting of five hundred letters of Jafar al-Sadiq (as)."

Ahmad Atiyyatullah

Ahmad Atiyyatullah said the following about the Imam (as):

"Jafar al-Sadiq (as), one of the twelve Imams, a successor of Ali ibn Abi Talib (as), and the son of Muhammad al-Baqir ibn Zayn al-Abidin (as), was called al-Sadiq because of his fame in telling the truth. He was famous in chemistry as well. It is said that Jabir ibn Hayyan, the Arab's greatest chemist was his student, and he took the principle of this modern science from the Imam (as)."

Khayr al-Din

Khayr al-Din al-Zarkali wrote the following about the Imam (as):

"Jafar (as), the son of Muhammad al-Baqir (as), the son of Ali Zayn al-Abidin (as), the son of Husayn (as), the grandson of the Prophet (S), Abu Abdullah, is called al-Sadiq. He is the sixth Imam amongst the Twelve Imams. He was within the high-ranked followers (i.e. the second generation) and had a privileged position in science.

Several people studied under him, such as Abu Hanifah and Malik. He was called al-Sadiq because no one has ever heard a lie from him. Here are stories about his interaction with the Abbasidd rulers. He was very courageous in dealing with them. He had a clear loud voice in protecting the truth. Many of his splendid theses are mentioned in a book entitled *Kashf al-Vunoun*."

Said Abbas al-Makki

Said Abbas al-Makki wrote the following about Imam al-Sadiq (as):

"Imam al-Sadiq (as), one of the Twelve Imams, was from the chiefs of the Ahl al-Bayt (as). He was called Sadiq because of his truthfulness in speech. His superiority was very famous and why not? He is the son of the master of the Muslim nation and has researches in chemistry and psychology. His student Abu Mousa Jabir ibn Hayyan al-Sufi al-Tarsousi had written a book with one thousand pages containing five hundreds letters of the Imam (as)."

Umar Rida Kahhalah

Umar Rida Kahhalah said the following about Imam al-Sadiq (as):

"Jafar ibn Muhammad (as), the grandson of the Prophet (S) from the offspring of Husayn (as) and the tribe of Quraysh, was called al-Sadiq Abu Abdullah. He is sixth Imam among the Twelve Imams. Many scholars were his students, including Abu Hanifah and Malik. He also has a collection of letters in a book."

Mustafa Ghalib

Mustafa Ghalib, the Ismailite, confessed of the Imamate of Imam al-Sadiq (as), saying:

"Imam al-Sadiq (as) was among the most prominent Muslim personalities in his era and after that. However, his scientific character is the most ambiguous as it requires people to discover its profound secret, not only for its importance in the history of Islamic thoughts, but also the history of sciences and knowledge asks us to realize the true characteristics of this greatest scientific figure, who had a special school in Islam with important interaction with the rest of various intellectual and Islamic streams.

Many new schools of thoughts graduated from his school, such as al-Mutazilah, Sufism, and al-Batiniyyah. These were in addition to what is called cosmic sciences derived from the Islamic spirit and Greek philosophy.

As the Western civilization takes pride in its humanitarian culture, we should undoubtedly be proud of the humanitarian tendency which was founded by the Islamic trend and whose basis was established by Imam Jafar al-Sadiq (as), the superior who dedicated his life to achieving this aim, in addition to his steady frankness in awakening the complete humankind's mission in its respected objectives and appropriate aims."

The Imam (as) was indeed the greatest human personality in view of what he has presented from humanity in the fields of sciences and knowledge that were not known earlier. His character is not ambiguous at all, as Mustafa claims; rather, it was quite clear and uncovered. It was a grant from the Prophet (S) and kindness from Allah (SwT) for this nation. Allah (SwT) assigned to him the responsibility of Imamate and spiritual leadership and granted him, as well as his forefathers, knowledge.

It is really the case when Mustafa said that Muslims are proud of Imam al-Sadiq (as), the discoverer of awareness and wisdom in the

Islamic world, the motivator of human consciousness and the saviour of people from ignorance and backwardness.

Arif Tamir

Arif Tamir, Ismailite, accepted the Imamate of Imam al-Sadiq (as) and wrote the following about him:

"When a researcher begins his research about the personality of Imam al-Sadiq (as), the truthful, Jafar ibn Muhammad ibn Ali ibn Husayn ibn Ali ibn Abi Talib (as), and considering the following prerequisites (pure consciousness, intellectual reality, scientific abstractness, adhering to the modern methods of studying the lives of great people, being away from sentiments, fatigue and racial and sexuality), there would be nothing but to confess that they are a philosophical collection full of liveliness and pulsation, with his enlightening spirit which was accompanied with a creative mind. It was the method of inferring the knowledge, creating thoughts, discovering the laws and customs and the establishing organization and instructions.

The personality of Imam al-Sadiq (as), in my opinion, is not a simple usual character to study about, but it is hard to get through it, or to understand it's thinking, considering the overall tasks done. It is an extraordinary figure with high position, which was granted much glorification and elevation. It was above the general limited level of humankind to elevate its sight to metaphysics, hidden from our sight."

Mahmoud ibn Wahib

Shaykh Mahmoud ibn Wahib has written the following about the Imam (as):

"Jafar al-Sadiq ibn Muhammad al-Baqir ibn Ali Zayn al-Abidin ibn Husayn ibn Ali ibn Abi Talib (as), was nicknamed Abu Abdullah or Abu Ismail. His titles were al-Sadiq (the honest), al-Fadil (the

virtuous) and al-Tahir (the immaculate). The first title is the most well known. People narrated about his knowledge for generations. His fame spread throughout the world. Many high-ranked scholars narrated from him, including Yahya, Malik and Abu Hanifah."

Al-Shabrawi

Shaykh Abdullah al-Shabrawi said the following about the Imam (as):

"Jafar al-Sadiq (as) is a multi-virtuous man. Many master scholars narrated from his speeches, such as Malik ibn Anas, Abu Hanifah, Yahya ibn Said, ibn Jarih, al-Thawri, ibn Uyaynah, Shubah and others. He was born in 80 A.H. in Medina. His brilliance and nobility are comprehensive and his glory and honour are well suited."

Al-Dhahabi

Al-Dhahabi is well known in his deviation from the Ahl al-Bayt (as) and his spiteful behaviour, but he declared the high scientific rank of the Imam (as), saying:

"Jafar, the son of Muhammad, the son of Ali, the son of al-Husayn, the martyr, Imam Abu Abdullah (as), the Alawid, from Medina, al-Sadiq, was a prominent figure. Malik, Sufyan al-Thawri and Sufyan ibn Uyaynah, Hatam ibn Abu Ismail, Yahya al-Qattan, Abu Asim al-Nabil and others narrated from him."

Ibn Abu Hatam

Ibn Abu Hatam said the following about Imam al-Sadiq (as):

"Jafar ibn Muhammad (as) narrated from his father, al-Qasim, Nafi, al-Zuhri, Muhammad ibn al-Munkadir, and Muslim ibn Abu Maryam. The following narrated from him: Yahya ibn Said al-Ansari, ibn Jarih al-Thawri, Shubah, Malik, ibn Ishaq, Sulayman ibn Bilal, ibn Uyaynah and Hatam. Hafs asked Abu Zarah: 'What

did Jafar ibn Muhammad (as) narrate from his father and what did Suhayl ibn Salih and al-Ala narrate from their fathers? And which one is more preferred?' He answered that there is no comparison between Jafar (as) and the others.

Jafar (as) is higher than all of them in all concepts and meaning."

Al-Khazraji

Ahmad ibn Abdullah al-Khazraji said the following about the Imam (as):

"Jafar ibn Muhammad ibn Ali ibn Husayn ibn Ali ibn Abi Talib al-Hashimi, Abu Abdullah Imam al-Sadiq (as) al-Madani, one of the prominent masters, was referenced by uncountable people."

What is interesting to note here is that this text mentions the fact that innumerable people narrated from the Imam (as). This proves what some historians said about the Imam's (as) four thousands students, which is quite logical. What made this possible was the fact that there was no official control in the last years of the Umayyad government and the beginning of the Abbasidd rule. This allowed the public to gather around the Imam (as) from different parts of the Muslim world to benefit from his knowledge.

Ahmad Mahmoud Subhi

Dr. Ahmad Mahmoud Subhi said:

"Shiism is attributed to Imam al-Sadiq (as), and the Shiite jurisprudential school carries his name. His opinions were not restricted to religious sciences; rather, they hit upon other fields of knowledge such as chemistry, medicine and other sciences. Al-Sadiq's (as) superiority on the rest of the Imams and scholars in science and religion raises the following question: If the granted knowledge was the result of inspiration, according to what Shiah believe about the

Imams' (as) knowledge, then there should be no difference in this scientific rank.

Shiah do not interpret the superiority of al-Sadiq as the failure or inability of the others in their knowledge and virtue, but the reason was the fact that the ruling authorities did not allow people to refer to the Imams (as) in knowledge; therefore, they could not distribute knowledge among people. Therefore, none of them was given the opportunity to reveal what they were granted from the Prophet (S).

Shiism, with pride and glory, is attributed to this great Imam (as) and the first teacher of the founders of the other Muslim schools. He is the discoverer of the fundaments of science and wisdom in the earth. He enriched Shiism with what he had left for them, such as rules for worshiping and transaction. He saved his followers from begging anything from others. How great and useful he was for them!"

The knowledge of Imam al-Sadiq (as) exceeded the borders of the Islamic laws. It encompassed the secrets of the universe, space, the rays of planets, gravity, the secrets of life and death and many other surprising sciences, which show why the Shiah believe in their Imams (as) as the inheritors of the sciences of the Prophet (S).

It is worth mentioning that Imam al-Sadiq (as) did not exceed the rest of the Holy Imams (as) in knowledge, since they all are at the same scientific and spiritual level. It is only that the other Holy Imams (as) could not distribute their knowledge because of the cruelty and brutality of their contemporary rulers, such as the Umayyad and Abbasidd rulers who applied rigorous supervision on their activities and severe punishment for those contacting with them.

Al-Suwaydi

Muhammad Amin al-Suwaydi said the following about the Imam (as):

"Jafar al-Sadiq (as), among his bothers, was the successor of his father. The amount of what was narrated from him has never been narrated from any other one. He was really a leader in Hadith with many excellences."

Al-Arbali

Aboul-Fath al-Arbali al-Wazir wrote the following about the Imam (as) mentioning many of his affairs:

"The outstanding traits of al-Sadiq (as) are too many; his characteristics in honour are comprehensive; he followed the lifestyle of his respected fathers and adhered to their guidance, he devoted himself to worship as sort of obeisance and asceticism. He therefore dedicated his life to praying to Almighty Allah and glorifying Him even if the world stood against him."

Abd al-Aziz Sayyid al-Ahl

Abd al-Aziz Sayyid al-Ahl wrote an outstanding book about Imam al-Sadiq (as) mentioning his valuable life conditions. Among what he wrote about the Imam (as) was the following:

"Jafar ibn Muhammad (as) is the pride of Muslims forever. He gave science to its seekers. He guided the anxious, encouraged the endangered, and destroyed brutality and cruelty. He established justice and called upon Muslims' congregation and reunion as he believed that victory will never be for those who contradict Allah (SwT) and the Prophet (S)."

Shaykh Abu Zuhrah

Shaykh Abu Zuhrah authored a valuable book about Imam al-Sadiq (as), writing the following:

"Jafar (as) was brought up in the fountain of knowledge; that is the Prophetic house where knowledge was prevalent for uninter-

rupted generations. He lived in Medina, the city of his grandfather. The light of wisdom enlightened his heart.

He was an intelligence power. He did not stop at religious studies, Quran, traditions and ideology; therefore, he directed towards studying the universe and its secrets. Then he began his investigation in the sky, the solar system, moon and stars. Additionally, he did his best in understanding and studying human psychology, as history said the following: Socrates had brought the philosophy from the sky to the earth and Imam al-Sadiq (as) studied the sky, the earth, man, and various religions.

In Islamic sciences, he was the Imam to which all would refer, as he was the most knowledgeable according to what different jurisprudents confessed firmly. His speech was the final solution. Abu Hanifah considered him his master in jurisprudence.

Regarding his psychological and intellectual characteristics, he surpassed all people and took them high to the skies. He was abstract in truth. He devoted his time to knowledge and worshiping. He was away from worldly affairs. His sight overcame darkness; his honesty was greater than any other one. His origin was from the Prophetic tree.

Where should honesty be found if it was not available in the successors of the Prophet (S) and Ali (as), the hero of Islam? So, they inherited honesty and sincerity one after another. They loved Allah (SwT) and felt angry for His sake, considering this one of the principles of faith and manifestations of belief."

Muhammad Abd al-Munim

Dr. Muhammad Abd al-Munim al-Khafaji, a professor at the University of al-Azhar, presented a valuable piece of work entitled '*Imam al-Sadiq, as Known by Western Scholars*', which is among the best books written recently. About twenty-five well-known western scientists participated in authoring the book. They subjectively and comprehensively studied the personality of the great, inspired

Imam al-Sadiq (as), and his works in various fields of sciences and skills.

The book undeniably proves the truth of what the Shiah follow about their Imams (as) as they are perfect in sciences, awareness and knowledge not only in religious laws but also in all fields of knowledge. Dr. al-Khafaji writes down:

"The reader will indeed feel astonished when reading these chapters and then he will find himself in front of the greatness of this scientific spirit whose light reflection can be seen in these studies. In the first place of this elevated list, the brilliant, shining, high-ranked, honest wisdom and vast experiences in understanding life and people and glorified personality of Imam al-Sadiq (as) is outstanding.

The greatness of this personality is revealed in the greatness of these researches. Beyond them, there is the whole truth, which we did not know anything about. We know the fact that this great mind built what could be built for humanity, and what could be considered the principles of the world civilization and welfare.

Whenever we mention Imam al-Sadiq (as), we mention the highest merit, the greatest work, the most outstanding personalities in the Islamic thought and civilization, and in the origin of the constructive jurisprudence of Muslims scholars. You can speak about the successor of the Prophethood and the inheritor of its merits, excellence, pride, knowledge and wisdom.

Speak about his Allah-fearing, renouncement of worldly pleasures, religiousness, faith, knowledge, jurisprudence, expertise in events, fights in dangerous situations, confronting cruelty, facing brutality, familiarity with the life and his deep knowledge of the time and nation.

This great man opened up various types of sciences never heard before, which positively participated in enhancing and advancing mankind's thoughts; establishing humanitarian civilization, in ad-

dition to the advanced researches and studies in the Islamic affairs and building a special independent body for the Shiite jurisprudence which goes well with the time. Nevertheless, it could overcome human problems based on the public benefits, in which human beings are staying under its protection and support."

Muhammad Jawad Fadlullah

Mr. Muhammad Jawad Fadlullah researched about Imam al-Sadiq (as) and went on discussing his characteristics in details. He wrote the following at the preface of his book:

"Talking about Imam al-Sadiq (as) is long and difficult.
It is the talk about faith and truth.
It is a talk about the history, science and knowledge.
It is a talk about Islam in all its high morals and characteristics.
It is a talk, which represents the amount of capabilities, intelligence and inspiration one owns, in spite of human's limitations.
This is the talk about Imam al-Sadiq (as), which began by the moment he was born and will not come to end till there will remain nothing called life."

Al-Salami

Shaykh Abu Abd al-Rahman Al-Salami, in his book *Tabaqat al-Mashyakhah al-Soufiyyah*, wrote the following about Imam al-Sadiq (as):

"Jafar al-Sadiq (as) surpassed all his peers as well as being of high knowledge in religion and faith. He renounced worldly affairs and tried to be away from worldly desires and adhered to full politeness and wisdom."

Asad Haydar

Our friend, Shaykh Asad Haydar, Allah's (SwT) mercy be upon him, has allocated the majority of his time researching and investi-

gating about Imam al-Sadiq (as) and the other four schools of thoughts. He decorated the Islamic libraries with his invaluable collection, which no one is dispensed with. He said the following in his book:

"The great personality of Jafar ibn Muhammad (as), which was one of the greatest Muslim figures, should be more emphasized in history, as he was the most striking character of his time and the most knowledgeable person in his nation.

We should not be away from the reality about Imam al-Sadiq (as) whose steps during the brilliant era of science gave lessons and taught people what the characteristics of the leader are and who should be followed by the nation and scholars. It is worth mentioning that he granted knowledge his personal qualifications. Additionally, the way he could make himself acceptable by the society without using power and wealth is important too."

Shaykh al-Mufid

Fakhr al-Islam Abu Abdullah Muhammad ibn Muhammad Ibn Numan al-Akbari al-Baghdadi known as Shaykh al-Mufid said the following about the Imam (as):

"Al-Sadiq Jafar ibn Muhammad ibn Ali ibn al-Husayn (as) was the successor of his father among his brothers. He was the Imam of the nation after his father. He surpassed the companions with superiority, as he was the most virtuous, the most glorified, and the best in public and private gatherings.

People narrated sciences from him. Scholars have referred to no one of the Ahl al-Bayt (as) more than him. Those professionals in Hadith gathered the name of narrators who narrated from him, considering all differences in opinions, and they concluded that the number of those narrators reached to four thousands men.

He had clear reasons for his Imamate and this was what astonished the hearts and intercepted his rivals from stating doubts and

suspicions."

Umar ibn Shahin

Al-Hafiz Abu Hafs Umar ibn Shahin said the following:

"Uthman ibn Abu Shaybah was asked about Imam al-Sadiq (as), and he replied: 'Do you ask about Jafar?! He is the most trustful of all those who can be trusted.'"

Farouq Umar

Dr. Farouq Umar said:

"Jafar ibn Muhammad (as) inherited the leadership of Husayni Shiites after his father. Sadiq's (as) personality played a significant role in crystallizing the Shiah school of thought or what is called the Twelve-Imam school. He could explain the principles of this school, which is attributed to him and is called al-Jafari school of thought.

Hudson, the Orientalist, believes that there are three main principles affecting the high position of al-Sadiq (as). They are:

(1) His claim that Imamate is from Allah (SwT) and the Prophet (S) and the fact that the Husayni Imamate is a mission.

(2) His claim of the inherited knowledge of the unseen. This means that they are surrounded by divine knowledge being inherited from one to another. This familiarity increased his holiness among his followers making him eligible to decide the suitable time for revolution and uprising against the Abbasidd rulers and announcing Imamate.

(3) Peaceful policy and keeping away from carrying weapons against the government and paying attention to sciences and the establishment of gatherings to distribute his thought among people in a peaceful manner throughout the region.

Perhaps this is the third factor which increased the number of his followers, because the majority of the public prefer a peaceful environment and not to engage into riot and war."

Ahmad ibn Abu Yaqoub

The famous historian, Ahmad ibn Abu Yaqoub known as Ibn Wadih, said:

"Imam al-Sadiq (as) is the best and most knowledgeable in Allah's (SwT) religion. Whenever scholars mentioned something they heard from him, then at the time of narration they say: 'Our scholar informed us.'"

Adam Hodgeson

The Orientalist, Adam Hodgeson, said:

"Jafar (as) is considered the greatest Imam for the majority of Shiites. These twelve mentioned themselves as they own a religion and school called the Jafari School. He was expert in tradition and more preferably in jurisprudence. The heads of Sunni schools talk about him with respect."

Abu Shaker al-Disani

Abu Shakir al-Disani, a masters of atheism in the East, who was highly known for his infidelity and enmity towards Islam, admired Imam al-Sadiq (as) at the same time and said the following about him:

"You are one of luminous stars; your fathers were brilliant moons; your mothers were honourable; you are from the most generous elements; whenever scholars mention you, their necks should be bowed."

Ramadhan Lawand

Ramadhan Lawand said:

"Al-Sadiq (as) was a branch of a tree which is well known for generosity in the Arab world. He inherited the spiritual power that reached from the Prophet (S) and the generous Ahl al-Bayt (as). He inherited the decisive willpower that does not know failure and defect. In addition, he inherited a high understanding and sensitivity.

Briefly, he inherited the strange motive and incentive, which researchers could not find an interpretation for what they knew about the humanitarian facts and hidden spiritual aspects. It was he whom the intelligence of the nation was represented with. His life conditions created a situation for the representative of two kinds of intelligence: scientific and behavioural. Therefore, he was an Imam for the followers of a great religion, which planted forever wins throughout the history in art, policy and thought.

His life was always an unstoppable enlightening ray that was the source of scholars' pride. He spread love for knowledge and participated in clear logical inference and intellectual meditation. His life was also an unstoppable ray forming love, generosity, patience, nobility of spirit, and purity of conscience."

Hasan al-Amin

The scholar, Sayyid Hasan al-Amin, said:

"The first thing that burst into mind when mentioning Imam al-Sadiq (as) is that his knowledge and culture does not exceed the religious field and the similar. And it was thought that someone in the position of Jafar al-Sadiq (as) should be knowledgeable in what is related in religious instructions and their problems. But his case was much wider than this.

He strongly encompassed many sciences rather than jurisprudence and so forth. They included many aspects of various sciences, which were among the greatest international sciences and cultures. Then he went on establishing institutions based on these sciences and afterwards we saw the graduates of his institutions involving jurisprudents, narrators, interpreters, philosophers, mathematicians, chemists, physicians, poets, authors and general culture trainers."

Abd al-Rahman al-Hanafi

Abd al-Rahman Muhammad al-Hanafi said:

"Scholars crowded at Jafar ibn Muhammad's (as) door and took from his knowledge. He spoke about the profound secrets and factual sciences when he was just seven years old."

Muhammad Sadiq

Mr. Muhammad Sadiq Nashat, a professor in Department of Literature at the University of Cairo, said:

"The house of Jafar al-Sadiq (as) was similar to a university where great scholars in tradition, interpretation, wisdom and scholastic theology crowded. Most of the time, two thousands people attended his classes and sometimes four thousands famous scholars attended it. His students compiled all his lectures and lessons in collections of books which can be considered something similar to an encyclopaedia of the Shiah or the Jafari sciences."

Mustafa al-Shakah

Dr. Mustafa al-Shakah said:

"The personality of Imam Jafar (as) was such in knowledge, excellence, faith and easy-going that made all Muslims with their various schools of thought glorify and respect him. Is there any Mus-

lim not fond of the Ahl al-Bayt (as)? What about this man whose knowledge is great, his wisdom is much, his politeness is complete, with asceticism and God-fearing as well as being away from exaggeration, innocent from extremeness and one who dislikes isolation and seclusion? These were the traits of Imam Jafar (as)."

Conclusion

Let us now take a look at some of the words said about Imam al-Sadiq (as) by master scholars of Muslim schools of thought and high-ranked authors of different eras:

• He is the best creature, as expressed by his father, Imam Baqir (as), and this expression was not based on comity or emotion, because the rank of the Imam is higher than this. He stated this after he had known his son and found out that there were no similar copies in his benevolence and great characteristics.

• The Imam (as) was unique in intelligence and creativity to the extent that no eye has ever seen, no ear has ever heard, and no heart has ever felt anyone better than him, as stated by Malik ibn Anas after he had known the Imam (as), studied under his supervision and realized his brilliance.

• The Imam (as) inherited the Book of Allah (SwT). Allah (SwT) elected him from among His servants and he was the one who advanced towards benevolence. This was what was stated by the Imam's (as) most severe enemy, al-Mansour al-Dawaneeqi.

• The Imam (as) filled the world with knowledge and jurisprudence, as Abu Bahr al-Jahiz admitted.

• The Imam (as) was one of the chiefs of the Ahl al-Bayt (as) in knowledge, devoutness and faith; and the Ahl al-Bayt (as) are the masters of the world in faith, God-fearing and high attention in worship, as stated by Ibn Hayyan and others.

• Imam al-Sadiq (as) is at the highest level of trustworthiness and sincerity. No one doubted about his speech, as expressed by Abu

Hatam al-Razi.

• The Imam (as) guided the scientific movement in his era, which was expanded to the rest of the eras, as announced by Sayyid Mir Ali al-Hindi.

• Imam (as) was given the title al-Sadiq because of his trustfulness and sincerity in speech, as confessed by Peters al-Bustani and others.

• The Imam (as) is the highest and greatest personality in the Muslim world and it is quite reasonable for him to be the source of pride and respect for all Muslims, as Mustafa Ghalib and others mentioned.

• The personality of the Imam (as) is a collection of active philosophy, great spirit, and creative mind, which established the knowledge, created the thoughts, invented customs, and founded instructions and regulations, as expressed by Tamir al-Arif.

• The Imam (as), among the founders of Muslim schools of thought, had the largest variety of opinions in all fields of knowledge not only in religious sciences but also in chemistry, medicine and so forth, as Dr. Ahmad Mahmoud Subhi confessed.

• The Imam (as) owned a powerful creative intellectual power and did not stop at Islamic, Quranic and traditional studies, but he also experienced the fields of universe, astronomy, and psychological studies, as stated by Shaykh Abu Zuhrah.

• The Imam (as) was the florescent mind that built what could be called worldly civilization and welfare for human beings. Dr. Muhammad Abd al-Munim al-Khafaji expressed this fact.

• The speech about Imam al-Sadiq (as) is the speech about Islam with all its characteristics and properties. This speech went beyond the limits of human power, capability and creativity. Sayyid Muhammad Jawad Fadlullah confessed this.

• Historians are required to show the personality of the Imam (as) to the world as a service to thoughts, knowledge and life. Imam al-Sadiq (as) was the most striking figure in his era and the most knowledgeable, as Shaykh Asad Haydar stated.

His Enemies

A group of perverted persons incurred the animosity of this successor of the Prophet (S) and source of Imamate; namely, Imam al-Sadiq (as), because of the familiarity of his name, the circulation of his mention, the gatherings of scholars and jurisprudents around him to narrate his traditions and attend his classes, and the general acceptance of glorifying and admiring him. Among those spiteful ones are the following:

Ibn Sad

Ibn Sad was known with his perverted from the Ahl al-Bayt (as) and among those spiteful against Imam al-Sadiq (as). He said the following about him: "He was speaking a lot; no one would ever trust him; and he was usually neglected. He was asked once whether you've heard this tradition from your father? He replied: 'Yes'. Once again he was asked the same and he said: 'I found it in my father's book.'" Ibn Hajar commented on this, saying: "It is possible that these two questions were instances of two different traditions. So he said that he had heard when he heard it, and when he did not, he found that. This will prove his truthfulness."

Abu Bakr ibn Ayyash

Abu Bakr ibn Ayyash was well known as one perverted from the Ahl al-Bayt (as) and those spiteful against Imam al-Sadiq (as). Malik was asked: "You did not hear from Jafar ibn Muhammad (as) and you say that you've believed him? He said, I asked: Did you hear any of the traditions he narrated? He said: No, but they were traditions narrated from our fathers."

Let us ask Abu Bakr the following: Does the Imam's narration come from his fathers, the guiding Imams (as) and the prominent figures of Islam who in turn narrated from their grandfather the Prophet, Allah's blessing and peace be to him, require the slandering in the correctness of the traditions and its posing? Their finals are hard and difficult from the almighty Allah (SwT). They denied their Prophet's (S) successors, whom Allah (SwT) ordered in being kind with them and those whom the Prophet (S) allocated them as rescue ships and secure lands.

Yahya ibn Said

One of those spiteful against the Imam (as) was Yahya ibn Said al-Qadi (the judge) who was asked about the Imam (as) and the said: "I am not comfortable with him and I like Mujalid more than him"

Yahya did not clarify what he kept in himself about the Imam (as) till the point in which he rejected to narrate from him. Wasn't the Imam (as) from the offspring of the Prophet (S) and from the mine of knowledge and wisdom in Islam? Was he the Imam who renewed Islam and the one who resuscitated its traditions and effects?

So why did Yahya behave spitefully with him? The late al-Sayyid Muhammad Jawad Fadlullah commented on that saying: "If the traditions of Imam al-Sadiq (as) were from Abu Hurayrah, Muawiyah and Marwan, they would be given a high position of trueness, but what is wrong with his traditions is that his traditions are from his fathers and their book, which are all granted by the Prophet, Allah's blessing and peace be to him." This is really a strong and firm comment. So the secret behind Yahya's stopping from narrating from the Imam (as) was that he was not narrating from Abu Hurayrah and other similar distrusted.

Al-Bukhari

One of those spiteful against Imam al-Sadiq (as) and those weakening his traditions was Muhammad ibn Ismail, whose book is known as *Sahih al-Bukhari*. Ibn Hajar found pretence for him in not narrating traditions from the Imam (as), saying: "The difficulty of distinguishing between what is true and what is false made al-Bukhari not to narrate anything from his traditions."

The late al-Sayyid Jawad Fadlullah commented on this expression, saying: "Ibn Hajar did not mention how al-Bukhari distinguished between the true and false in what was narrated by Abu Hurayrah and other similar distrusted who were inventing traditions. Maybe he would say that they were from the companion of the Prophet (S).

This pretence is worse than the sin itself, after proving the falsity of this expression, by looking at the behaviour of some of the companions with each other and denying one another. We cannot find a reason for this strange happening unless prejudice, and the existence of a religious background, which was poisoned by spite and hate against the Members of this Family.

This emphasized process continued by the attempts of Muawiyah, his agents and his cruel successors after him. This aimed to deepen the gap between the nation and the Members of the Prophetic Family and keeping them away from the reality of the general life." Anyway al-Bukhari was attacked aiming to criticize his manner in leaving narrating from Imam (as).

Therefore, al-Bukhari left narrating from Imam al-Sadiq (as), the successor of the Prophet (S) and the creative intelligent mind in humanity. This happened at the same time of filling his book with narrations from those not fearing the religion. What follows are examples of those instances:

Imran ibn Hattan

Imran ibn Hattan al-Sadousi al-Basri was from the prominent figures of Khawarij, who became enemies of Imam Ali (as) and those

who publicly announced their enmity, in addition to admiring the killer of Imam Ali (as) with the suspicion that this fact would make him closer to Allah (SwT).

Oh Allah (SwT)! How far is this criminal from Islam while al-Bukhari trusted his traditions and left the traditions of Imam al-Sadiq (as) who was from the brilliant figure in religion and from the masters of the Ahl al-Bayt (as)?

Aboul-Ahmar

Aboul-Ahmar al-Sab ibn Farroukh was from the most famous spiteful against the descendents of the Prophet, Allah's blessing and peace be to him. He said the following to Abu Tufayl: "Allah (SwT) witnesses that Abu Tufayl and I are different. He was deviated by following Imam Ali (as), as the Jewish were deviated from the truth."

Al-Bukhari trusted and depended on the traditions of this person with deformed religion and ideology while he did not narrate the traditions of the Imam of Guidance and light of masters.

Jarir ibn Uthman

Jarir ibn Uthman al-Himsi announced his severe enmity against the descendents of the Prophet, Allah's blessing and peace be to him. He was speaking about Imam Ali (as), saying: "I do not like Ali (as), because he killed my fathers." He also said: "We keep our Imam - meaning Muawiyah - and you keep your Imam - Meaning Imam Ali (as)."

Ishaq ibn Suwayd

Ishaq ibn Suwayd from Tamim tribe who died on 131 A.H. and who was known with his enmity and hostility against the brother and the gate of science of the Prophet, Allah's blessing and peace be to him.

Abdullah ibn Salim

Abdullah ibn Salim from Ashari tribe died on 179 A.H. severely hated the Ahl al-Bayt (as) and Imam Ali (as) who was always with the Holy Quran and the Holy Quran was always with him as the Prophet, Allah's blessing and peace be to him, stated.

These were some of those whom al-Bukhari was narrating from in his book while leaving narrating from the Imams of Guidance.

- 1. In my book on the life of Imam al-Jawad (as), I have mentioned these questions in details.
- 2. See Diya al-Alamin, vol. 2 (manuscript).
- 3. See Diya al-Alamin, vol. 2 (manuscript).
- 4. It is said that Umar ibn Abd al-Aziz ordered to whip al-Awni because of his poems admiring the Imam (as) and the Ahl al-Bayt (as). As a result, he died.
- 5. This book contains special statements in interpreting some verses of the Holy Quran.

His Scientific University

One of the magnificent services that Imam al-Sadiq (as) presented to the Islamic world was the renewal of the University of the Ahl al-Bayt (as) in large scale, which was unique at that era. Therefore, this scientific institution opened the intellectual and awareness horizons and distributed a variety of sciences and knowledge that Muslims and others were not familiar with earlier.

Imam al-Sadiq (as) had positive and active role in progressing the technology and advancing sciences in all parts of the world according to what was presented by his University. Among the works of the University were creative theorems; excellent bases for physics, chemistry, medicine and so the rest of the sciences which people need in their lives' affairs.

Let us begin with some cases related with the subject, before considering the issues of the University of the Imam (as) and then we will discuss it.

His Encouragements for Learning

Imam (as) encouraged learning and called for it because it was one of the most successful tools in growing thoughts. Once, he saw a youth whose cloth was affected by the sign of pen and he was hiding it shaming from the Imam (as). Imam (as) rejected this action and told him the following:

"Do not feel disturbed about the affects of pen and ink, as they are perfumes of men and jewels of authors."

Imam (as) also looked at a youth hiding his cloth from him, which had the sign of pen on it. Imam said: "The sign of pen on a cloth is the mark of chivalry."

Urging on Documenting the Science

Imam (as) was urging on documenting the science, as it is the key to authoring, the cause of thought progress and advancement of students in scientific fields. He told his companions the following: "Write as you will not memorize without writing."

He also advised his jurisprudent student, Ubayd ibn Zurarah to document the science as he told him: "The Prophet, Allah's blessing and peace be to him, said: 'Record the science.' He interpreted recording the science as documenting it."

His Advice to Protect Books

Imam (as) advised people to protect the books from destroying and loss as he said:

"Keep your books protected as you will later need them."

There was a crisis affecting the books of Shiah during the Abbasidd government, which targeted the destruction of the Shiah heritages and the abolishment of all the works of the guiding Imams (as) such as intellectual and scientific wealth. Therefore, Imam (as) ordered in protecting them.

Correcting the Books of His Students

Imam (as) was correcting and proofreading the scientific works of scholars and jurisprudents among his students. Al-Halabi narrated that Ubaydullah presented a book to Imam al-Sadiq (as) and Imam (as) corrected it and wrote a preface for the book mentioning that, "They have no such book in jurisprudence."

Shaykh al-Tousi also said that this is the first book authored by Shiah. According to the comment of our glorified sheikh, Shiah had written a collection of books before Ubaydullah, which were mentioned in the index of ibn Nadim, where the index was assigned for studying some of the books.

Imam al-Sadiq (as) also promised to review the books of some of his students, especially those relating to jurisprudence. The late scholar Zurarah ibn Ayun narrated that Imam Ali (as) commanded him to study *the book of religious instructions*, which was among the book paying particular attention to religious instruction. He also mentioned that this book was written either by one of the Imams (as) or one of their students who was following their pure guideline.

After this introduction we'll pay attention to the affairs of the University of Imam al-Sadiq (as) and considering the following:

The Founders of the University of the Ahl al-Bayt (as)

The first founder of this great scientific university is Imam Ali (as), the first leader of knowledge and progress in Islam and the first cause of every affecting intellectual movement in the Islamic world. He did his best efforts for distributing the knowledge, crystallizing Muslims' thoughts with awareness and culturing them to elevate their social level.

This great, inspired Imam took the Kufah Mosque as an institute (his school). He used to give his golden lectures there, which are considered from the treasures of Islamic thought. These lectures included the following sciences: economics, politics, management, philosophy, wisdom, aware and aimed pedagogy that leads towards establishing good morals and purifying manners.

This great Imam particularly taught some of his students, including Maytham al-Tammar, Rashid al-Hajri with the secrets of the universe and outstanding events happened. Many other students were getting benefits from scholastic theology, jurisprudence and Quranic interpretations.

Among his students was the great scholar and experienced scientist of the nation Abdullah ibn Abbas, the great reference for Holy Quran interpretation; another one was Aboul Aswad al-Duali, the number one master in grammar and the next one was a great scholar, Abu Rafi, who was the first in arranging the history of the military expeditions (*ghazawat*) which the Prophet (S) participated in, he also wrote the book called the customs (*sunan*), laws (*ahkam*) and judgments (*qada*), this book was respected and glorified by the companions.

There are many such scholars who enlightened the intellectual life of Islam and graduated from the school of the successor and the gate of science of the Prophet, Allah's blessing and peace be to him.

After the Islamic world disaster in the martyrdom of the master of the pure Family, Imam Ali (as), his son Imam Hasan (as), the master of the youth in paradise and the rose of the Prophet, Allah's

blessing and peace be to him, played a positive role in distributing the knowledge and spreading the Islamic culture.

He grew that scientific institution and took care of it. Its center was Yathrib. Imam (as) took the prophetic mosque as his college for delivering his lectures. Crowds of scholars and narrators were gathering around taking from his knowledge. Among those were the following:

Al-Hasan al-Muthanna, al-Musayyab ibn Najbah, Suwayd ibn Ghaflah, al-Ala ibn Abd al-Rahman, al-Shibi, Hubayrah ibn Barkam, al-Asbagh ibn Nubatah, Jabir ibn Khalid, Aboul-Jawaz Isa ibn Mamoun, Nafalah ibn al-Mamoun, Abu Yahya ibn Said al-Nakhai, Abu Maryam ibn Qays al-Thaqafi, Tahrab al-Ujali, Ishaq ibn Yasar, the father of Muhammad ibn Ishaq, Abd al-Rahman ibn Awf, Safin ibn al-Layl and Umar ibn Qays al-Koufi.

Yathrib (Holy Madinah) was prospered with this group of scholars and jurisprudents and became among the most literature-based and cultured regions in the Islamic world in that era.

After the martyrdom of the Imam (as) by Muawiyah ibn Abi-Sufyan, the most famous exemplar of enmity towards Islam, Imam Husayn (as), the master of all martyrdom and the leader of the free, played his role in taking care of the scientific institute and fed its students with various kinds of sciences and let many of the scholars and jurisprudents to be graduated, whom we have mentioned their names in our book titled: "*The Life of Imam Husayn (as)*".

Muawiyah, after his death, advised for his criminal son Yazid to be his successor of the Islamic kingdom. Yazid was the one who declared infidelity and atheism and this was what empowered the Imam (as) to confront his government and announce war against him in order to save Islam from its enemies, freeing Muslims from the slavery and serfdom, bringing back human rights and respects, which were already scorned by the Umayyad government.

The master of those free, Imam Husayn (as), sacrificed his sons, family, companions and his soul for the survival of these symbols. With this sacrifice, he became the most outstanding exemplar of sacrifices for the sake of truth and fact in which no such example was ever seen during the human history, greater and nobler than this.

After the martyrdom of Imam Husayn (as), the master of free, his son, the master of devout, Imam Zayn al-Abidin (as), played an active and positive role in distributing Islamic knowledge and crystallizing Muslims' thoughts with the great aspect of Islamic culture. Many were narrating from him. Among those were the following:

His sons, Muhammad and Zayd, Abdullah, Abu Salamah ibn Abd al-Rahman, Tawous ibn Kaysan, Abu Zinad, Asim ibn Umar ibn Qutadah, Asim ibn Ubaydullah, Qaqa ibn Hakim, Zayd ibn Aslam, al-Hakam ibn Utaybah, Habib ibn Abu Thabit, Aboul-Aswad ibn Abd al-Rahman ibn Nawfal, Muslim al-Batini, Yahya ibn Said al-Ansari, Husham ibn Urwah and Ali ibn Zayd ibn Jadan.

In our book titled '*The Life of Imam Zayn al-Abidin (as)*', we have mentioned a group of his students who were more than twenty. Many of the sciences were narrated from him. Among what was narrated from him was *al-Sahifah al-Sajjadiyyah*, which is known as the Bible of the family of Muhammad, Allah's blessing and peace be upon him and his family. This was because of what it contains from rich thoughts distinguished with its moral rules, merits, principles and monotheism sciences. It was like a dam facing the Umayyad stream, which targeted the unity of Islam, destroying the monotheism concept and returning the ignorance period back to the Arab world.

The scholars also talked about his "Law Book," which was the most intellectual and scientific book written in Islam. It created the bases of creative laws and the rights of the nation, which should be adhered to by the government, the rights of the government,

which should be adhered to by the nation and the rights in Muslims' interactions.

It was even hard for the learners to grasp the subjects around pedagogy, behaving the manner, the cultivation's instructions, the rights of teachers and the rest of the creative rights of pure origins, which people are not needless in their private and social lives.

There are other brilliant narrations including rational instructions, valuable opinions and useful sayings, which were among the resources of literatures and wisdoms that people necessarily needed in their individual and social lives. This way, this great Imam participated in the establishment of the scientific life and the advancement of the intellectual and cultural lives in the earth.

This was too hard for the Umayyad to bear such an inspired Imam who was the sign of Allah (SwT) on the earth. So they murdered him with poison. Muslims, this way, lost one of their prominent figures, who lived to keep the world enlightened.

Afterwards, his son, Imam Muhammad al-Baqir (as) took care of that scientific institution and paid particular attention to enhance the knowledge presented and also to increase the number of its students who were seeking Islamic sciences, in addition to medicine, geometry and philosophy. His lectures included the secrets of the universe and other similar sciences.

Scientists and scholars gathered around him to use his knowledge, which was the continuation of science of the Prophet, Allah's blessing and peace be upon him. According to the speech of the majority of the historians, the Imam (as) was the unique reference in the Islamic world in his era. Malik al-Juhani said the following in this regard:

"If people were interested in learning the Quranic science, Quraysh tribe would their leader."

The scholars and narrators in Yathrib and those departing their locations towards Yathrib were all seeking the sciences of the successor of the Prophet (S) and the pride of Islam, Imam al-Sadiq (as) who was granting them his knowledge and sciences. It is worth mentioning that those great scholars and prominent jurisprudents were humble in front of this outstanding Imam, confessing his high scientific position, which no one would ever be able to come close to.

Trusted narrators were narrating about the great capabilities in the jurisprudence of the Ahl al-Bayt (as), which was the best law settled in the jurisprudence and law fields. The great scholar and experienced jurisprudent, Muhammad ibn Muslim, documented thirty thousands traditions from him.

Additionally, the exalted jurisprudent Zurarah ibn Ayun a large number of news, in which Imam al-Sadiq (as) said the following about: "If there was no Zurarah, I would suspect that my father's tradition would be unknown." There was also Abu Basir, who narrated a collection of news that was related to religious instructions. Imam al-Sadiq (as) said the following addressing him and his brother: "If they were not, the works of the prophet (S) would become obliterated and no more."

Abd al-Malik ibn Ayun also narrated from him and Imam al-Sadiq (as) said the following, praying for him: "Oh Allah (SwT)! We were among the best in the thoughts of Abu Daris. Assign him from the companions of Muhammad (S) in the Resurrection Day."

Umar ibn Dinar also narrated from him. He was from the six trusted Sunni scholars. The following were also narrating from the Imam (as): al-Araj, al-Zuhri, Abu Jahdam Mousa ibn Salim, Qasim ibn al-Fadl, al-Awzai, ibn Jarih, al-Amash, Abdullah ibn Abu Bakr, Umar ibn Hazm, Abdullah ibn Ata, Bassam al-Sayrafi, Harb ibn Surayj, Hajjaj ibn Artaah, Muhammad ibn Souqah, Makhoul ibn Rashid, Muammar ibn Bassam. We have mentioned, in details, about his students in our book entitled '*The Life of Imam Baqir (as)*'.

Anyway, the successor of the Prophet (S) had a share in settling Islamic thoughts and establishing the peak of superiority and science in the Islam and Arab world. His blessed hands founded the scientific revolution, which was then extended to the Islamic world in all its aspects regarding the revolution and its progress.

It is important mentioning that when Imam Baqir (as) was assassinated by the Umayyad's, he entrusted his son, Imam al-Sadiq (as), the responsibilities of caring for his scholar students and considering their financial problems, expense and all that they need to be free for authoring his sciences and distributing them among the Muslims. Imam al-Sadiq (as) adhered to his order and was responsible for all those expenditures.

In the Era of Imam al-Sadiq (as)

When Imam Muhammad al-Baqir (as) passed away and Imam al-Sadiq (as) took over the leadership of the nation and being its reference, he started discovering the resources of knowledge and wisdom in the earth and opened up the gates of science in front of the people who did not accustomed so any earlier. "He filled the world with his knowledge," Jahiz said. And according to what ibn Hajr said: "People narrated from him different kinds of sciences which were common, generations after generations in many countries all over the world."

One of the most striking activities that the successor of the Prophet (S) attempted in the field of distributing the knowledge among the people was growing the University of the Ahl al-Bayt (as) and extending its limits to the elements of life and survival. Looking at his positive and active role in expanding it and its point of departure from a special level to very high level, it reached to the peak among the rest of the scientific institutes and universities in all eras.

The University of Imam al-Sadiq (as) worked on enlightening the humankinds' thoughts, progressing the human society and out-

standing Islamic values. It also resulted in the graduation of the elite scholars, intellectual and creative and inventive leaders who sincerely worked to distribute all kinds of sciences. It was their blessings that matured the intellectual life at that time and made it deserve to be granted the medal and honour of the golden age in Islam.

Some of the researchers in the school of Imam al-Sadiq (as) mentioned the following: "In face, the school of Imam Jafar al-Sadiq (as) procreated the most outstanding scholars, great philosophers and elite scientists. If there is any fact to be mentioned, it is what follows: The Islamic civilization and the Arabic thoughts owe this intellectual school their progress, advancement, eternity and its chief, Imam al-Sadiq (as), for his high rank science and valuable inheritance."

The school of the Imam (as) acted on releasing the thought and spreading cultural and scientific awareness. It provided a large group of scholars in charge of Muslims' minds cultivation and advancing their social lives.

Arif Tamir said: "It has become our scientific obligation to talk about Imam al-Sadiq (as) as the number one leader in the intellectual school, as the first organizer of the inner philosophical teaching center, as the founder of chemistry in which Jabir ibn Hayyan, the Sufi al-Tarsousi talked about, as the one who brought the Islamic mind from its narrow limits to a wide space governed by scientific, peaceful and free atmosphere. He was the conveyer of truth, logic and fact and the one whose works were largely translated into Latin and the number one historical figure who worked on chemistry and a large number of his works were translated into Latin."

The Factors of Growth and Prosperity

Now, we will talk about the factors, which resulted in the growth and development of the school of Imam al-Sadiq (as) and which in

my idea, are the following:

1. In the time of Imam al-Sadiq (as), the world was surrounded by seditions, riots and political parties, which were resulting in the disunion of the society and breaking its union. All parts of the country were in state of war. This was what resulted in the falling down of the Umayyad government and the presence of Abbasidd government.

2. Imam al-Sadiq (as) seized the opportunity to work seriously on distributing the Islamic culture and outstanding the values of the Ahl al-Bayt (as). There was a good situation for the youth to be familiar with the real facts of Islam religion, which considered learning as a task for the entire Muslims. So they rose to grasp it. They found their desire in the grandson of the Prophet, Allah's blessing and peace be to him, as the leader who aimed at building their cultural and scientific civilization.

3. Imam al-Sadiq (as) tried to be away from interfering in any one of the affairs of the Umayyad and Abbasidd ruling parties because of his knowledge in the falling down of the opposition. So he did not do anything to conflict the objectives and the political purposes of any of the governments. He was away from all parties, so they liked him and were seeking his satisfaction.

At that time, he found the conditions suitable to open widely the gates of his University and to feed it with various kinds of knowledge and sciences while there was no supervision applied to him by the government. Thus, great scholars and scientists attempted to attend his university to get use of his knowledge. The Imam (as) found them good assistances for the distribution of his reformation message, which crystallized the ideology of Islamic society and for the sake of saving it from ignorance and stagnancy.

4. One of the reasons of the growth of this great university and its unique expansion was the fact that Imam al-Sadiq (as) was the chief of the institution who gathered the Muslims in spite of their different schools of thoughts. He was among the most brilliant

Muslim's leaders in his knowledge, jurisprudence, intelligence, devoutness, Allah-fearing and his high respect for the religion.

It is quite natural that the existence of such a leader has a complete effect in the success and prosperity of university. This way, the entire prerequisite for the success and growth of the University of the Imam (as) was gathered.

The General Center

The Imam (as) chose Yathrib, the land of immigration, the place of descent of the inspiration and the center of the Prophet's (S) companions and followers, as the location of his large institution and great school. So, Yathrib was one of the scientific capitals in Islam and a general institute for knowledge and science.

Regarding the teaching place, of course, it was the prophetic mosque in which Imam (as) was delivering his lectures and lessons. His lectures involved all types of sciences. In some instances, he was giving lectures while he was in his home. Anyway, Yathrib grew with its students and got its social position in leading and directing the Islamic society.

Scientific Scholarship

When Imam (as) opened his university, all the seekers of merits and science hurried to it from different parts of the Islamic world to grasp from the knowledge of Imam (as) and to be cultured with Islamic culture. In addition to that, joining the schools of the Ahl al-Bayt (as) was a source of pride and respect for all Muslims.

Sayyid Abd al-Aziz al-Ahl talked about the scientific scholarship that aimed at joining the University of the Imam (as), saying: "Kufah, Basrah, Wasit and Hijaz sent their high ranked students from the following tribes: Banou-Asad, Ghina, Mukhariq, Tay, Sulaym, Ghatafan, Ghifar, al-Azd, Khuzaah, Khatham, Makhzoum, Banou-

Dubbah, Quraysh, Banou-Harith ibn Abd al-Muttalib and Banoul-Hasan ibn Ali. In addition to those mentioned, a group of the high-positioned people from the Arab and from Persia went there, including people from the city of Qumm."

Islamic countries sent their youth and great scholars to the school of the Imam (as) to get benefit from his knowledge and to find the instructions of religion from the successor of the Prophet (S). This way, the Islamic society was honoured with excellent success through its scientific movement and expansion.

The Number of the Students

When the school of the Imam (as) opened its gates for the Muslims, a large number of eager people aimed at joining it. Their number was mentioned by the narrators to be four thousands students. This is a huge number, which was never seen at that time in any of the scientific institutes.

Among them, there were great scholars and narrators who became the leaders and chiefs of some of the schools of thoughts. They moved the knowledge and sciences of the Imam (as) during generations, and his name was spread in all countries.

Al-Hafiz Aboul-Abbas ibn Uqdah al-Hamadani al-Koufi authored a book mentioning the names of those who narrated traditions from Imam al-Sadiq (as). He mentioned the name of four thousands narrators. The researcher said in the book, which was entitled *al-Mutabar*: "At his time - that's the time of Imam al-Sadiq (as) - a great number of sciences were distributed that made the minds astonished. Around four thousands people were narrating from him."

Dr. Mahmoud al-Khalidi said: "The number of trusted narrators from his companions - that's the companions of Imam al-Sadiq (as) - reached to four thousands men. We are not surprised from this. On the contrary, if there was something else heard or happened,

we would be astonished, because the conflicts around Imamate and purity were highly severe at the era of Imam al-Sadiq (as).

So the Shiah ought to follow the traditions that prove the correctness of their ideology in those affairs. In addition to that, the Ahl al-Bayt (as) are the most aware people in the issues of the Book of Allah (SwT) and the customs of his Prophet (S). Therefore, it is not surprising if they directed towards teaching and discussion system. It is also worth mentioning that the Umayyad rulers tried to keep them away from power and politics."

This idea was extremely precise demonstrating the researches of the physician and his equity. Al-Sayyid Muhammad Sadiq Nashat said: "The house of Jafar al-Sadiq (as) was similar to a growing University, which great scholars in tradition, interpretation, wisdom and scholastic theology were crowding there. Most of the time, two thousands people were attending his classes and sometimes four thousand famous scholars were attending it. His students authored all his lectures and lessons in collections of books which can be considered as something similar to the Shiah or Jafari encyclopaedia."

With the favour of this group of the students of the Imam (as), the scientific movement of that time expanded and its waves extended to the coming eras and resulted in the establishment of light, guidance and goodness for the entire Muslims.

The Branches

Most of those who returned to the country after their graduation from the University of the Imam (as), played positive and active roles in extending the Islamic culture and establishing scientific institutes, religious schools which worked on cultivating the people and exalting their intellectual and moral level.

Most of the branches, which were established, were provided at the Kufah Mosque that included those who graduated from the

University of the Imam (as). Their number was nine hundred according to what al-Hasan ibn Ali al-Washsha mentioned. He said: "This mosque - that's the Kufah Mosque - included nine hundred scholars, all of them saying: Jafar ibn Muhammad (as) told me."

The scientific movement was highly expanded in Kufah, which was the capital of Iraq at that time. The absolute majority of the students of the Imam (as) were from Kufah. Meanwhile this scientific movement involved Islamic regions other than Kufah. Al-Sayyid Mir Ali al-Hindi said: "There is no doubt that the distribution of knowledge at the period helped to free the thoughts from being imprisoned. Then, the philosophical discussions were prevalent in all capitals of the Islamic capitals in the world.

Not to forget that the leader of this movement was the grandson of Ali ibn Abi Talib (as) and is known as Imam Jafar (as) and nicknamed as Sadiq. He welcomed deep thinking and pondering, was familiar with all the knowledge of that time and is considered to be the first who established the famous philosophical school in Islam. Not only the founders of schools of thoughts were attending his lectures, but there were also the students of philosophical sciences coming from far regions."

Some of the families in Kufah were lucky being his students. They were later known with their jurisprudence and traditions. Among those were the families of Al-Hayyan al-Taghlubi, Al-Ayun, Banou-Atiyyah, Banou-Darraj and other scientific families.

These respected families were surrounding him during the time when he was living in Kufah, which lengthened more than two years. He was housing in Banou-Abdul Qays. Shiah crowded around him to take his ideas and to ask him about religious instructions.

Muhammad ibn Marouf al-Hilali talked about the crowd of people and their interest in Imam (as), saying: "I went to al-Hirah to Jafar ibn Muhammad (as). I could not reach him because of the crowd around him. On the forth day, he saw me and called me to be

closer to him. Then, when the crowd scattered, he went towards the tomb of his grandfather, Imam Ali (as). I followed him and was listening to his speech while I was walking with him."

Anyway, the school of the Imam (as) and the rest of the scientific organizations, which branched from that school, established scientific institutions in the Islamic world and worked on crystallizing the thought and the distribution of scientific awareness among the Muslims.

His Professional Students

Many of the students of the Imam (as) were professional in a number of fields. For instance, Husham ibn al-Hakam, Husham ibn Salim, Mumin al-Taq, Muhammad ibn Abdullah al-Tayyar, Qays al-Mahir and other great scholars were professional in philosophy, scholastic theology and Imamate issues.

Zarah ibn Ayun, Muhammad ibn Muslim, Jamil ibn Darraj, Burayd ibn Muawiyah, Ishaq ibn Ammar, Ubaydullah al-Halabi, Abu Basir, Aban ibn Taghlub, al-Fadl ibn Yasar, Abu Hanifah, Malik ibn Anas, Muhammad ibn Hasan al-Shaybani, Sufyan ibn Uyaynah, Yahya ibn Said, Sufyan al-Thawri and other similar jurisprudents and narrators were professional in jurisprudence, principles, interpretation of Quran and the rest of religious sciences.

Regarding the profession in chemistry, Jabir ibn Hayyan al-Koufi is the pride of the East Arab and the most well known Arabic scientists as Fundick said.

Regarding the profession of philosophy of existence and the secrets of creatures, al-Mufaddhal ibn Umar was the one whom Imam al-Sadiq (as) wrote for him, his famous book called "*The Monotheism of al-Mufaddhal*." In addition to the strong proofs demonstrating the existence of an Almighty Creator, it contained descriptions about the tasks of different organs, blood circulation,

the viruses causing diseases and the anatomy of human body in a way that no one could ever find before.

The University of Imam al-Sadiq (as), with all pride and respect, preceded the scientific institutes in establishing special parts for international scientific studies.

Documenting Sciences

Imam al-Sadiq (as) motivated his students on documenting his lessons and lectures, which talked about all kinds of sciences and skills. This was to ensure its availability and correctness. He was emphasizing on his repeated call in different situations more than once. Abu Basir narrated the following: "I entered to see Abu Abdullah (as) and he said: 'What prevents you from writing?! You'll not memorize until writing. A group of people from Basrah left here. They were asking about something and documented it.'"

The Imam (as) asked his student, Jabir ibn Hayyan to create a fireproof book, which would not be destroyed by fire, because he had an important book. Jabir invented a fireproof book. Therefore, he wrote a book with his own handwriting and threw it in the oven while it was burning, but the book was not affected at all.

His students agreed with this luminous call, which carried in its deep, the illumination of human thoughts, science's distribution among the people. Therefore, his students were writing and documenting his knowledge. Aban ibn Taghlub wrote the following books:

- The book of Quran Interpretation
- The book of Recitations
- The book of Merits
- The Principles in Narrations

• The Strange in Quran

• Muhammad ibn Ali al-Bujali known as Mumin al-Taq, wrote the following:

• The book of Imamate

• The book of Knowledge

• The book of Proving the Bequest

• The book of Rejecting Mutazilah in the Imamate of the Favoured

• The book of Affairs of Talhah, Zubayr and Aishah

• The book of dos and do nots

• The book of discussion with Abu Hanifah

Husham ibn al-Hakam Abu Muhammad al-Baghdadi authored in different sciences and professions and ibn Nadim mentioned seventeen of his works.

Mufaddhal ibn Umar wrote the book of "Monotheism," which is one of the best Islamic books. He touched the subjects of human creation and forming, and the secrets of its organs as he talked about many of the medical studies.

Jabir ibn Hayyan wrote a book about chemistry containing one thousand pages and including the letters of the Imam (as), which reached five hundred in number. These letters were a suitable ground for the chemistry scientists and could get much use of them. All Muslim and Orientalist scientists and researchers admired Jabir. Among those was Abd al-Rahman Badawi who said:

"No researcher in the history of Islamic thought could ever find a personality which deepened in the deep and dived in profound secrets to the extent that it could be a myth. It was exalted in its thoughts such a way that let the people feel astonished till this mo-

ment from what was presented among the deep, live, scientific philosophical theories.

This great style was surrounding the spirit of enlightening and the human characteristic that let mankind wish to know the entire secret. You would feel that a divine inspired power is leading human beings towards closeness to divinity. It hopes to have a continuous progress for guiding humankind to advancement.

Such a personality would stay alive forever, because it is the exemplar for human who is seeking to find the real privileged image on the earth. No scientific, physiology, and civilized study could ever be completely needless to these issues, ignoring the time spent in this way and it would far away whenever deepening more in it. Its surface would be widened whenever it is being touched more. Today, we are far away to perceive it generally, in spite of knowing some of the main principles and guiding streams."

Jabir ibn Hayyan was one of the candles of the Imam's (as) school and from its noble figures, who was indeed considered to be one of the founders of the scientific movement in the Islamic world.

There were a great number of his intelligent students who authored in different scientific fields. The late Shaykh al-Islam Agha Buzurg, may Allah (SwT) rest his soul, wrote the biographies of two hundreds of the writers who were students of Imam al-Sadiq (as).

Those works were a vast encyclopaedia, which came to be an important source for the Shiah school of thought and a reason of its scientific and intellectual richness.

Books Attributed to Al-Sadiq (as)

It is worth mentioning that there are some books attributed to Imam al-Sadiq (as). They are:

The Red Leather 1

We do not know about this book.

We will talk about the knowledge of this red leather and its correctness in being attributed to Imam al-Sadiq (as) in some parts of the book.

The Light of Religious Law and the Key to Fact 2

This book was published and talked about sayings from Imam al-Sadiq (as). We have brought some in the book.

The Seas of Light 3

We do not know about his book to discuss the correctness of its attribution to him.

The Noble Heft 4

This book was published in Beirut in Dar al-Andalus publication. Dr. Mustafa Ghalib researched on it and wrote a preface. However it's not fair to attribute it to Imam al-Sadiq (as), the discoverer of thought and awareness in the earth. There are some delusions, which make the book even unsuitable to be ascribed to a knowledge seeker, not the Imam (as) himself, because of its weakness and the lack of correlation amongst its chapters

Al-Jafariyyat

It contains one thousand traditions attributed to Imam al-Sadiq (as) and most of the Imamiyyah scholars did not refer to it, because of the availability of the traditions. However, whenever they need one, they would try referring to it for demonstrating their opinions.

A Book with His handwriting

There is a handwritten book attributed to Imam al-Sadiq (as) written in Koufi script. We do not know in which library in the world it is located.

Pride and Glory

The students of the Imam (as) were proud of being honoured by attending his lessons and lectures and they highly gloried this event. There being attributed to his school was a reason for making them qualified in attending other high level centers in the Islamic society. One of those students who expressed his pride was Abu Hanifah who said: "If there were not those two years, there would not be Numan."

Abu Hanifah gloried the two years, which he spent attending the lectures of the Imam (as) and considered them from the best periods in his scientific life and the source of his rescue.

Malik ibn Anas talked about his great master and said: "No eyes have ever seen, no ears have ever heard and no hearts have ever noticed anyone greater than Jafar ibn Muhammad al-Sadiq (as) in his knowledge, sciences, prayers and devoutness."

Once again he said the following in interest: "I used to see Jafar ibn Muhammad (as) and he was smiling most of the time; whenever the name of the Prophet (S) is mentioned, his face would turn into yellow. When I was running into Jafar ibn Muhammad (as), I never saw him in situations other than the following three: praying, fasting or reciting Quran. He did not use to talk about something, which had no relation with him. He was from those scholars and slaves who feared Allah (SwT)."

It is quite true, as mentioned before, that Abu Hanifah and Malik ibn Anas gloried their relation to the school of the Imam (as) and their attendance in his discussion lectures. This Imam (as) was from the Prophetic chain and the origin source of science and Islamic knowledge, which was inherited from his great fathers and

great grandfather, the prophet, Allah's blessing and peace be to him and his family, who discovered the source of knowledge and wisdom in the earth.

Its Distinctive Feature

The University of Imam al-Sadiq (as) had its own distinctive features and nature, which made it distinctive from other scientific institutes and universities. Mainly, the distinctive feature was its independence from all formal agencies. The government could not use the University of the Imam (as) for any one of their political purposes. There were no king governing it and it was using the complete freedom both in its educational system and in its intellectual aspects.

It did not use any financial support from the governing rulers and it was separate from them and far away in its style from the external effects. It was progressing with brilliant Islamic spirit in a transparent method away from flexure in serious critical events. Its objective was serving the nation and its true leader. That is why it was granted with the sanctification and glorification of those great from all regions of the nation.

Mansour severely attempted to bring Imam al-Sadiq (as) and to get his friendliness and the trust of his students. So he wrote the following to the Imam (as): "Why do not you visit us as well as the other people?"

Imam (as) frankly answered about his style and method: "We do not have anything in the world to be frightened about, and you do not have anything in the Hereafter that we wish to have. So why should we come?"

This means, that Imam (as) did not have anything in the worldly life, which deserved the fear of its expropriation on behalf of Mansour, as well as the case that Mansour did not have anything for

the hereafter to seek. So, the tyrant lost all that might have gotten him closer to Allah, but performed all the sins.

Mansour tried to use new method in order to receive the Imam's (as) reply. So he wrote: "You would accompany us to be our advisor."

Then, Imam (as) forthrightly answered: "If someone is seeking success in the Hereafter, he would not accompany you. And the one, who is seeking the worldly life, would not advise you."

This is a comprehensive reasoning, full with all aspects of truth. Thus, the one who is aiming to achieve Allah's (SwT) satisfaction would not establish any relation with him and those akin from the human wolfs. The one who is seeking the worldly life also would not advise Mansour and other governors and kings when committing crimes, but instead would falsely cover it in the name or title of truth and justice.

The late master, Asad Haydar, talked about the bright nature in which the University of the Imam (as) was distinguished, saying: "The feature and nature of the University of Imam al-Sadiq (as) and its own distinctive methodology - among the rest of the Islamic schools - was its spiritual independence, which was not submitted to the governing regime; it did not pave the way for those rulers to interfere in its affairs; it also did not allow to have a role in guiding the system.

That is why the rulers could not use it from their own special benefits to cooperate with in the affairs of the government. It was impossible, in spite of their efforts to achieve this, but it could stay steady confronting the cruel, wicked people and did not submit to them. It never established a good relation or accord.

By following this way and this distinctive nature, it faced the danger and the argument between the University and the government, which was becoming more severe. Neither the government could get along with the methodology of the school to achieve its kind-

ness and assistance, nor could the school get along with the will of the government to help and serve it and cooperate with it. How could this be done?

From the beginning, it was related to the Book of Allah (SwT) and the family of the Prophet (S). These two are alongside inseparable. They are following the same way in performing their duties in advising the nation and guiding it. Quran rejects the cooperation with the cruel and submitting to them:

"And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped. (11:113) "

All of the scientific institutions, which were adhering to the methodology and system of the school of Imam al-Sadiq (as), such as the University of Najaf, were following this brilliant method, in addition to other schools that behaved according to the original objectives announced by Imam al-Sadiq (as) who took these objectives as motto and methodology for his school in being disconnected from the government and its non-cooperative nature in dealing with it in political and social aspects.

The Dread of the Government

The ruling government of that time feared the school of Imam (as) and its horrible expansion and the large number of followers who were carrying the knowledge of the Imam (as) and speaking about the school's merits and excellences and also about what Allah (SwT) granted the Imam (as) such as great morality, extreme knowledge and high patience.

This could not let the tyrant, Mansour, to sleep tight. He feared about his political affairs and that people might be, according to what he said, attracted with his attributes. Therefore, he asked Abu Hanifah to prepare the most complicated and ambiguous problems. Let us read the rest of the story in Abu Hanifah's words:

"I have never seen one more knowledgeable in jurisprudence than Jafar ibn Muhammad (as). When al-Mansour asked him to come, al-Mansour called me and said: 'Abu Hanifah! The people here were amazed with Jafar ibn Muhammad, so prepare the most difficult problems you can.'

Then I prepared forty problems. Afterwards Abu Jafar summoned me while he was in al- Hirah. I went there and entered. Jafar ibn Muhammad was sitting on his right. As soon as I saw him, I feared the dignity of Jafar ibn Muhammad al-Sadiq, something that was never happened even with Abu Jafar al-Mansour. I greeted him and he pointed to me to have seat.

Then he turned to him and said: 'Abu Abdullah! This is Abu Hanifah.' Jafar Said: Yes! Then al-Mansour turned to me and said: 'Abu Hanifah! Forward your questions to Abu Abdullah.' So, I began asking and he was replying saying: You say this and the people of Medina say that and we are saying this. Sometimes he agreed one of them and sometimes he rejected them all. This process continued till the last question, the fortieth one. He did not fail in any one of those problems."

This story demonstrates the spiteful nature of Mansour and his dread from the successor of the prophet (S), as well as demonstrating the glorification of Abu Hanifah towards the Imam (as) and the fact that he feared the dignity of Imam (as) more than Mansour who borrowed his pseudo-dignity from the government and kingdom, while the Imam (as) took his dignity from Almighty Allah. So he is the best creature after his pure fathers.

This excerption shows the huge scientific capabilities that the Imam (as) was getting use of. He was indeed the most knowledgeable one in religious instructions and religion's affairs.

The tyrant intentionally aimed in confronting the school of the Imam (as) in order to reduce the glory of its chief and have him away from the nation. So, he turned his attention to Malik ibn Anas and granted him much glorification and respect in order to

make him in front of the Imam (as). He therefore asked him to write a book concerning the Islamic instructions and rules in order to force the people, with pressure, to adhere to it.

Malik rejected to have a positive response, but he was forced to do so. He told him: "Write it. There is no one who is more knowledgeable than you today." Then Malik authored the book entitled *al-Muwatta*. Thus the Abbasidd government surrounded Malik with honour and respect to keep the Islamic society away from Imam al-Sadiq (as).

The honoring of Abbasidd party towards Malik reached a level that Rashid, commanded his representative in Yathrib not to issue any order unless being agreed upon by Malik. Rashid also used to come down from his chair and sat on the ground to hear the speech of Malik.

The Abbasidd government supported Malik and prepared all the necessary tools to distribute his thoughts among the people. This was all to keep the people away from the thoughts of the Ahl al-Bayt (as), which was praised by Imam al-Sadiq (as).

Rashid exaggerated in glorifying Abu Yousuf, because he was the student of Abu Hanifah. So he appointed him as the chief of judicial authority and he did not appoint any judge in Iraq, Khurasan, Sham and Egypt, unless through an indication from Abu Yousuf and his command. Rashid told him: "Abu Yaqoub! If it was allowed to have you in my descendents to share the continuous kingdom, you would indeed deserve that."

This was a method, which the Abbasidd government attempted powerfully and collectively in establishing some religious sects and schools of thoughts, granting them various holiness and respect, and compulsively forcing the nation for following those ideas and adhering to what was released in order to keep people away from the school of the Ahl al-Bayt (as) and their thoughts.

Mansour al-Dawaneeqi widely opened the gates of cruelty and intellectual pressure on the Ahl al-Bayt (as) and their followers. Abbasidd kings pursued his cruel methodology in shutting down religious awareness, which was derived from the Ahl al-Bayt (as).

Educational Systems

The lectures and discussions of Imam al-Sadiq (as) at his University studied various kinds of intellectual and narrative sciences, scholastic theology, morality, and types of great cultures. The following sciences were honoured by being taught:

- Jurisprudence
- Traditions (Hadith)
- Quranic sciences
- Medicine
- Chemistry
- Physics
- Botany

There were also other sciences, which positively affected the social progress and industrial advancement. Among the most outstanding sciences that were dealt with by Imam al-Sadiq (as) with his Islamic expansion and analysis were various types of prayers, business deals, contracts and punishments.

The discussions of the great Imam (as) were not solely based on scientific fields, but his lectures were also expanded to include moral behaviours, living style, morality and so forth. We have allocated a special section for these aspects.

Imam (as) with His Students

Imam al-Sadiq (as) was extremely sincere towards his students whom he fed with his sciences and granted them the light of his spirit. They were the propagandists of Islam and the guides towards Allah's (SwT) satisfaction. They played positive and constructive roles in making the people familiar with the merits of the Ahl al-Bayt (as). They ruined the delusion and false imaginations of their enemies.

The Imam (as) used to glorify their tasks and he was happy with their religious services. He met with a group of them and asked some of the intellectuals about what was exchanged between them and their enemies in their discussions and debates. Among those intellectuals were the following:

Husham ibn al-Hakam

Husham ibn al-Hakam is one of the prominent figures of Islam and among the most striking students of the Imam (as). He was the spokesman mouthpiece of Shiah. He also owned huge scientific capabilities. He met those scientists who had dissenting opinions and debated and overcame them. He had an excellent debate with Amr ibn Ubayd, the leader of Mutazilah, and could defeat him. Imam al-Sadiq (as) liked to hear about that debate, so he told him:

"O! Husham!"

"Yes? What?" said Husham with politeness and respect.

Imam (as) then said: "Do not you inform me what you did with Amr ibn Ubayd? And how did you ask him?"

Husham was awed with the dignity of the Imam (as) and quietly said: "O son of the Holy Prophet (S)! I am inspired with awe and I

am shying in front of you and my tongue does not work before you."

Have you noticed this politeness and humility in the presence of the successor of the Prophet (S) and the discoverer of science and wisdom in the earth? Husham truly knew his Imam (as) who is the sign of Allah (SwT) for His slaves. So he respected him with humility.

Imam (as) turned to him saying: "When I ask you to do something, do it."

Husham did not find any pretence, so he began narrating what happened between him and Amr ibn Ubayd, saying:

"I was informed who Amr ibn Ubayd was and I heard about the fact that he was in the Mosque of Basrah. I was annoyed by this news. So I departed towards him. I entered Basrah on Friday and then went to the Basrah Mosque. Suddenly I found myself among a large number of people and saw Amr ibn Ubayd putting a cloak made from wool on his back and wearing another one. People were asking him questions. I opened my way through and then sat on my knee at the end. Then I said:

'O! Scholar! I am a stranger. Do you allow me to ask a question?'

'Ask!'

'Do you have eyes?'

Amr ibn Ubayd was astonished from this question and rejected it, saying: 'O man! How come you ask this question? How do you ask about it?'

Husham set out to reply by saying: 'This is my problem.'

Amr ibn Ubayd then gave up and told him: 'Man! Ask! Although your question is somehow stupid!'

Husham repeated his question, saying: 'Do you have eyes?'

'Yes!'

'What do you do with them?'

Amr mocked at him answering: 'I see the colours and the people.'

Then Husham addressed him with the next question: 'Do you have nose?' This raised the audience's mocks, but Amr replied, saying: 'Yes!'

Husham set about to the next question, saying: 'What do you do with it?'

'I smell with it.'

Husham continued, saying: 'Do you have tongue?'

The public was surprised with this question. Amr replied: 'Yes!'

'What do you do with it?'

'I use it for speaking.'

Husham posed another question: 'Do you have ears?'

'Yes!'

'What do you do with them?'

'I hear sounds.'

Husham addressed the next question asking about the benefits of his organs, saying: 'Do you have hands?'

'Yes!'

'What do you do with them?'

'I used them for attacking the violence and also for distinguishing between the soft and rough.'

Husham continued asking about the usefulness of other organs, saying: 'Do you have legs?'

'Yes!'

'What do you do with them?'

'I use them for moving from a place to another.'

'Do you have mouth?'

'Yes!'

'What do you do with it?'

'I know the taste of foods and their differences.'

'Do you have heart?'

'Yes!'

'What do you do with it?'

'I sense all that are coming from these organs.'

'Aren't these organs independent from the heart?'

'No!'

'How should this be so, while they are all functioning properly?'

'Man! If an organ doubts in what it smelled, saw or tasted, it will get assistance from the heart in order to be certain and have the doubt removed.'

'So, does Almighty Allah grant the heart to remove the doubts?'

'Yes!'

'So, there should be a heart, otherwise the organs' functions would not be certain?'

'Yes!'

Husham reached what he wished and then told Amr: 'O Abu Marwan! Allah, to Whom be ascribed all perfection and majesty, does not leave your organs without a leader which confirmed the correct and reject the doubts. So how come He leaves the whole creations in their confusions, doubts, and differences without setting a leader and Imam for them to remove their doubts, while He specified a leader for your organs to be certain and overcome the doubts?'

Amr was silent and did not give an answer. After a while he lifted his head and said: 'Are you Husham?'

'No!'

'Did not you accompany him?'

'No!'

'So, where are you from?'

'I am from Kufah.'

'Therefore, you are Husham!'

Afterwards he asked him to sit beside him and did not say anything more"

The Imam (as) was highly interested in this irrefutable evidence that Husham used for the leader of Mutazilah and left him confused and unable to defend his ideology, which denies the Imamate and emphasizing on its unimportance. Imam (as) went on admiring Husham saying: "Husham! Who taught that to you?"

He answered: “O son of the Prophet (S)! That was circulated on my tongue.”

The Imam (as) then said: “I swear by Allah (SwT) that this was mentioned in the Holy Books of Abraham and Moses.”

The Syrian Man with the Imam’s (as) Students

A man from Sham with vast knowledge stopped by Imam al-Sadiq (as) to examine his companions during his existence. At that time, the Imam (as) was at the Holy House of Allah (SwT) and he stayed in his camp in the way of the shrine. Then the Syrian man said: “I am a man of theology, jurisprudence and instruction and I came to have a debate with your companions.”

Imam (as) asked the following question: “Is that theology from the one of the Holy Prophet, Allah’s blessing and peace be to him and his family, or from yourself?”

The Syrian man started telling: “Some are from that of the Holy Prophet, Allah’s blessing and peace be to him, and some are from myself.”

Imam (as) answered him, saying: “So, aren’t you the participant of the Prophet, Allah’s blessing and peace be to him and his family?”

“No,” he answered.

“Is your obeying necessary as well as that of the Holy Prophet, Allah’s blessing and peace be to him?”

“No”

The Syrian man was confused and did not give a reply as the Imam (as) has closed all the paths in front of him. Then the Imam (as) turn to Younus who was among the most sincere companions, saying: “O Younus! He is the enemy of himself before starting his

talk. If you were good in theology, I would ask you to talk with him."

The Imam (as) asked Younus to go out and bring those companions of the Imam (as) who were among the theologians to debate the Syrian man. He found Hamran ibn Ayun, Muhammad Ibn Numan al-Ahwal, Husham ibn Salim and Qays al-Mahir. He informed them about the order and they hurried towards the Imam (as).

Husham ibn al-Hakam entered. The Syrian man debated Hamran and overcame him. Then he debated most of the students of the Imam (as) and they couldn't reject his doubts. Husham confronted him and the Syrian man told him: "Do you allow me to debate with you around this - pointing to Imam al-Sadiq (as)?"

Husham was extremely angry and said the following to him: "Inform me Mr. This, who is kinder: Allah (SwT) for his creatures or the creatures for themselves?"

The Syrian man answered: "Of course Allah (SwT) is kinder to his creatures."

Husham went on preparing an absolute reason to make the Syrian man silent and he said: "What do you think He does for their religion?"

The Syrian man answered: "He obligated them, provided signs and reasons for them for what they were obligated to perform and removed in that case their pretences."

Husham went on saying: "What is this reason that He specified for them?"

He replied: "The reason and sign is the Holy Prophet, Allah's blessing and peace be to him and his family."

Husham said: "What else? Other than the Holy Prophet (S)?"

“The Holy Book and the Sunnah,” the Syrian man replied.

Husham started to complete his reasoning by his profuse logic, saying: “Did the Book and the Customs assist us today in what we are debating in order to solve this dissimilarity and reach an agreement?”

“Yes,” he answered.

Husham took the control of the debate, saying: “So why are we disagreeing while you came from Sham to express your enmity and claim that you are on the Guided Path of the religion whilst you have confessed that different opinions would not be agreed upon a single idea?”

The Syrian man became confused and did not reply. Husham has already closed all the ways in front of him. Imam al-Sadiq (as) disagreed with this silence and said: “Why aren’t you speaking?”

The Syrian man expressed his confusion and disability in answering, saying: “If I say we do not disagree, I will lie and if I say that the Book and the Customs would remove this disagreement, I will make wrong, because they carry different point of views. But I have the same against you.”

Imam (as) said to him the following: “Ask him! You’ll find the answer.”

The Syrian man started his reasoning after he setup his mind, saying: “Who is kinder for the creature, their Allah (SwT) or themselves?”

That was the same starting point that Husham used for his reasoning. Then Husham said: “Of course, Allah (SwT) is kinder.”

The Syrian man said: “Doesn’t He appoint someone or something to unite their words and get rid of the differences in order to distinguishing between truth and falsity?”

Husham said: “Yes”

“Who is that?” the Syrian man said.

Husham set forth his evident reasoning, saying: “At the beginning there was the Prophet of Allah, Allah’s blessing and peace be to him and his family, but after the Prophet (S), there were his family members.”

The Syrian man hurried saying: “Who are the family Members of the Holy Prophet (S) and the ones who are taking over his role in expressing Allah’s (SwT) reasoning?”

Husham said: “At this time or earlier?”

“At this time, I mean” the Syrian man replied.

Husham said: “The one who is sitting here,” while pointing towards Imam Abu Abdullah (as), “whom people come to see.”

The Syrian man replied: “How should I know that?”

Husham replied: “Ask him whatever you want.”

“You’ve left nothing to complain about” the Syrian man replied.

Then Imam al-Sadiq (as) answered all his questions and Syrian man made the following statements afterwards: “I swear by Allah (SwT) that I believed.” Then he said: “I committed myself to Allah (SwT) at this moment.”

Then Imam (as) replied, saying: “It is better to say that I believed in Allah (SwT) at this moment. Islam is before faith and through which people inherit and marry, but people are awarded because of their faith.”

The Syrian man went on, saying: “You are right! So at this moment I witness that there is no Lord but Allah (SwT) and that Muham-

mad (S) is the Prophet of Allah and you are the successor of the prophets (as)."

The Syrian man returned back to truth after it became apparent for him. Then the Imam (as) approached Husham and told him: "Try to do your best and be very careful in your speech with people and get away from wrong and we'll guarantee your safety".

Imam (as) with Some of His Students

Imam (as) met some of his best and holy students and said the following to one of them: "What did you learn from me?"

He answered: "My lord! There are eight."

"Narrate them for me so that I know them" Imam (as) replied.

First: I saw all lovers left the beloved when death comes through. So I turned to the One who does not only leave me, but also entertain me in my loneliness. I believe that this is a good deed.

Second: I saw people being proud of their family and tribe and others were proud of their money and sons, while there are no prides with those. I found the great pride in the speech of Almighty Allah, Who said: ***"Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you" (49:13).*** So I attempted to be righteous from that point of view.

Imam (as) expressed his interest in that speech and said: "Well done!"

The man followed his speech, saying:

Third: I saw people's amusement and pastime and heard the following from Almighty Allah: ***"And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires, Their abode will be the Garden" (79:40-41).*** So I attempted to be away from lower desire to settle

my aim on obeying Allah. Imam (as) continued, saying: "Well done!"

The man followed his speech, saying:

Fourth: I saw all those having money aiming at keeping it while I heard the speech of Almighty Allah: ***"Who is he that will Loan to Allah a beautiful loan? For (Allah) will increase it manifold to his credit, and he will have (besides) a liberal Reward" (57:11).*** So I liked the liberal rewards. I haven't seen one who is a better keeper than Him. So, whenever I found something rewarding, I turned it to Allah (SwT) to be a saving for me when I need so. Then Imam (as) said: "Well done!"

The man followed his speech, saying:

Fifth: I saw the majesty of people measured by their wealth, but I heard the following from Almighty Allah: ***"It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass" (43:32).*** So I never felt envy toward anyone at all and never felt sorry for what has gone from me. Then Imam (as) said: "Well done!"

The man followed his speech, saying:

Sixth: I saw the enmities of people toward each other in the worldly life and feuds which are in their heart, but I heard the following from Almighty Allah: ***"Verily Satan is an enemy to you: so treat him as an enemy.(35:6)"*** So I started my enmity toward Satan instead of the other. Then Imam (as) said: "Well done!"

His student continued:

Seventh: I saw people's labours in earning their earning and I heard the following from Almighty Allah: ***"I have only created Jinn and men, that they may serve Me. No Sustenance do I require of them, nor do I require that they should feed Me. For Allah is He***

Who gives (all) Sustenance, Lord of Power, Steadfast (for ever)" (51:56-58). Then I learnt that his promise and speech are true. So I went after His promise and was satisfied in His speech. I became busy with what I am obligated towards Allah (SwT) instead of asking for my rights. Then Imam (as) said: "Well done!"

The student of Imam (as) continued the rest of his speech, saying:

Eighth: I saw people depending on the health of their bodies; others were depending on their wealth and the rest were depending on other people, but I heard the following from Almighty Allah: ***"And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him" (65:2-3).*** Therefore I depended on Allah (SwT) and all other dependences, which were based on others, were destroyed.

The Imam (as) admired him, saying: "I swear by Allah that Torah, Bible and Quran, meaning the Divine Books, were derived for and from these eight issues."

This talk represented an important aspect of the spiritual upbringing, with which the Imam (as) was feeding his students in order to have them as living exemplars of the reality of Islam that does its best in elevating the intellectual and behavioural level of human beings.

- 1. Al-Jafr al-Ahmar
- 2. Masabih al-Sharia wa Meftah al-Haghigha
- 3. Behar al-Anwar
- 4. Al-Heft al-Sharif

His Reasoning and Debates

Imam al-Sadiq (as), with his theologian students, was confronted by the removing of doubts and uncertainties, which were posed by those spiteful against Islam to make Muslims doubtful in the real-

ity of their religion that made them the master of their nations and societies.

Those doubts were carrying spite and grudge against Islam and attempting to scorn Muslims. Some of the contemporary writers said the following: "The atheism calls at the time of the Imam (as) were decorated with the beauty of science aiming to destroy the faith towards Almighty Allah. Imam al-Sadiq (as) faced those calls and rejected them. He was certain that those calls were threatening the Islamic nation, because they became the masters of the nations through their faith. So if they lose this issue, they will be deprived of their existence and entity."

It is worth mentioning that when France lost this element from its life, it lost itself and entity. De Gaulle, the former president of France said: "France has lost its position as a great government, because it lost its faith toward Allah (SwT). In order for this country to regain its position and rank, it should retake its faith in Allah (SwT)."

Here we will present what was stated from his reasoning, which severely rejected those infidels and atheists. He left them burst with spit and closed all the ways in front of those doubts and uncertainties. This way, he protected the Islamic ideology from those attacks. We'll present some of his debates with the prominent figures of that time, such as Abu Hanifah who was adhering to comparison and saw it as one of the religious causes with which religious instructions could be derived from. Imam (as) had abolished this with strong reasons. Take a look at the following:

Nullification the Doubts of Atheists

The atheists were drowned with infidelity, atheism and darkness. They tried to do their best in abolishing and deviating the thoughts of the Muslims and their ideology. Imam al-Sadiq (as), along with a number of his prominent students, confronted those doubts, which had no scientific background, especially when the subject

was related to Allah (SwT), as His denial means the denial of what is considered evident. Allah (SwT) is manifested everywhere and He is considered to be in the innate nature that human beings always feel deep inside. This was what was expressed by Descartes: "At the same time that I personally have a feeling of defect, I feel a complete existence and I find myself forced to believe that this complete nature, Who is owning all good attributes, was planted in my nature. This nature is none, but Almighty Allah."

Among those whom Imam al-Sadiq (as) faced up to reject their misguidance were the following:

Al-Jud ibn Dirham

Al-Jud ibn Dirham was drowned in atheism and was extremely out of the way. He was publicly announcing his infidelity and claimed that Allah (SwT) did not take Abraham as friend and that He did not talk with Moses. Marwan ibn Muhammad, the Umayyad was studying under his supervision and he was fed with that atheism to the extent that he was known as Marwan al-Judi.

One of his pseudo-inventions was that he put soil and water in a bottle and after a while there were worms inside. Then he addressed his companions with the following: "I have created this, because I was the cause of this creation." Imam al-Sadiq (as) was informed with this statement and he retorted with the most eloquent reasoning, saying: "If it was he who created that, so he might say: How many worms were they? How many male and how many female were they? What is the weight of each single one?"

How great reasoning that was, which the successor of the Prophet (S) stated. He ruined all his superstitions. Narrators said that when al-Jud heard this reasoning, he ceased his speech when the signs of his weakness and inability were apparent, and he escaped.

Abd al-Malik al-Misri

He was from the atheism of Egypt. He was informed that Imam al-Sadiq (as) possessed a huge amount of knowledge, so he went out to have a debate with him. He departed towards Yathrib and he was informed that the Imam (as) was in Mecca. So he went there, aiming to reach the Imam (as). The Imam (as) knew his intention and asked him the following question: "What is your name?"

"Abd al-Malik" he answered.

"What is your nickname?" Imam asked.

"Abu Abdullah" he replied.

Then Imam (as) forwarded the following confusing question, which he couldn't find an answer for: "Who is the king (*Malik*), which you are his slave (*Abd*)? Is he from the kings of the earth or from that of the sky? Inform me about your son, and his name. Is he the salve (*Abd*) of the Lord (Allah (SwT)) of the earth or that of the sky?"

The infidel was dumbfounded with astonishment and became silent. Imam (as) gave him some extra time when he was completing the Tawaf, so that he might be able to find an answer. When he completed the Tawaf, the infidel humbly sat in front of the Imam (as) respecting and glorifying him. Then Imam (as) told him: "Do you know that earth has upper and lower parts?"

"Yes!" he replied.

"Did you enter inside?" The Imam (as) asked.

"No!" He answered.

"Do you know what is inside?"

"No, but I guess that there is nothing underneath"

“Guessing is the result of being unable to believe”

“Did you go up to the sky?”

“No!”

“Do you know what there are?”

“No!”

“Have you approached the East and West? And did you see what is behind them?”

“No!”

“It is astonishing that you approach neither the East nor the West. You did not enter inside the earth and you did not go up toward the sky to know what there are, but you are still infidel in them. Is it acceptable for a wise to deny and reject what he does not know?”

Astonishment and surprise surrounded him as Imam (as) had a full coverage of the case and allowed him not to say anything. Then he turned to Imam (as) with all humility saying: “No one had ever talked with me this way”

Imam (as) turned to him to complete his reasoning, saying: “So you are still in doubt? Maybe he is Him or maybe He is not”

“Yes! Maybe” he replied.

Imam (as) set out to present evident reasons for proving the existence of Almighty Allah, saying: “O Man! One who does not know, does not have a reason against the one who knows. And there are no reasons from ignorant against scholar. My Egyptian brother! If you understand that from me, you will not be in doubt anymore.

Do you not see the sun, moon, night and day cycling and no one is exceeding the other one? They go and they are back. They are forced to be in their location. If they were able to go away, then why would they return? And if they are not forced, then why will not night be day and day will not be night?!! My Egyptian brother! I swear by Allah (SwT) that they are forced to be so.

You believe in and think that they move by chance. Then, if they move, why does it (chance) take them back? And if they are back why will they move again? Do not you see the sky elevated and the earth situated? Neither sky falls on the earth nor does the earth fall on what underneath it. I swear by Allah (SwT) that their creator and manager keeps them from falling down"

Doubts and delusion left the Egyptian man and he believed in Almighty Allah, when the Imam (as) presented those scientific conscientious reasons regarding the existence of Allah (SwT). Afterwards, the Imam (as) turned to Husham and said: "Take him and educate him."

Imam (as) based his reasoning on the most evident and clear reasons when proving the existence of a great creator. He was away from ambiguity and complication and did not base his speech on vague philosophical reasons, but instead he used apparent reasons that left no doubts, delusion and fruitless arguments.

Some of the Atheists

Imam (as) met some of the atheists and there were arguments between them. Imam (as) told one of those atheists: "If the case is as you stated (the denial of Allah (SwT)), while it is not so, then all of us will be rescued. But if the case is as we stated, then we will be rescued but you will not."

The Imam's (as) reasoning was excellent. That is, if the case goes well with what atheisms stated, in the denial of Allah (SwT), then no punishments will be awaiting for neither the believers nor any-

one else. But if the case is as believers stated, in the existence of Allah (SwT), then believers will win and atheisms will fail.

All scholars in all eras agreed that pushing back any possible harm is necessary. So, it is necessary for the atheism to return to the path in which they can keep themselves safe from that possible harm.

Abu Shakir al-Disani

Abu Shakir al-Disani was one of the villains and an exemplar of infidelity and darkness. He was from the heads of the atheists in the Islamic world. There were several debates between him and Imam al-Sadiq (as), which resulted in him being dumbfounded. Among those were the following:

Abu Shakir posed the following question for Imam al-Sadiq (as), saying: "What is the reason that you've been created?"

The Imam (as) answered him with the best unmistakable reasons, saying: "I found myself in one of the following situations: Either I was the creator or that another one was the creator. If I created it, there would be one of the following two aspects. Either the fact that I created it and it was available earlier, in which case I was dispensed with the creation. Or the fact that it was non-existent and you know that non-existent does not do anything. So the third concept comes to be true. Meaning that I have a creator and He is the Lord of the creations."

Abu Shakir was astonished with the answer and expressed his inability in posing an answer. The Imam (as) set forth the reason and demonstrated with firm proofs the fact that there should be a wise, intelligent creator for these universes and the creator of the human beings.

Al-Disani stopped Imam al-Sadiq (as) and told him: "O Jafar ibn Muhammad! Guide me toward my Lord!"

The Imam's (as) servant, who had an egg in his hand, was standing beside the Imam (as). The Imam (as) took that egg and said: "O Disani! This is a protected profound secret with thin integument. There is a thin integument under the thin one and under the thin integument a golden liquid and a silver liquid is available. The golden liquid is neither mixed with the silver one, nor is the silver liquid mixed with the golden one.

It remains stable and nothing comes out of it and nobody claim that. Nothing that can spoil it enters inside to spoil it. Nobody knows whether they are created to be male or female that has, for instance, the colours of peacock. Do you not think that there is a creator for this?"

Al-Disani bowed his head towards the ground and announced his repentance, embraced Islam and denied what he stated earlier.

The Imam (as) had demonstrated what should be demonstrated with strong evidences. He, for instance, told him about the constituents of an egg, which is one of the wonders of Almighty Allah that results in one of the various birds, of which the most beautiful one is the peacock with its great and beautiful colouring composition in its feather. It is one of the creatures of Almighty Allah that no one ever denies except those ignorant.

Abd al-Karim

Abd al-Karim ibn Abul-Awja was one of the prominent figures in infidelity and atheism in the Arab world. In addition to his atheism, he used to attack what people glorified and respected as he was attacking the traditions and customs, which Muslims were adhering to. He was also using very bad language.

Firstly, he was one of the students of al-Hasan al-Basri. Afterward, he left the guided path and monotheism. He was told: "Why did you leave following your fellow al-Hasan al-Basri and entered what did not have any concern with it?" He replied: "My fellow was a fool, because he was talking about issues as if they some-

times occur by chance and other times compulsorily. I do not think he has a specific ideology and religion which really stays with him." He was frustrating every occurrence. So he was threatened by Amr ibn Ubayd and went to Kufah.

There were several debates between him and Imam al-Sadiq (as), which resulted in his failure in a way that he could not speak even a word in response. Among those are the following.

A group of atheists were in Mecca during the Hajj ceremony. There were Abd al-Karim, ibn Talout, ibn Ama, ibn al-Muqaffa and a number of other infidels. At that time, Imam al-Sadiq (as) was in the al-Adham Mosque. Muslims were around him asking about their religion's bases and Hajj instructions. He was answering their questions.

The companions of ibn Abul-Awja told him: "Can you have this man reach a contradiction? And can you ask a question that discloses his mistakes in front of those surrounding him? You see the people's interest in him and he is the master of his era."

Ibn Abul-Awja positively responded to that request and went towards the Imam (as). When he reached in front of the Imam (as), he said: "O Abu Abdullah! Meetings are trusteeships and you know that everyone who has a cough must cough. So, do you let me to ask?"

Imam (as) allowed him to ask his question and ibn Abul-Awja went on asking impolitely: "Until when do you want to continue stepping on here; take refugee to this stone, the Black Stone, and worship this house which was built with mud, clay; and to run over it just like donkeys? If anyone was thinking about it and had enough knowledge, he would not do this unwise action, which does not have proper insight. Well! You are the head and base of this case and your father was the one who based and organized it."

Imam (as) was affected by the speech of this infidel that did not have the least politeness and he told him: "The one, whom Allah

(SwT), leaves him in darkness; makes his heart blind; the one who hates the truth and does not feel comfortable with it; the one who takes Satan as his leader and his Lord, will be leading (original: reaching) himself to damnation. Allah (SwT) asked his slaves to come here to examine their obedience in coming towards him.

"His Majesty encouraged them to glorify and respect this. Almighty Allah specified this as Kiblah for the prayers, as it is one of the gates towards His satisfaction. This is a path that leads to Allah's forgiveness. It is based on the straightness of the perfection and the collection of glorification and respect. Allah (SwT) created this place one thousand years before the earth was ever created. It would be better to obey what should be obeyed. The one who is the originator of the spirit."

Ibn Abul-Awja went on interrupting the speech of the Imam (as) who was describing the high value of the Holy Kiblah, saying: "O Abu Abdullah! You have deviated the talk to what is hidden."

The Imam (as) restrained him, saying: "Woe unto you! How come you say that the one, who is witnessing his creatures, is absent? He is closer to His creatures than their jugular veins. He hears their speeches and knows their secrets. Everywhere and everyone are under His control and at the same time He's not limited to a specific location.

"There is nowhere closer than Him when noticing His signs, which lead us to his existence. He is the One who made the strong verses and signs descended. Muhammad, Allah's blessing and peace be unto him and his family, was the one who came with this worship. If you are doubting about anything, ask about that and I will clarify it for you."

Ibn Abul-Awja was confused and angry. He did not know what to say and he then went away escaping towards his companions. His sign of inability was apparent. He went on blaming his companions, saying: "I asked you to give me something to enjoy but you threw me on live coal."

His companions complainingly replied in return to his statement: "Keep silent! We swear by Allah that you disgraced us with your confusion and interruption. We could not find anyone paltrier than you today."

He responded, saying: "Are you saying this to 'me'? He is the son of the one who overwhelmed, in argument, the heads of those you see," pointing to the infidels there.

How can this ignorant, who denied the existence of Allah (SwT), stay in front of the successor of the Prophet (as) and the discoverer of sciences and wisdom on the earth?

Ibn al-Muqaffa and ibn Abul-Awja attended the Hajj ceremony to be among the Muslims in order to spread their atheist thoughts. While Imam al-Sadiq (as) was in the Holy Mosque (Kabah), ibn al-Muqaffa said the following, addressing his companions and pointing to the people circulating around the Holy Mosque: "None of these people deserves the title of humanity more than that sitting man," pointing to Imam Abu Abdullah al-Sadiq (as). Abd al-Karim was astonished and said: "How do you state that he deserves this title more than any other one?"

Ibn al-Muqaffa addressed him saying: "Because I found something with him that I couldn't find with any other person."

Ibn Abul-Awja felt envious towards him and went on saying: "There should be an exam, testing what you said about him."

Ibn al-Muqaffa tried preventing him and said the following: "Do not do that! I fear that you lose what you currently have in your hands."

Ibn Abul-Awja insisted on his idea, saying: "This is actually not your idea! And you really fear that your idea is weakened here regarding the way you have described him."

Ibn al-Muqaffa replied him, saying: "If you are doubtful about me, you may freely go ahead and do your best. Also keep in mind to

be rigorous with him in your speech. He will lead you to confusion or whatever you'd like to name yourself."

Ibn Abul-Awja went toward the Imam (as) and there was a debate, which led to the confutation of ibn Abul-Awja. He went out astonished as the Imam (as) filled his heart and sensation. He returned to his tribe describing what happened between him and the Imam (as), addressing ibn al-Muqaffa: "Woe unto you! He is not a human. If there is a spiritual man who likes to be materialized or a man who would like to be spirit, he'll be undoubtedly this man!!"

Did you see the amount of surprise and glorification expressed by this atheist for the Imam (as) who filled the world with his intelligence and creativity? The companions of ibn Abul-Awja went on asking him about what has happened between him and the Imam (as). He said the following:

"I sat there until there was no one except me. He started and said: 'If the case goes well their speech, the speech of those people circulating around the Holy House of Allah, then they will be rescued and you'll be burnt. But if your idea is right and not theirs, you and they will be the same'."

Ibn Abul-Awja became afraid of the Imam's (as) knowledge of his intention and the way he started the discussion accordingly. So he went on, saying: "Allah's mercy be upon you! What do we say? My speech and theirs are the same."

Imam (as) denied the case that the idea of ibn Abul-Awja would be the same of those monotheists and he said: "How could your idea and theirs be the same? They say that they will have a Hereafter, rewards and punishments. They believe that there is a Allah in the sky where prosperity can be found, while you believe that the sky is havoc and no one is there."

Ibn Abul-Awja seized the opportunity from the Imam's (as) speech and went on making doubts about it, saying: "So, if what they, those following monotheism, say are right, what is the problem

with him, almighty Allah, showing Himself to His creatures and asking them to pray for him? This way no one would ever enter into an argument. Why does He hide Himself and send his messengers? If He calls people to believe in Him, that will be closer to faith."

Imam (as) retorted his fancies, saying: "Woe unto you! How could you not see the One whom I believe your power is from; your creation when you weren't; your maturity after your childhood; your power after your weakness and your weakness after your power; your health after your illness and your illness after your health; your satisfaction after your angriness and your angriness after your satisfaction; your sadness after your happiness and your happiness after your sadness; your liking after your disgust and your disgust after your liking; your determination after your pondering and your pondering after your determination; your love after your abhorrence and your abhorrence after your love; your interest after your dread and your dread after your interest; your request after your hopelessness and your hopelessness after your request; your thoughts that were not in your dreams and the removal of what was in your thought."

Imam (as) set out to count what happens to manners including the different and various ones, which clearly demonstrate the existence of Almighty Allah who created all these developments, which are similar to waves intermixed with each other. Allah's mercy be upon al-Samawi who said the following about the variations of the manners:

"O manner! Similar to the Universe, you have both the light and the darkness".

"You are war and peace as the Universe is war and peace".

"Whenever an organization becomes common in you, another organization will be destroyed"

The manners of human beings contain strange marks demonstrating the existence of Almighty Allah. One who doubts this, will not be considered a person with straight thinking; his heart is deviated and he is away from the Guided Path.

Anyway, when ibn Abul-Awja heard this strong reason, escaped from continuing the discussion with the successor of the Imam (as). He spent the night without sleeping, hoping to find a reason to be used against the Imam (as). On the second day, he hurried toward the Imam (as) and sat there without speaking even a word. Then Imam (as) told him: "It seems that you came to repeat what we have discussed earlier?"

Ibn Abul-Awja rapidly said: "Do you, the son of the Prophet of Allah, Allah's blessing and peace be upto him and his family, want this?"

Imam (as) said the following mockingly: "How strange that sounds to me? You deny Allah (SwT) while witnessing that I am the son of the Holy Prophet (S)!!"

Ibn Abul-Awja apologized and said: "The habit forced me to say so."

Ibn Abul-Awja stayed silent without uttering even a word, then Imam (as) told him: "What prevents you from speaking?"

Ibn Abul-Awja disclosed the secret of avoiding speech and his silence as he said: "This is because of your glory and reverential awe. This is what made my tongue unable to speak. I have seen many scholars and debated with their theologians, but I have never felt having a reverential awe similar to the one I have here."

Imam (as) began abolishing his doubts and suspicions, addressing him: "Have you been created or not?"

Ibn Abul-Awja insisted on his infidelity, saying: "I have not been created."

Imam (as) answered him saying: “If you were created, how would you be?”

Ibn Abul-Awja kept silent and could not give an answer. Imam (as) had already closed all the way, but he had a wooden stick beside him. He relied on it and turned up his head to show himself to Imam (as) saying: “Long, wide, deep, short, dynamic and static. These are all among the attributes.”

Imam (as) then hurried saying: “Well! If you do not know the method of creation, consider yourself a creature. There will not be anything of your own invention in these affairs, will there?”

Ibn Abul-Awja became confused and did not know what to say. Then he confessed on his inability and said: “You have asked me about an issue that no one has ever asked me before and no one will ever ask me a similar one in the future.”

Imam (as) set out saying: “Imagine that you are not going to be asked about the past, how can you assure that you will not be asked about the future. You are contradicting your speech on claiming that things are the same from the beginning. So, how come you consider something available from the beginning and consider another thing being created?

“Well! Let me clarify the case for you. Assume that you have a bag with jewels inside, and once one asks you: ‘Are there dinars (e.g. coins) in your bag?’ you’ll deny the existence of dinars. Then he will ask you to describe how dinars look like, but you do not know the characteristics of dinars. Is it acceptable for you to deny the existence of dinars while you do not know what dinars are?”

“No,” Ibn Abul-Awja said.

Then he told him: “The universe is greater, higher and wider than a bag. So there may be a creation, which you may not know about whether it has been created or not.”

Ibn Abul-Awja did not speak any more and confessed the truth of monotheism by his tongue, but he did not actually believe in it in his heart. He returned to the gathering of Imam al-Sadiq (as) on the third day and asked the Imam (as) to allow him to ask a question. The Imam (as) allowed him, so he said: "What is the reason for the fact that things are created?"

Imam (as) answered his question with a precise philosophical response, saying: "I have never seen a thing, either small or large, which becomes larger when something similar is inserted 'inside' it as it leads to disappearance and the conversion from the first state, the smaller state. However it exists from the beginning it will not be changed. Because something that disappears and has a state change has the property of being created and being destroyed.

"When something enters to be existent after being non-existent, this means that it is created, because it wasn't but it is. Existence and non-existence; being available from the beginning and being created are not compatible with each other and no single thing can have both of these properties at one certain time."

Abd al-Karim went on saying: "Imagine both of the states and times, according to what you mentioned, and inferring the creation of things accordingly. Then if things become small, how can you infer that case through which they were created?"

He said: "We are talking about this world. If we leave this world and talk about another world, that will better demonstrate the fact that this world is created. However I will answer you from the point that you thought you caught us and we say: If things stay small, that will be fancy to say that when something is added to it, it will be larger. Changeability proves the lack of existence from the beginning and from the agelessness, as the fact that changeability proves its being created. Abd al-Karim! Nothing else remained."

Ibn Abul-Awja left the gathering shamefully and stayed on his atheism and infidelity. The overwhelming reasoning of great infer-

ences of the Imam (as) did not change his wrong ideology. Narrators said: "He returned to debate once again with the Imam (as) for the second year, while Imam (as) was in Holy Kiblah and told him: what is the reason of your coming here?"

Ibn Abul-Awja said: "I came to see the customs of people and to watch their stupidity, baldness and their action of throwing stones."

Imam (as) scolded him, saying: "Abd al-Karim! You are still on your insolence and darkness."

Ibn Abul-Awja wanted to speak, but the Imam did not allow him, saying: "There are no arguments in Hajj." Then he added: "If the case is as you stated and not as we say, then all of us will be rescued. But if the case will be as we stated, as it is actually the case, then we will be rescued but you will be perished."

Ibn Abul-Awja became extremely angry. His eyes were wide open with anger and at the same time he had a dangerous heart attack and his companions ordered the people to carry him. He did not survive that attack and died. This way, the life of this dangerous infidel came to an end. He was the head of infidelity and atheism in the Islamic world who worked hard to attempt to mislead the Muslims and abolish their ideology by posing doubts and delusions, which were confronted by Imam al-Sadiq (as).

The Infidel

An infidel visited Imam al-Sadiq (as), but the narrators did not mention his name. However, as evidence showed, he was one of the striking atheists of the era of the Imam (as) and was one of those professional in atheism and infidelity. He posed sensitive problems and Imam (as) answered them. Among those were the following:

Question 1: "How come an unseen Allah is being prayed to by people?"

Answer 1: "Hearts have seen him with the light of faith. Minds proved it with its intelligence. Eyes have noticed it through the beauty of composition and creation instructions. After all, messengers and their signs, Holy Books and their evidences, and all scholars proved His glory without seeing Him by eyes."

The Imam's (as) answer contained the best conscientious reasons, which did not leave any space for any more arguments on the existence of Almighty Allah who put the galaxies in space, relying on nothing except the power of Almighty Allah. Those aware minds and confident hearts, which are based on faith, are tools to view the power of Allah, be He exalted.

This happened by pondering at the great creatures, which are benefiting with the best compositions and the best creation. As logicians usually say, the effect indicates the existence of the affecting; and the effect shows the availability of the cause. The existence of Almighty Allah has become a self-evident issue that is not being denied except by those whose hearts are deviated and eyes are blinded and those losing the Guided Path.

Question 2: "From where did he specify the Prophets and Messengers?"

Answer 2: "When we proved that we have a creator Who is greater than us and greater than the entire creatures that He created and He was a wise creator, he will neither allow His creatures to see Him nor to have direct visits or discussions with them. So, He specified messengers from His creatures and slaves to lead them toward their benefits, advantages and survival. If people leave the messengers, that will lead to their vanishings.

"It was shown that they were narrating from the Almighty Allah. It has been proved that they were calling for Allah (SwT) being prayed. They were the prophets of Allah (SwT) and those exalted from His creatures. They were wise and they were His envoys. They were sharing the people's conditions as they were created in the same way and they were supported from the wise Allah Who

wisely knows the reasons, evidences, causes and proofs showing vivification of the death, healing the deaf and dumb. The earth is not suffering from any kinds of shortage in the proofs showing the truth of the Prophet and his actual justice."

Imam (as) then added the following: "We believe that the earth would not be left without evidence and that this evidence would not be set except through the Prophets. Allah (SwT) did not specify any prophet unless being from the descendent of the Prophets. This is because Allah created a brilliant path for the human beings and brought out from mankind a pure and chaste generation.

"From that He brought out the Prophets and Messengers who are the choice of Allah. He refined this origin from their forefathers, because Allah, the Almighty, assigned them in a position where no higher position and great honour can ever be gained. Therefore, one who is the keeper of Allah's knowledge, the trustee of His unseen nature, the protector of His secret, the evidence for His creatures and His talking tongue shouldn't be otherwise with other attributes.

"So the evidence should be from this generation. Then they will play the role of the Prophet, Allah's blessing and peace be to him and his family, toward the nation with their knowledge whom they inherited from the Prophet.

"Whenever people deny him, he will not speak. What has remained from the knowledge of the Prophet is too few in addition to its differences, which resulted in comparison and idea exchanges. If they believe in it, obey it and take from it, justice will appear and disagreement and quarrel will leave. The affairs will be the same, religion appears and belief replaces doubts and uncertainty.

"After the loss of the Prophet, people's beliefs in him are reduced and they do not obey him. There were neither a Prophet nor a Messenger whose nation does not entertain contradictory views af-

terwards. The reason of their disagreement is based on the evidence and quitting it."

This part of the speech of the Imam (as) touched highly important affairs, such as the following:

One: After proving, with demonstrating and definite rational and sentimental reasons, the existence of a wise, conductor and kind Allah, who is too great and glorified to be seen by his creatures, he said that it's because of Allah's (SwT) Kindness on His creatures that He sent the Messengers to guide them to what is better for them and to lead them towards the path of salvation.

Two: Allah's (SwT) Prophets and Messengers are Allah's (SwT) best choices who are granted wisdom and unmistakable sound judgments by Allah (SwT). He, the Almighty, supported them with miracles and evidences to be a demonstrative reason for what they have already come for: to distribute the ideals, which elevate humankind and exalt their levels.

Three: The earth would not be left without evidence from Allah (SwT) for His slaves to distribute His instructions and spread the marks of His religion in order not to allow the people complaining of the loss of Allah (SwT). We also found that after the death of the Prophets, the role of those elevated becomes apparent with their positive and active roles in conveying the religious instructions to people. None of the tenebrous and gloomy attributes are close to them, as they are from pure generation.

Four: It is compulsory for people to obey the regents of the Prophets and the Imams (as) of guidance. Their obedience is the obedience of Allah (SwT) and His Prophet (S). It is certain that if people obey them and follow their instruction, justice will appear, truth will be prevalent, cruelty will be terminated and brutality will be imprisoned.

These were some of the aspects seen in the response of the Imam (as).

Question 3: "What can one do with evidence, if He has these attributes?"

Answer 3: "It will be followed. Things one after another are brought out from that evidence. Its position benefits the people and considers their rightness. Whenever something new is invented in the religion of Allah (SwT), the people will be informed through that evidence. When they overdo with it they will be informed and whenever they finish up with it, they will be granted more."

He mentioned the important benefits of the Imams (as) and that they are the source of advantage and guidance for people.

Question 4: "From what has Allah created things?"

Answer 4: "From nothing"

Question 5: "How does something come from nothing?"

Answer 5: "Things have to be either created from something or being created from nothing. Therefore, if it was created from something, which was with it, it means, that things would be older (or from the beginning) and the older is not newer, it would not become extinct, or changeable. It is not impossible for that thing to be from a single essence with a single colour.

"So, from where did these various colours and things come which existed in this universe from different origins and sources? From where would death come, if the thing, which things were created from, were alive? From where would life come, if the thing, which things were created from, were dead? This is the case, because there is no dead who comes from something alive, while the creator is alive. And also, it is not possible that the dead is available from the beginning, because the dead does not have any capability or the ability to remain."

This section of the speech of the Imam, which is a profound philosophical subject, was presented to the smallest details in the philo-

sophical collections of al-Asfar and others that touched the issues that required more clarifications.

Question 6: "So from where did they say that things are ageless?"

Answer 6: "This speech was uttered by those denying the creator of the entire things. They denied the Messengers, their speeches as well as denying the Prophets and what they have come for. They exaggerated the importance of their books and calling them myths. They self-invented a religion based on their individual ideas and beliefs.

"Things are self-proving their being creation by looking at the rotation of the orbits and how there are seven skies. It is moving the earth and what exists on it, the change of eras and the differences between the times and the events, which are occurring on the earth including addition and subtraction, death and affliction, and the souls' confess to the fact that there should be a wise creator. Haven't you seen the sweet, which becomes sour; the fresh and pleasant, which becomes bitter; the new, which becomes old and the case that everything is moving towards change and extinction?"

In this section of the wise Imam's (as) answer, he demonstrated the invalidity of the concept of the agelessness of things. He proved that all things were created and were not from the beginning. One, who believes in their agelessness, is the one who denies Allah, the Almighty. Imam (as) presented the best reasons for the fact that all things were created. Among those were the rotation of the earth, the differences of eras and events that happened in the Universe. There were also other happenings that clearly demonstrate the non-existence of things at the beginning.

Question 7: "Why was the Creator of the Universe aware of the things before creating them?"

Answer 7: "He still knows and creates what he knows."

Allah (SwT) has a comprehensive knowledge about everything. He created, visualized and invented what He knows.

Question 8: "Is he from different things or united?"

Answer 8: "It is not fair to say that He is from different things or to say that He is united. Things that are different are dividable and things that are dividable can be united. So it's not proper to say that He is united or from different things."

Separateness and unity, either if they are about physical cases or about affairs and conditions, are from the possible attributes and their effects. But it is impossible for the One whose existence is compulsory, to be attributed with these characteristics. This was already shown in philosophical and theological studies.

Question 9: "How is Allah (SwT) unique and solely one?"

Answer 9: "He is one in his entity and not one as number one, because what can be more than one is counted as one, but Allah (SwT) is an undividable One and He does not fall into the counting process."

The One that is attributed to Allah, the Almighty, is not the one, which can be attributed to other things. This is because others are separable and dividable and can be attributed with numbers other than one, while Allah (SwT) will not.

Question 10: "Why did Allah (SwT) create the creatures while He does not need them and it is not proper for Him to toy with us?"

Answer 10: "He created them to show His wisdom, fulfilling his knowledge and to demonstrate His concoction

"Almighty Allah created the creatures, people and other amazing and spectacular worlds. This is to manifest His infinite power and never-ending knowledge towards the whole worlds and creatures."

Question 11: "Why did not Allah (SwT) just consider this world as the world of His rewards and punishments?"

Answer 11: "This is the world of affliction and a place to gather rewards. This world is full of plague. This world is full of desires so that Allah (SwT) examines His slaves and to see their obedience. It is not true for the world of work and action to be the world of rewards and punishment.

"This world that was created by Allah (SwT), is the world of examining and testing. Those who purify their souls and do things, which make them closer to Allah (SwT), will win the Paradise. And those who disobey and leave the Guided Path, hell will be their end or destination."

Question 12: "Is it from His wisdom that He assigned an enemy for Himself, while He did not have any enemy, but He created, as you claimed, Satan and set him up as master over His slaves in order to call them to do something disobeying Allah (SwT) and order them to be disobedient and He gave him the power, as you said, that made him able to insinuate his evil ideas into their minds to make them doubtful about their Allah (SwT) and to deform their religion and keep them away from knowing it, to the extent that he attempted to tempt them to deny their Allah (SwT) and to worship something else; so why did He set him up as master over His slaves and have him as a way to temp them?"

Answer 12: "The enmity of the one, you mentioned, does not harm Him (that's Almighty Allah) and his supporting is not useful for Him. His enmity does not reduce his kingdom nor does his support increase the kingdom and power. The enemy is being watched when its power is able to harm or help, when it can take a region if it wants to or to overwhelm a king.

"But Satan was created as a slave to worship Allah (SwT) and profess the unity of Allah (SwT) Who knows who Satan is when He created him and He knew where he would reach to. He continued

his worship with the rest of the angels, until Allah (SwT) examined him to bow down in front of Adam (as).

"He rejected this feeling envy towards him. Then Allah (SwT) cursed him and dismissed him from the angels' group and sent him down damned, expelled to the earth. So he became the enemy of Adam and his sons. That is why he did not have anyway against his sons unless evil tempted to mislead them. He confessed the divinity of Allah (SwT) in front of Him."

This section of the answer of the Imam (as) explained that Allah, the Almighty, does not get benefit from the obedience of His Slaves and that He is not harmed with their disobediences, because He is the owner of the greatest power and the controller of the whole Universe.

Allah, the Almighty knew Satan's disobedience and defiance when He created him. He examined him by asking to bow down in front of Adam (as), but he disobeyed and considered that as something great and unacceptable for him. So, He showed him to the angels this way. Then He sent His punishment and curse on him forever.

When he was situated on the earth, he manifested his severe enmity towards Adam (as) and his descendents and he adorned all that misguided them from the Guided Path. Allah (SwT) advised Adam's sons from his followers and warned them regarding his cheats and deception. Moreover He promised an eternal punishment for the followers of Satan.

Question 13: "Is it acceptable to prostrate before something or somebody other than Allah (SwT)?"

Answer 13: "No"

Question 14: "How did Allah (SwT) command the angels to prostrate before Adam (as)?"

Answer 14: "Prostrating by the command of Allah (SwT), would be the same as prostrating before Allah (SwT), if it was ordered by

Allah (SwT)."

This is an extremely precise response. So if prostrating is done as an adherence to the command of Allah (SwT), it will be considered as prostration before Allah (SwT) and no one else.

Question 15: "What is the origin and root of predicting and foretelling? How does a foreteller inform people about what will happen?"

Answer 15: "Predicting was prevalent in the era of ignorance accompanying all Messengers (as). At those times, a person represented the king, who was referred to whenever there were cases of disagreement among the people. Then he would inform them about the events that would happen. This might have resulted from different origins such as, the insight of the eyes, the acumen of the hearts, the temptation of the soul, alongside inspiration in the hearts.

"This is because all that is happening in the earth is physical. That is why Satan knew them and retold it to the person who informed them of what would happen in the surrounding region. However the news of the skies was eavesdropped by Satan and his soldiers, as they were not stopped or affected by stars, but they were prevented from eavesdropping in order not to let the news of the skies to be mixed with the revelation news. If this happened the population of the earth would be confused about what had come as a sign from Allah (SwT).

"Satan used to eavesdrop one phrase from the news of the skies that came from Allah (SwT) towards His slaves and Satan would intermix them. Then he descended to the earth and gave it to the person and he on his behalf added something personally mixing the true with the false. So whenever a parson talked about something, he was informed about the case from Satan.

"And whenever there was something false, that came from Satan himself superficially. When Satan was prevented from eavesdrop-

ping, predicting and predicting was no more. Now Satan brings what people are talking and discussing about, such as, a thief who stole something, a murderer who murdered someone who disappeared. They are just like people, those who are telling the truth or those who lie."

This section of the speech of the Imam (as) contains the following:

First: Foretelling was founded in the era of ignorance, when there was no glimpse of awareness and science among the nations.

Second: A predictor, at that era, had the role of a king and people were referring to him in their affairs.

Third: The instruction of those who were foretelling was sometimes based on the following three factors: acumen; perspicacity of the hearts; and finally what Satan tried to inspire.

These were some of the issues that were in the speech of the Imam (as).

Question 16: "How do Satan and nicks go up towards the sky, while they are similar to the people in their creation and density and they were building for Solomon (as), the son of David (as), what sons of Adam (as) could not?"

Answer 16: "They were employed and utilized by Solomon (as). They are gentle creatures that are feeding from the winds. The reason of this case is that they are going up to the skies to eavesdrop and things with high density cannot ascent, neither with a ladder nor with any other thing."

The response of the Imam (as) was benefiting with high preciseness and excellence. Demons are not similar to mankind in the density of their bodies. They are highly gentle creatures and Allah, the Almighty, specified their food from the winds.

Question 17: "Inform me about magic and its origins? How can a magician perform the strange things and does he do?"

Answer 17: "Magic has come from various origins:

Some of them were as medicine. As physicians use different drugs for any kind of disease, this would be considered as magic. They resorted to trickery as they have an illness for every health, sickness for strength and anything against anything else.

Another kind of magic was the type, which utilizes fast action to hide some trick from the sight of the viewer.

The next type was the one, which was inspired by Satan."

Question 18: "How did devils know magic?"

Answer 18: "In the same way that physicians know medical treatments, some depend on experience and some depend on science."

Question 19: "What do you say about the two kings: Harout and Marout and what people say about them that they were teaching magic to people?"

Answer 19: "This is the source of tribulation and disorder. If human does such and such and is not cured with such and such, he will be as such. Magic is in a different category. They will learn what they do and these two kings say the following to them: This is disturbance, so do not take what may harm you or what cannot help you."

Question 20: "Is a magician capable of changing human into the form of a dog, donkey or something else?"

Answer 20: "He is incapable of doing this and he is too weak to change the creation of Allah (SwT). The one, who is abolishing what Allah (SwT) created and drew, will be the partner of Allah, the Almighty. And Almighty Allah is far away from this.

"If magicians could do what you have described, they would push away any kind of agedness and diseases from themselves, preventing the whiteness of their hair and poverty from their lives. One of

the greatest magic is calumny, which separates those in love and bring enmity to friends. This would result in shedding blood, destroying houses and in disclosing secrets.

" A calumniator is the worst one in the earth. The closest concept of magic is medical treatments. As an example, a magician cured a man and he prevented the sexual intercourse with his wife, then a physician came and treated him using a different cure and the man regained his health."

Magicians are too incapable to change or alter what Allah (SwT) has created. And if they were able to do so, they would be His partners in creation. If they were capable, they would push back agedness and elderliness. But they are too incapable to do so.

Imam (as) talked about calumny and he conducted a severe attack against this attribute. He considered such an attribute as a source of corruption in the earth and the fact that this attribute may result in shedding blood, the destruction of houses and so forth, which those calumniators are responsible for and will be punished accordingly.

Question 21: "Why are the sons of Adam (as) comprised of honest and dishonest?"

Answer 21: "The obedient are honest and the disobedient are dishonest."

Question 22: "Aren't there among them people better than the other?"

Answer 22: "Their superiority is based solely on their devoutness."

Question 23: "Do you mean that the sons of Adam (as) are the same in origin and do not have any superiority over one another except in devoutness?"

Answer 23: "Yes, I found soil the essence of creation. The father is Adam (as) and the mother is Eva (sa). They were created by a

unique Allah (SwT) and they are His slaves. Allah, the Almighty chose from the sons of Adam (as), a group and purified their births and bodies. He saved them and had them from pure men and women.

"He brought out the Messengers and Prophets from them, as they are the most pure branches of Adam (as). He, the Almighty, did that because they deserved to have this attribute from Allah, the Almighty and Majestic. However Allah, when creating them, knew that they would obey and worship Him and would not assign a partner for His majesty.

"So, through obeying, they were granted the generosity of Allah (SwT) and a high position. They own honesty, superiority, well-known fame and the like. The rest of the people are the same unless those who fear Allah (SwT), they will be granted the generosity of Allah (SwT). Allah (SwT) likes those who obey Him and He does not punish those He likes with fire."

The response of the Imam (as) mentioned the material with which human beings were created. The origin and essence was soil and they will be back to that origin at last. Allah (SwT) chose a branch from the descendent of Adam (as) and specified them as Messengers and Prophets for His slaves to deliver His instructions to guide the slaves and lead them to the Guided Path.

Except this group, the rest of the people are the same with no superiority over one anther, except considering devoutness, which is the true measure in assigning superiority among the people.

Question 24: "Inform me about Allah, to whom belong might and majesty. Why does He not create all the creatures obedient and monotheist? He is indeed capable to do so."

Answer 24: "If He creates them obedient, they will not be rewarded. Because if obedience is not achieved from people's own will, there will be neither paradise nor hell. But He created His creatures, ordered them to obey Him, banned disobedience,

showed them evidences and left no pretence by sending His Books in order to have them free in their obedience or disobedience. They will be awarded and punished for their obedience and disobedience respectively."

Imam (as), in his speech, presented the annulment of coercion whose prerequisite was the nonexistence of paradise and hell. This is impossible and Allah, the Almighty created paradise for those who obey and hell for those who disobey. Nevertheless, obedience and disobedience depend on the will and determination of the people themselves. None will be forced. Theological books touched this case to the smallest details.

Question 25: "Is it true that the good deeds of a slave are his own actions and that the bad deeds of a slave are his own actions too?"

Answer 25: "The good deeds of a slave are his own actions as well as being commanded by Allah (SwT). Furthermore, the bad deeds of a slave are his own actions while his Allah (SwT) restrained him."

Question 26: "Isn't it the case that his deeds are based upon the conditions in which he was created?"

Answer 26: "Yes, but he was created in a condition to do good deeds. However he was prevented from doing bad deeds."

Human beings, who are able to do the good, are capable of doing bad deeds and it is a conscience-based case. That is why it is worth rewarding, as well as deserving punishment when the illegal is done.

Question 27: "Does the creature have any role in this case?"

Answer 27: "Allah (SwT) does not prevent him from doing anything unless believing that he can leave it. And He does not command him to do something unless knowing that he can do it. That is because, Allah (SwT) is not attributed with cruelty or unkind-

ness and He does not ask the slaves to do something they are unable to do."

Allah, the Almighty, with all His ordered obligations, conditioned the ability of the slave on performing it. Almighty Allah knows that the slaves are capable on performing the obligation by knowing their power in that regard. Therefore, the slave is neither forced on obeying nor on committing sins.

Question 28: "Can the one, whom Allah (SwT) created him an infidel, embrace the faith? And does he have any pretence to leave the faith?"

Answer 28: "Allah (SwT) has created all His creatures Muslims. He commanded them and prevented them. Infidelity is an attribute that is joining the action when the slave is doing it. Allah (SwT) does not create the slave infidel on their creation. But it is he, who disbelieved when he is presented with evidences from Allah (SwT); truth is presented to him, but he denied it. He, with his denial of the truth, becomes infidel."

Allah, the Almighty, created his slaves with monotheistic nature and ordered them to what makes them closer to Him. However, a group of people chose infidelity, atheism and the denial of truth. All that is happening with their own complete and free will.

Question 29: "Is it possible for Allah (SwT) to predestinate the deeds of someone with the bad and ask him to do the good, while he is not capable of doing the good and Allah (SwT) punishes him for that bad?"

Answer 29: "This is not appropriate with the justice and kindness of Allah (SwT) to predestinate the bad for a slave and then punish him for that; and afterwards ask him to do something that He knows he cannot adhere to; or to command him to do something that he cannot and then punish him for something that he is incapable of fulfilling."

The Imam (as), with his answer, invalidates all the doubts that were posed by those believing in compulsion and proved that mankind is free in performing either the good or the bad. There is no compulsion in neither. Allah (SwT) has granted the slaves the will and power in choosing any action freely with their complete choice.

Question 30: "Why does the rich deserve what Allah (SwT) granted them such as wealth and assets and why does the poor deserve to suffer from poverty and shortages?"

Answer 30: "He, the Almighty, examines the rich with what He granted them to see how they thank; and he deprived the poor to examine their patience. From another point of view, He granted them many during their worldly lives and the next group will be granted in the Hereafter. Considering another viewpoint, He, the Almighty, grants every group according to their patience, because He knows the patience of each group.

"If people were all rich, the world would be destroyed, not pondering would remain and its population would reach extinction. But He assigned one the assistant of the other and put their living different jobs and various industries, as it's the steadiest for continuance and the most accurate in pondering. He, the Almighty, also examined the rich with their kindness for the poor. These are all mercy and kindness from the wise whose wisdom is infallible."

Imam (as) has answered with three responses regarding the differences of people in richness and poverty. They are as follows:

First: The difference among the people in richness and poverty is for examining the thankfulness of the rich concerning their wealth and the case that whether they are assisting the poor with what Allah (SwT) granted them with His mercy or not. At the same time, it's an exam whether the poor bear poverty and neediness in order to be granted with Allah's (SwT) great rewards.

Second: He granted a group richness, sooner, in their worldly lives and for those patient poor, he saved their rewards for them for the day in which they will meet Him (in the hereafter).

Third: The difference among the people in richness and poverty is for establishing a social organization among the people, as if they were all rich, every business would have stopped and slothfulness would be prevalent. There is also a holy Hadith (tradition) saying: "If you were the same, you would be extinct." So the difference is a mercy and kindness from Allah, the Almighty, for His slaves.

Question 31: "What makes a small child deserving to bear an illness and disease without committing any sin earlier?"

Answer 31: "Disease has many forms: disease as affliction, disease as punishment and disease which will be the result for death. Some people told earlier that these kinds of diseases were the results of bad food, beverages or that the cause was from the mothers. It has also been said that the one, who takes good care of his/her body and knows what to eat to stay healthy and what to prevent to keep away from disease, will survive.

"You are also tending to say that disease or death is just the result of bad foods or beverages! However Aristotle died while he was the master of physicians, Plato died while he was the head of scholars, Galen became old and blind and could not send back death when it came through and they could not rescue themselves or find an anti-death.

"How large number of those patients was there whose disease became more severe? How large number of great physicians with high knowledge who died even before those unfamiliar with this science? So, neither those with the knowledge of medicine got use of their science when their times were over and death came through, nor those in lack of this science died when their times of death had not come yet."

Imam (as), in his speech, divided the types of diseases, according to what was mentioned, and emphasized that they are not just the result of the malnutrition or infection from the mother, but there are indeed other reasons. Additionally, he abolished the thought that limited the reasons of diseases and death to foods and beverages.

Aristotle, the master of physicians died, Plato, the head of scholars, died in addition to Galen. They were among those who were taking good care of their health, but that could not rescue them and prevent the coming of death. How large a number of those unfamiliar with medicine is there who lived long? This is what demonstrates the fact that death is something which no one has knowledge about except Allah (SwT), and that every one will die according to his/her time.

There are other reasons for answering this question. The question was querying about the reason of death of a child or a disease that a child has to bear without ever committing any sins. How could this be possible considering the justice of Almighty Allah?

Indeed this is one of the most complicated cases in philosophical issues with very complicated answers. Well! Let us consider this answer (which by no means has to be considered as the best response):

This is completely assured that beauty is not seen if there would be no ugliness. An ugly girl may complain that "Why has Allah (SwT) created me ugly while created that girl more beautiful than me?" In response we can see, that Allah (SwT) will reward that ugly girl if she stays patient and believes that she will be rewarded one day for her patience. However the beautiful girl will be punished if she misuses her beauty for malicious cases or just for self-display to elevate herself and hurt others.

Now, let us return to the main subject, the reason for an innocent child to become severely ill. This might be the most impressing scene to see a child ill. It is always said that Allah (SwT) always

shows an example to people to thank Allah (SwT) for their position and health. It can be a case to let people think that their children are healthy and this will be a cause to encourage them to thank Allah (SwT) and to bring up their child according to the way that Allah (SwT) has specified.

Otherwise those parents would be punished primarily by their children when they get older and secondly in the Hereafter, when Allah (SwT) asks them about the reason for the bad behaviours of their children and why they were not educated according to the divine instructions.

Continuing our subject, the ill child will have a good position in the hereafter and their parents will be awarded highly for their patience and for their care towards their children.

One might ask, "Why did Allah (SwT) not let me die when I was a child because of a disease in order to commit fewer sins?"

We may in response say that the one, who lived, say, 70 years with beneficence and few sins, would have a higher position in the Hereafter than that baby who died sooner, when he was a child. Allah (SwT) granted lives to people in order to allow them to live well and to gather something worth for their Hereafter. And of course, one, who lived more than that innocent baby and lived according to divine instruction, would be positioned higher.

That was a brief answer to the question that was posed earlier.

Question 32: "Would you please tell me why you are not interested in a tribe whose master and trainer is you?"

Answer 32: "I have seen a professional physician proficient in his field, but when I ask him about something, he does not solely speak about himself, his body, the composition of his limbs, the feeding canal in his body, his breathing exit, the movement of his tongue, the way he speaks, the light of his eyes, his fame, his different desires, his weeping, his hearing method, the way he thinks,

the place in which his soul takes home, the method by which he answers his own thirst, his overwhelming sadness, his happiness, the reason of what may happen to him such as dumbness, blindness and so forth."

The wise Imam (as) talked about physicians and the fact that they do not know everything about the reality of limbs and psychological affairs; each one is related to many other factors, whose actual reality they might not know. What they have is nothing more than some parts of a great knowledge, which science has still a long way to reach to.

Question 33: "Inform me about Allah (SwT). Does He have any partner in His kingdom or any enemy in His arrangement?"

Answer 33: "No"

Question 34: "What are these corruptions in the world, such as a wild lion, horrible savages, people severely deformed, earthworms, mosquitoes, snakes and scorpions, while you've claimed that He does not create anything except that there should be a reason, because He is not playing frivolously?"

Answer 34: "Do you not believe that scorpions are useful for those having pain in urinary bladder or those having urinary calculus? Additionally it is useful for those urinating in bed. It is known that the best medicine is created from the meat of asp. If a leprous eats from its meat, he will see the curing advantages. In addition to that it is quite well known that red worms under the ground are useful for those animals eating them."

"Yes!" the infidel replied.

The Imam (as) added: "Regarding mosquitoes, one of the reasons is that He assigned them as the food of birds and to insult a tyrant who disobeyed Allah (SwT) and denied His divinity. So Allah (SwT) sent His weakest creation to show him His power and glory.

It was nothing more than a mosquito, which went inside through his nose to reach his brain.

"Besides, keep in mind that if we stopped talking about everything created by Almighty Allah and asked why it was created and why it existed, we would be the same in His activities and we would know everything that He knows and He would be needless for us as we would know everything that He knows."

Imam (as), at the end of his speech talked about the creation of mosquitoes and the resulting advantages. Allah (SwT) assigned them as food for birds, especially those living on seashores in some regions of Africa. Furthermore, were it not for those beautiful birds, with wonderful charming colours, people would not be able to live in that region, because mosquitoes would fill the space. So, those birds are real obstacles to the approach of mosquitoes to those regions, in which they are living[1].

What's more about the wisdom of Allah's (SwT) creation is to insult the tyrannical arrogant who disobeyed Allah (SwT). It was Nimrod. Allah (SwT) sent His weakest creatures, that is a mosquito and it entered his nose till it reached his brain and caused him to die.

Question 35: "Tell me whether it's acceptable to censure something from Allah's (SwT) creation and His organization?"

Answer 35: "No!"

Question 36: "Do you not say that Allah (SwT) said: ***'Call on Me; I will answer your (Prayer)' (40:60)*** while we see a compelled calling on Him and He does not answer their calls or we see an oppressed calling on Him asking for help, but He does not?"

Answer 36: "Woe unto you! There is no one calling on Him and He does not answer. However the prayers of the cruel are refused until they repent, but if the rightful prays, Allah (SwT) will remove troubles in a way that he cannot even imagine or He may preserve

great rewards for him for the Hereafter for those prayers. These are all happening when the thing, which the slave called for, is not hurting him.

A real believer knows well that he may better not call on something that he does not know whether it's proper or not. It is also possible that a slave may call on the death of someone that his turn has not come yet or he may ask for rain and it might be a time when rain would not be of any good, because Allah (SwT) knows the arrangement of those He created better. There are so many similar cases. Try to understand them. Otherwise you will be misguided."

The Imam (as) clarified some of the conditions that should be met so that the prayer can be fulfilled. Among those are that the one who is praying should not be cruel, otherwise his prayers are rejected; another case is that Allah (SwT) does not answer every call unless they are righteous, in this condition Allah (SwT) will fulfil the call and keep every harm away in a way that he cannot even imagine, or Allah (SwT) may keep it as a reward for a day when it may be needed (Hereafter).

Imam al-Sadiq (as) also stated that another condition for a prayer to be answered was that the prayer, itself, should be feasible. Otherwise it would not be answered. An instance would be calling for rain at a time that it should not and so forth.

Question 37: "O wise! Inform me about the sky! Nobody is descending from it to the earth and no human is ascending from the earth towards the sky. There are no ways to reach it, nor a road. If people would see someone ascending towards the sky or descending from it, that would be considered as a proof of divinity of Allah (SwT), doubts would be denied, belief would be empowered and the slave would acknowledge the existence of an organizer to whom the ascender departs and from whom the one who descends, comes."

Answer 37: "Everything that you are watching in the earth is the result of organization and arrangement. He, the Almighty, indeed lets somethings descend from the sky and some of them are apparent. Can you not see the sun rising from it and it is the light of the day and it is the straightness of the earth? If it goes away, everyone living on the earth would die.

"Moon rises from the sky and it is the light of the night and we know how to count years, months and days. If it goes away, everyone living on the earth would be confused and arrangements would be destroyed. There, in the sky, we can see the stars, which are the guides in the darkness of the land and the sea. It is the rain that is coming from the sky and which is the real mean of survival for every creature, including plants, crops and animals. If there weren't rain, there would be no creature alive.

"Additionally, if there weren't wind, everything would be corrupted and changed. Nevertheless, the clouds, thunders, lightning and thunderbolt are all evidences that there is an organizer organizing everything and from Him everything descends. Allah (SwT) talked to Moses, whispered to him. He, the Almighty, lifted Jesus (as), the son of Virgin Mary. Angels are descending from Him. However you do not believe in what you do not see with your eyes and just believe in and think of what you see with your eyes."

Imam (as) said, in his response, that the Almighty is apparent for his slaves by all means. He is visualized in His great evidences that created the sun, which covers the planet in which we are living on and empowers the earth with all that is needed for living. If the sun and its heat were not there, mankind would not survive and the prerequisites to life would be no more. It enriches the earth with chemical elements that plants need and without which they would not grow.

Evidence from the Almighty is the moon, which also enriches the earth with some useful chemical elements that plants need. In addition to that, ebb and rise of the seas are based because of its rays

and the sea and what it contains from strange and wonderful creatures, is based on the existence of the moon.

Furthermore, from the Almighty's exciting signs is rain, which descends from the sky. Allah (SwT) limited it to specific periods. Otherwise it would be destructive. It is with the rain that the earth is granted life after its death. If there were no rain on the earth, people, animals and all the creatures would be no more.

Air or wind is a basic element for life. If it is stopped for a moment, people will not be able to live. So people's lives and survival are based on the air. Additionally it is a basic element for the survival of the rest of live creatures living on this planet.

These great evidences are all referring to the existence of their creator and inventor. As the cause refers to the effect, as logicians usually say, and it apparently talks about a great creator of the Universe and One who granted it life.

Question 38: "If Allah (SwT) returns one of those who died every one hundred years and lets us ask them some questions (e.g. what happened to them? How they are? What they faced after the death? What they did with them?), people will reach belief and doubts will go away and hatred will leave the hearts."

Answer 38: "This speech is only said by those who are deny the Messengers; disown them and those who do not believe in what they brought from Allah (SwT). They were said and informed that Allah, the Almighty, in His book said about the condition of those who died from us, using the Prophets (as). Is there anyone more honest and sincere in his speech than the speech of Allah (SwT) and His Prophets (as).

"He, the Almighty, returned many people who died back to the world, such as The Companions of the Cave, who died for three hundred and nine years. Then Allah (SwT) returned them back to a time when people were denying resurrection, to reject their evi-

dence and to show His power and to know that Resurrection is a fact.

"Once, Allah (SwT) caused Prophet Ermia (as), who was looking at the ruins of Jerusalem and what was in its surroundings, when Nebuchadnezzar attacked them, to die when he said: ***'Oh! How shall Allah (SwT) bring it (ever) to life, after (this) its death?' 'But Allah (SwT) caused him to die for a hundred years, then raised him up (again)' (2:259).*** Then he looked at the organs and bones of his donkey and how they were brought together and how they were clothed with flesh, how the blood vessels were joined again. Then when he stood up, he said***: 'I know that Allah (SwT) hath power over all things' (2:259).***

"Allah (SwT) also granted life to an uncountable number of people who left their countries escaping plague. Allah (SwT) caused them to die for a long time until all their bones and joints were disjoined and they turned into soil. After sometime, Allah (SwT) wanted to show His power to one of His Prophets called Ezekiel (as). Then their bodies were gathered and their souls were returned and they were just like the time when they were alive. No one was missing. They lived a long time after that event. Allah (SwT) also caused a tribe, who came out with Moses (as), to die, when he turned to Allah (SwT), and they said: ***'Show us Allah in public' (4:153).*** Then Allah (SwT) caused them to die and then He, the Almighty, returned them back to life."

This section of the answer of the Imam (as) talked about the group whom Allah (SwT) caused to die and then returned them back to life. Among those were The Companions of the Cave and others whom the Imam (as) counted. The one who asked the question kept silent and did not answer. Then he came to address the Imam (as) with another question.

Question 39: "Inform me about those who speak about the transmigrations of souls or something of the sort and on what evidence they base their beliefs."

Answer 39: "The fans of transmigration gave up religious methodologies, beautified the darkness and freely followed their desire and carnal appetite, claimed that the sky is desolate without anything worth describing there. They believe that the creator of the Universe has the same figure as the rest of the creatures, because they say that some people narrated that Allah (SwT) has created Adam (as) in the same appearance.

"They say that there is no paradise, hell, resurrection and renaissance. They claim that the Resurrection Day is the same day that the soul leaves the body and changes into another form. If it were good in the first form, it would be better and at a higher level in the world. Furthermore, if it were bad or unlearned, he/she would face a challenging, struggling life afterwards or they might be in the figure of a deformed animal.

"They say that they do not have to fast, pray or do any kind of prayer more than a simple knowledge of what should be known. All kinds of worldly desires are acceptable for them such as any kind of sexual relationship and so forth, disregarding the familiar relation of the partner and those who are already married. They have no problem in eating the meat of dead, or drinking wine and blood.

"All sects disgraced their beliefs and all the nations cursed them. Whenever they asked for evidence, they tried deviating it. Torah disowned their speeches. Quran cursed them. In addition to what was mentioned, they claim that their Allah is often changing his form to another. They also claim that the souls are the same that belonged to Adam (as) and the same process is continued till this day one after another. If the creator were in the form of a creature, how would they infer that one of them would be the creator of the other?

"They say: Angles are from the descendents of Adam (as). Everyone who has reached the highest grade in their religion, they would be considered an angel whenever passing the exam. Once you see them like Christians and once you find them infidel say-

ing: 'The essence of things are different, so they have not to eat any kind of meat, because they think all the materials are from the sons of Adam (as) changing their forms, so they believe that it is not allowed to eat the meat of the relatives!'"

Imam (as) gave a comprehensive presentation about transmigration and what it has including the illogical superstitions and fallacies, which are not based on rational thoughts in which no one believes unless those with deviated minds who are approaching a low level of ignorance which we can assign no limit to.

Question 40: "There are people claiming that Allah (SwT) existed from the beginning and has a harmful nature with Himself, which He cannot get rid of unless joining it and being part of it. Is it the case that things were created with this nature?"

Answer 40: "Is it impossible for Allah (SwT), to whom be ascribed all perfection and majesty, to get rid of this nature. If this nature was available from the beginning and these couple of Gods was intermixed and managed the world themselves; then from where would death and extinction come? If the nature is dead, there will be existence for something that is dead with what was from the beginning when there was nothing else earlier. What is alive cannot result from something that is dead.

"This speech is based on what al-Disaniyyah follow, who are the most severe infidels and from the lowest level. They looked at the books authored earlier by their ancestors and which were full of nonsense. There are no constant origins and no evidence proving what they claim. These are all against what Allah (SwT) said and against what His Prophets (as) came for.

"They claim that bodies follow the darkness; souls follow the light; the light does not do any bad; the dark does not do any good. So they are not obligated to blame anyone doing sins, performing the unallowable, acting foul. None of these are blamed because these are the actions of the dark. It also does not have to worship Allah

(SwT) or to pray a prayer, because light is Allah (SwT) and Allah (SwT) does not pray to itself or slaving anyone else.

"No one from the followers of this school of thought would ever say: 'O Well-done unto you, who are doing the good or you who are doing the bad' because doing any bad is from the nature of the darkness. That is why the bad is done and any kindness is from the light. Light would never say well done to itself. There are no other alternatives other than darkness and light.

"According to their talk, darkness is wiser and more organized than light, because bodies are well designed. So who has created these creatures with one appearance and different attributes? Everything, which has a sign of flowers, tree, fruits, birds and animals should be Allah (SwT). Then light was imprisoned and it got the majesty. The claim that the end belongs to light is just a claim.

"According to what they say, there should not be any action associated with the light, because it is imprisoned and rules no one; it does not have any action or arrangement. If it had an arrangement similar to the darkness, it would not be imprisoned, but it would be absolutely valuable. If it were not the case, and it was the prisoner of the darkness, it would resemble the kindness in this world and the collector of the bad and corruption.

"This shows that the darkness glorifies the good and performs it as well as glorifies the bad and performs it. If they say that this is impossible and neither light nor darkness remains, their claim will be invalid and the case retuned to the fact that Allah (SwT) is one and unique and everything other than Him is invalid, which is the speech of this infidel and his companions.

"There is also one who says: There are challenges between the light and darkness and there should be a greater third one to govern, because nothing other than those who have failed, are ignorant or oppressed need a king. This was what Manicheans believe. The talk around it would be long."

Imam (as) talked about some of the infidel religions and schools of thought which are soon to be destroyed by the logic and reasoning of the Imam (as). Imam (as) has made clear what he presented as criticism and objection.

These religions were based on stupid bases, which no document ever supported and no reasoning ever backs. Afterwards nothing remained from them in any social group.

Question 41: "What is the story of Manes, the leader of Manichean?"

Answer 41: "He mixed something from the Magus and something from Christianity, but he was wrong and did not reach a single religion. He claimed that the Universe was managed by a couple of Gods: the light and the darkness and as was mentioned before he said that the light is imprisoned by the darkness. Christianity rejected this case and Magus agreed."

Imam (as) talked about some of the issues of the Magus ideology, which allowed the disallowed and agreed upon all the sins and corruptions in the earth. It played a dangerous role in darkening the public's opinions. A large number of those deviated and those with infected behaviours believed in that religion.

Question 42: "Inform me about Magus. Did Allah (SwT) send a Prophet to them? I found accurate books and eloquent advices, curative sayings. They confess the existence of rewards and punishments and they already have instructions adhering to."

Answer 42: "There is no nation to whom Allah (SwT) does not send an advisor and herald. Allah (SwT) had sent a Prophet with a book but they rejected and denied it."

Question 43: "Who was he, the Prophet of Magus? People claim that the Prophet was Khalid ibn Sinan."

Answer 43: "Khalid was a Bedouin Arab. He was not a Prophet. What you said was just what people said."

Question 44: "Was he Zoroaster?"

Answer 44: "Zoroaster brought some sayings and claimed the Prophecy. Then some people believed and some did not. Afterwards they expelled him out to a desert and wild animals killed him."

Question 45: "Inform me about Zoroaster. Were they closer to the truth or were the Arabs?"

Answer 45: "The Arabs during the pre-Islamic times were closer to the accurate religion than those Magi. This is because Magus rejected all the Prophets and denied all their books. They refused their evidences and did not take any of their guidance. Kikhosro, the king of the Magi, during the first era, killed three hundred Prophets.

"The Magi did not take shower after major ritual impurity, while Arabs did. Performance of the ritual ablution was among the pure Islamic instructions. The Magi were not circumcising, while it was the custom of the Prophets (as). The first one who did this was Prophet Abraham (as). The Magi were not washing and shrouding dead people, while the Arab were doing so. The Magi were throwing the dead people in deserts, while the Arab were putting the dead in their graves, as it was the customs of the Prophets.

"Adam, the father of mankind, was the first one to dig a grave. The Magi had sexual relationships with their mothers, and married their daughters and sisters, while it was not the case with the Arabs. The Magi denied the Holy House of Allah (SwT) and called it the House of Satan, while the Arabs were circulating around it and glorifying it. They were calling it the House of our Lord. The Arabs confessed to the existence of Torah and Evangel and they asked and considered the people who had divine Books. The Arabs were in all situations closer to the divine religions than the Magi."

Imam (as) mentioned the difference between the Arabs in the pre-Islamic times and the Magi. The Arabs had some nice attributes and nature and they were closer to obeying Allah, the Almighty, when compared to others. However, the Magi performed all the sins, denied the Prophets, allowed sexual relation with their mothers and married their daughters and sisters.

They did not have fair attributes and nature. He mentioned some of the cases, which were confessed by the Arabs while rejected by the Magi.

Question 46: "Did not they, the Magi, prove the sexual relationship with their sisters because it was a custom from Adam (as)?"

Answer 46: "What is their evidence in having relationship with their mothers and daughters, while it was stated forbidden by Noah (as), Abraham (as), Moses (as), Jesus (as) and the rest of the Prophets (as) who were sent on behalf of Allah (SwT)?"

There were also no accepted reasons or evidences showing that Adam (as) permitted marrying sisters. It was just the inspiration of Satan.

Question 47: "Why did Allah (SwT) disentitle the use of wine, while there is no thing more enjoyable than it?"

Answer 47: "He, the Almighty, disentitled the use of wine, because it is the root of all maliciousness and the base of all malice. It brings the drinker to a state that he/she loses his/her mind, does not know Allah (SwT). At that moment, there is no sin left undone and no disallowed remained unperformed and no familiar relationship being broken. There is also no dirt kept undone. Those drunk left their bridle in the hand of Satan. Whenever he is ordered to pray to the idol, he will and he can be conducted everywhere."

Wine is from the malice that will kill mankind and ruin his health, thoughts and finance. Among its damage is that the alcohol will

penetrate into the blood. If we take from the blood of one who is drunk and fire the blood, it will be fired in the same way that alcohol will. Additionally, such people are always suffering from gastritis and other illnesses in the rest of the digestive organs. If such people are affected with typhoid, penicillin and the rest of antis will not be functional. There are also many other damages, which the users of such beverages suffer from2.

Talking about the thought problem, it is the case that the user will face thinking disability; with no power on watching and pondering in everything in his affairs. Regarding the financial damages, they are from the apparent issues. The one accustomed to the use of such beverages will spend his money nowhere other than where he can be provided this dirty material and his family will face hunger and poverty.

Question 48: "Why the shed blood is banned?"

Answer 48: "Because it results in pitilessness and is ended in throwing the heart kindness. It would make the body rot. The major cause of people being affected with leprosy is because of drinking the blood."

Drinking the blood results in many dangerous diseases for human beings. One who drinks blood will suffer from such diseases, which were mentioned by the Imam (as), as modern science proved this too.

Question 49: "What about eating glands?"

Answer 49: "Islam has banned some parts of the sacrifice, in which gland is among those parts that may result in being infected with leprosy if human eats it.

Question 50: "Why eating dead animals, which are not slaughtered according to religious requirements, is banned?"

Answer 50: "There are differences between what has the name of Allah (SwT) mentioned upon it and on what the name of Allah

(SwT) is not mentioned. Blood stagnates in the dead animal carcasses and it is back to the carcass which is what makes the meat heavy without being seen, because the meat is eaten with its blood."

What is called a dead animal is the animal, which is not slaughtered according to religious requirements. It is not good to be eaten according to the science of checking the meat. It is because of its being blackened, its stickiness, its unpleasant smell and at the same time it contains offensive microbes that result in damage to human beings.

Question 51: "What about the dead fish?"

Answer 51: "What means eating a fish lawfully is bringing it out of the water and then have it left away till it dies itself. This is because it does not have blood'"

The jurisprudents following the Imamate referred to what was announced by Imam al-Sadiq (as) in the fact that what makes eating a fish religiously acceptable is bringing it out of the water and waiting for it to die outside. So they ordered according to this rule.

Question 52: "Why is adultery forbidden?"

Answer 52: "This is because of the resulting corruption, destruction and interruption of the genealogical tree, in addition to the fact the woman does not know who made her pregnant. Besides the newborn also does not know his/her father. So the genealogical tree is broken and the relationships will be unknown."

In addition to the huge damages, which were mentioned by the Imam (as) for the crime of adultery, there are other extremely dangerous harms to the health. Among them is a disease called syphilis and those who are infected with this disease will not calm down till their death. This disease infects all body organs such as the nervous system, respiratory system, lymphatic system, digestive system, reproductive system, bones, joints, the rest of body

glands, skin, eyes, ears, in addition to resulting in the ulcer of the stomach.

Nevertheless, adultery may result in leucorrhoea or vaginal discharge disease, which is a small microbe that cannot be seen without a microscope. Considering these malicious complications, Islam forbade this and assigned the punishment of one hundred lashes for unmarried and stoning for those married. This was specified to terminate this crime, which is amongst the most dangerous crimes in human societies.

Question 53: "Why was sodomy forbidden?"

Answer 53: "If having relations with boys were allowed to make men needless from women, offsprings would come to an end and severe corruption would happen."

Sodomy is amongst the behavioural crimes and it is going outside the natural customs specified by Allah (SwT), which will result in the discontinuation of offsprings. Allah (SwT) named it as a corruption just like adultery. Allah (SwT) said the following regarding the tribe of Lot (as) in which sodomy spread: 'And (remember) Lot: behold, he said to his people: "Ye do commit lewdness, such as no people in Creation (ever) committed before you' (29:28). The punishment of those committing sodomy is death, as the jurisprudents following the Imamate have announced.

Question 54: "Why was the relationship with animals forbidden?"

Answer 54: "It is hateful for men to waste their power and use it in an unusual way. If it were allowed, every man would take an animal riding it and overlay its slot. If this happened, there would be much corruption, so it was forbidden and Allah (SwT) created women for men to let them be comfortable with each other, become calm with each other and use each other for their desires and let the women be mothers of their children."

Having relationship with animals is one of the corruptions that attempts to change the customs of Allah (SwT) for His creatures and is considered to be something that lowers down the dignity of the human being. If the meat of the animal, with which one has had relationship, is eaten, the one who eats it will be infected with severe cancer, as the British Radio announced, which was the result of brilliant physicians in England who obligated the burning of that animal so that no one eats it. This is what demonstrates the pride and glory of our Islamic religion, which enjoins on the burning of such animal so that no one eats it.

Question 55: "What is the reason for taking a shower after the major ritual impurity, especially when it comes righteously and there is no soiling in something lawful and legal?"

Answer 55: "The major ritual impurity is similar to menstruation and the fact that sperm is not intensified and that intercourse not happened without high movement and major desire, at which time the body is breathing fast and men smelling bad smell. That is why taking shower after major ritual impurity is asked. In addition to all these, Allah asked His slave to perform what He asked and check their obedience with it."

Washing all parts of the men and women's bodies wholly or gradually one part after another, after sexual relation or a wet dream is a healthy advice. It was shown in modern medicine that the human body loses some of the body's liveliness, energy and activity after sexual intercourse. Nothing other than taking a shower with clean water would return that energy and liveliness. The water should reach all parts of the human body as jurisprudents said.

Question 56: "What do you say about the speech which said: 'The organization that appears in this Universe is the arrangement of the seven-star?'"

Answer 56: "They need proofs. This universe is based on the organization of the stars, which are floating in the skies, circulating after each other unceasingly without ever stopping." Imam (as) then

added: "Each star has its own arranger, organizer. So they are just like slaves, which will come to end one day. As if they were ageless, there would not be any changes affecting them from one state to another."

The planets and galaxies do not possess intellect, intelligence or organization. They are a collection of stones and sands floating in the space, circulating. A great Creator organizes them and they have no role in the events that occur nor in any one of the events of the Universe.

Question 57: "Inform me about those who claim that the creatures are agelessly procreating and reproducing, one century goes and another one comes; diseases and epidemics are abolishing them. The last informs you about the first; the new tells you about the old; centuries about centuries. Creatures were created this way, similar to trees and plants.

"In every era there is a knowledgeable wise knowing what is best for people; familiar with the speech techniques and the way books are being written to write one himself and adorning it with his wisdom. He was taken as an obstacle between the people to order them to do the good and motivating them on this issue, preventing them from doing the bad and avoiding the corruption and keeping them away from severe challenges, which may result in one killing the other."

Answer 57: "Woe unto you! The one, who comes out of his mother's womb and will leave the world later, does not know what happened earlier or what will happen next. Either human created itself or one created it or it does not exist at all. If there were nothing, it would not be able to create something while it is nothing.

"Also, if something did not exist, it would be created and it would not know how its beginning was. If mankind were ageless, nothing would happen unto him, because something that is ageless is unchangeable and destruction does not come around him. We can-

not find a building without a builder, no affect without a cause, no writing without a writer.

"If one claims that his father created him, one should ask who created his father, if it was the case that the father created him. His father has created him on desire and grew him up based on his kindness. But if the son becomes sick, his father cannot help him or if the son dies, the father cannot bring him back. One, who is able to create a creature or to breathe life into him so that he is able to walk on his legs, should be able to protect him from any ill and corruption."

The answer of the Imam (as) included decisive reasons that abolish what materialists always talk about in denying the existence of a Great Almighty Allah, as the organizer of the Universe. So their denial is based on the denial of every necessary and apparent issue. The affect proves the existence of cause; smoke shows the existence of fire. So if one who claims that his father created him, should be asked about the creator of the father and so forth until reaching the end where knowing the father of the father and the one who created him and granted him life.

The atheistic thoughts do not stay and are soon to be destroyed and they are soon to be dissolved in front of thoughts and logic. Imam (as), in his speech, abolished all their uncertainties and doubts.

Question 58: "What do you say about astronomy?"

Answer 58: "It is a science whose benefit is reduced and its damages are increased, because it can neither prevent something that is going to happen nor can it avoid the danger. When a fortune-teller informs about a disaster, that cannot prevent the disaster to happen and when he informs about something good, he cannot speed it up. When something bad is going to happen, he cannot stop it. Astrologer (fortune-teller) is contradicting Allah (SwT) while claiming that he is avoiding what Allah (SwT) has preset for His Creature."

The science of astronomy (which is used in soothsaying) has no benefit, because it is full of errors and its contradicting nature with the reality. Historians said that Mamoun was among those specialists and scientists in astronomy. He used this science for his trip to Tattoos, which was one of the beautiful summer resorts in Syria. His science told him that he would have a nice trip towards the destination. When he approached his destination, he did not stay alive and could not survive and died soon.

Allah, the Almighty, controls the streaming of lives and it is He who is managing everything in His creatures not the stars or others that have no effect on His decisions.

Question 59: "Who is better, the Prophet or the Angel who is sent to him?"

Answer 59: "The Prophet is better."

Question 60: "What is the reason for the angels who were assigned responsibility for recording what the slaves of Allah (SwT) are doing, both good and bad, while Allah (SwT) knows about all the secrets and what are hidden?"

Answer 60: "He assigned and allocated them as witnesses for His creatures in order to have them be more careful at obeying Allah (SwT) and more away from committing sins. How large in number are slaves who are avoiding disobedience when they remember the positions of those angels, saying: Allah (SwT) is watching me and the angels are witnessing it as well as Allah (SwT) who is witnessing me with His kindness and compassion.

"With this in mind, they are all away from big devils and the earth's wild animals and many other problems in a way that they cannot see unless there is a command from Allah (SwT)."

Allah, the Almighty, and a couple of angels are recording what humans do including both good and bad to be their witnesses in the

Resurrection Day. This way there would be no excuse for them to deny what they have already committed.

Question 61: "Did He create humans for His Kindness or for His punishment?"

Answer 61: "He created them to grant them His kindness. He, the Almighty, knows from the beginning, before their creation, that there will be some who will walk towards His punishment with their inferior actions and with their atheism towards Allah (SwT)."

Question 62: "So, He will punish the one who denied His existence. With what does He punish the one who already unified His existence and knew Him?"

Answer 62: "He will punish the denier of His existence forever. He will also punish the one for the sin that he has already done and then he will be out from that position. Allah (SwT) does not maltreat anyone."

Question 63: "Is there any gap between the infidelity and the faith?"

Answer 63: "No."

Question 64: "What are faith and infidelity?"

Answer 64: "Faith is to trust Allah (SwT) in what cannot be seen from His Majesty and Greatness as well as the trust in what can be seen apparently. And infidelity is atheism and denying Allah (SwT)."

The trust in what was hidden from the Majesty and Greatness of the wise creator is the essence and reality of faith. On the contrary is infidelity, which is to deny Allah (SwT) and atheism.

Question 65: "What is polytheism and what is doubt?"

Answer 65: "Polytheism is to consider one to the One whom we cannot find anything similar to. Doubt is not to believe in something in heart."

Question 66: "Can a knowledgeable be ignorant?"

Answer 66: "He is knowledgeable in what he knows and he is ignorant in what he does not know."

Here, Imam (as) emphasized that there is no problem with the case that someone knows or does not know. He considered this as a usual fact that does not need any reason.

Question 67: "What is fortune and what is misfortune?"

Answer 67: "Fortune is the reason of success and is what guides the fortunate and will result in felicity and salvation. Misfortune is the reason of failure and is what guides the unfortunate and will result in perdition and eternal damnation. These all happen with the knowledge of Allah (SwT)."

The real fortune is one that leads to Allah's satisfaction as well as to perform what makes the human closer to Him. Misfortune is what keeps a human away from Allah (SwT) and doing what does not result in His satisfaction. Fortune and felicity are not just seeking the pleasure and enjoyment of the worldly life and passing delectations.

Question 68: "Inform me about light. Where does it go when it is off?"

Answer 68: "It will go without returning back."

When lights are off, they will be spread in the space without returning back.

Question 69: "So why do you deny that mankind will be the same when they die and the souls leave their bodies and will not return back again just as light, which will not return back when it is off?"

Answer 69: "The comparison is not accurate. Fire or light is situated inside the materials. Materials are based with their essence, just like stone and iron. If someone hits one to another fire or light will appear. So light comes from the materials and it goes, while the soul of the body is gentle, wearing a dense cover and is not similar to the mentioned light.

"The One who created the foetus in the womb with pure water and put various kinds of veins, nerves, teeth, hairs, bones and so forth. He will resuscitate them after death and will return them after their extinction."

Imam (as) highlighted the issues around the soul, which comes after the command of Allah, the Almighty. It is from a gentle element in a dense cover and whenever it leaves the body, the body will be just like soil.

If the Almighty Allah wishes to return it to the body, that expired body will return and its soul returns back to it. This is among the simplest things for Allah, the Almighty: 'He says, "Who can give life to (dry) bones and decomposed ones (at that)?"

Say, "He will give them life Who created them for the first time!"' (36:78-79)

Question 70: "Where is the soul?"

Answer 70: "It is located inside the earth, where the body dies till the Resurrection Day."

Question 71: "What about the soul of the one who is crucified?"

Answer 71: "It is in the hand of the angel who took it until he passes it to the earth."

Question 72: "Inform me about the soul. Is it something other than blood?"

Answer 72: "Yes! The soul is in the same way that I described for you. It is from the blood, the humidity, the beauty of the colour and the smiling of body is from the blood. When the blood is motionless, the soul leaves the body."

Question 73: "Can the soul be described with lightness, heaviness and weight?"

Answer 73: "The soul is similar to the wind inside a skin. When it is inflated, the skin looks filled, but the weight of the skin is not increased nor is it decreased when the air exits the skin. The soul is the same. It does not have heaviness or weight."

Question 74: "What is the essence of wind?"

Answer 74: "The wind is air, when it moves, it will be called wind and when it is static, it will be called air. The strength of the world is based on the wind. If there were no wind, within three days, everything on the earth would be corrupted and destroyed. The wind is just like an airscrew preventing any kind of corruptions and keeps everything pure. It is similar to the soul as when it leaves the body, the body stinks and is changed. Blessed is Allah, the best creator."

What is certain is that the soul is not described as comprehensive and precise as it was described by Imam al-Sadiq (as). He highlighted many of the aspects surrounding it as he demonstrated the importance of air, which is the essence of life for all creatures.

Question 75: "Does the soul vanish after it leaves its cover or does it stay?"

Answer 75: "It stays intact till the time when the end of the worldly life is announced. Afterwards everything is destroyed and there remains neither sense nor sensed. Then things are back in the same way that their organizer began. This happens after four hundred years, when creatures become static. This happens between the first and the second call."

Question 76: "How does resurrection happen, while the body and the organs are separated from one another; one organ is eaten by a wild animal and the second one is eaten by another, another organ will be soil and then it is used for the construction of a wall?"

Answer 76: "The One, Who created something from nothing and designed its appearance, can easily do what He does earlier."

Question 77: "Describe this for me"

Answer 77: "The soul is located in its location, the good soul is in a lit and free space, but the bad soul is in a narrow and dark space. The body will be soil, from which it was created. What is out from the bodies of wild animals from what they eat and tear is the soil, which is kept safe and no small article would be lost in the darkness of the earth.

"He, the Almighty, knows the number and the weight of those articles. The soil of those divine is just like gold in soil. So during the Resurrection Day when the earth is rained with the rain of Resurrection, the earth will become verdant and is mixed with the rain. Therefore the soil of the people would be similar to dusty gold, which is washed with water or oil, which is mixed with milk.

"Thus the soil of every frame is returned back to its soil and then by the command of the Almighty, it is returned towards the soul. As a result, the image, by the command of the photographer, is back to its original figure and the soul enters inside. No one would ever deny himself in that condition."

The answer of the Imam (as) involved some hidden issues, which no one other than the Prophets and those exalted are aware of. He uncovered the Resurrection and the way mankind is returned after his extinction, to be judged. If he is from those elected believers, he will be granted the Paradise of the Almighty Allah and if he is from those who are malicious and cruel, he will be thrown in the Hell.

Question 78: "Aren't the works and deeds weighed?"

Answer 78: "The deeds are not materials, but it is the attribute of the deeds. Furthermore, the one, who does not know the counts, number, weight and lightness of something, tries measuring the weight. But there is nothing hidden from Allah (SwT)."

Question 79: "What does measure mean?"

Answer 79: "Justice."

Question 80: "What does it mean in the following verse: ***'Then those whose balance (of good deeds) is heavy' (23:102)?"***

Answer 80: "It means the one whose good deeds exceeds his bad ones."

Question 81: "Inform me whether the people are convinced that He, the Almighty, will punish His slaves without snakes and scorpions?"

Answer 81: "He, the Almighty, will punish those who claim that those creatures are not from His creatures, but they believe that His partner has created those creatures. Then, Allah (SwT) will send the scorpions and snakes in the fire to let them feel what they have already denied and rejected to consider as the creatures of Allah (SwT)."

There were no other doubts remaining with this infidel unless it was asked to the Imam (as). He replied to him with the best kind of answers and did not leave any gap left unfilled to be used. Among those problems, which were posed for the Imam (as), were:

Question 82: "From where did they say: When the people of Paradise eat some fruit, this fruit will be back again after it has been eaten?"

Answer 82: "Yes, this can be said when compared to the light of a lamp, whose light does not decrease when it is used, even if the world is filled with its light."

How great was this answer? The people of Paradise can eat what Allah (SwT) provides for them without ever worrying about their decrease, just as the lamp whose light is still lit while it is used to lighten.

Question 83: "How do the people of Paradise enjoy the enjoyment of that life and no one of them loses his son, father, spouse or mother? When they notice that they are not in Paradise, they will think that they are in Hell. So how can one, who has lost his spouse in the burning Hell being punished, feel happy with the enjoyments?"

Answer 83: "Scholar says: They forget mentioning them and some others say that they wait their arrival and they wish that their beloved stays in the world between Paradise and Hell."

The response of the Imam (as) was reasonable and conclusive and the infidel was astonished with the huge knowledge of the Imam (as).

This way the majority of the questions have come to an end. Most of these questions are complex and complicated. This refers to the fact that the infidel was going too far towards the infidelity. Imam (as), in his turn, answered all the questions with conclusive responses, which were supported with the most undeniable evidences in a way that no space for doubts remained.

The existing documents do not show whether after the Imam (as) explained everything and removed every doubt, the one who was asking the questions returned from infidelity to faith or that he was in the same state.

With Fatalists

Ali ibn Salim narrated the following, saying: "I asked Abu Abdullah about charm which is hung on necks. Does this prevent anything from happening?"

He replied: "It might be possible." Then he added: "Fatalism is the Magi of this nation and they are the same ones who wanted to describe Allah (SwT) with justice, but they deprived Him from His power. Accordingly, the following verse descended:

'The Day they will be dragged through the Fire on their faces, (they will hear:) "Taste ye the touch of Hell!" Verily, all things have We created in proportion and measure' (54:48-49)."

His Debates

Imam al-Sadiq (as) had many debates, which were in the zenith of excellence, with some of the prominent figures who contradicted him in their opinions. Among those were the following:

With Abu Hanifah

Abu Hanifah went on to comparison, which he believed to be as one of the resources of legislation and jurisprudence in Islam. Imam al-Sadiq (as) was severely denying this idea and believed that The Holy Book, the Customs of the Holy Prophet (S), and consensus are the true resources of jurisprudence and not comparison.

Abu Hanifah attended the lectures of Imam al-Sadiq (as) and learnt jurisprudence from him and publicly announced in his own words that: If there were not these two years, there would not be al-Numan. There were many meetings and discussions between them. Among those are the following:

A) Ibn Shabramah went with Abu Hanifah to Imam al-Sadiq (as). He told ibn Shabramah: "How is that one who is with you?"

"He is a man who has insight and power in religious affairs."

“Perhaps the one who is comparing the religious issues to his idea?”

“Yes!”

Imam (as) turned to Abu Hanifah and said: “What is your name?”

“Al-Numan”

“Did you measure your head?”

“How should I measure my head?”

“I do not find that you know something. Do you know what is saltiness in the eyes, the bitterness in the ears, the coolness in the nostrils and the sweetness of the lips?”

Abu Hanifah was surprised and denied the knowledge of the issues mentioned. Then the Imam (as) addressed him with the following question:

“Do you know something that starts with infidelity and ends with faith?”

“No!”

Abu Hanifah begged the Imam (as) to explain these cases and then He said:

“My father informed me from my grandfather, the Holy Prophet of Islam (S), who said: Allah, with His kindness and mercy, assigned saltiness in the eyes of mankind to be able to take out whatever dirt enters inside. He assigned bitterness in the ears to avoid every insect from entering into the head. Whenever the insects taste the bitterness, they wish to exit. Allah (SwT) also, assigned the coolness in the nostrils to smell the wind, with which otherwise the brain would be stunk. He, the Almighty, assigned the sweetness in the lips to see the enjoyment of eating everything.”

Abu Hanifah turned to the Imam (as), and said: "Inform me about the word whose start is infidelity and its end is faith"

"If a slave says: There is no Lord, he made the infidelity, but when he continues saying: except Allah, it is considered the faith."

Imam (as) approached Abu Hanifah to deny him from following and adhering to comparison, saying: "O Numan! My father narrated from my grandfather, the Holy Prophet of Islam, Allah's blessing and peace be to him, and said: 'The first one who used comparison in religious affairs was Satan, when Allah, the Almighty, told him to bow down for Adam and he replied: 'I am better than he: thou createdst me from fire, and him thou createdst from clay' (38:76). So, Allah will take the one who uses his own measures in religious affairs, the same with Satan on the Resurrection Day, because he has followed Satan in using comparison.'"

Abu Hanifah met Imam al-Sadiq (as) and the Imam (as) told him: "What is your idea on the one who went on Hajj and broke the quadriceps of a gazelle?"

"O The son of the Holy Prophet! I do not know about this," Abu Hanifah replied.

Imam (as) said: "You do not know that a gazelle does not have quadriceps."

Abu Hanifah met Imam al-Sadiq (as) and the Imam (as) asked him about some problems and he could not answer. Among the questions that the Imam (as) asked was: "Which one is considered more severe: murder or adultery?"

"Murdering, of course," he replied.

Imam (as) said: "How is Allah satisfied with two witnesses for murder, but he is not unless there are four in adultery?"

Abu Hanifah becomes silent and did not say a word and his comparison method was abolished in front of the successor of the

prophet (S). Then the Imam (as) addressed him with the next question: "Which one is more preferred: prayers or fasts?"

He replied: "Of course, prayers are more preferred."

"So, according to your comparison, the menstruant should make up for the prayers she missed during her menstruation period, while Allah, the Almighty, imposed as duty on her to make up for the missed days of fasting without having the same rule on prayers."

Abu Hanifah could not answer and the Imam (as) destroyed comparison and taught him that the religion of Allah (SwT) is neither known nor comprehended with comparison. Then Imam (as) asked him the next question: "Which one is dirtier: urine or semen?"

"Urine is dirtier," He replied.

Then Imam (as) said: "According to your idea, taking shower is necessary for urinating, because it is dirtier without having the same rule for semen, while Allah ordered on taking shower because of semen, but not after urinating."

Abu Hanifah stayed astonished in front of the corrupted instructions that were the result of using comparison. He could not defend his methodology. Imam (as) then set forth the next question: "What do you believe in, when a blind man, who gouges out the eyes of one whose eyes were sound and cuts the arm of that man; how should the sentence be issued?"

Abu Hanifah confessed on his inability and said: "I am a man who knows about the messages of the Prophets."

The Imam (as) then posed the next question about the situation of the Prophets: "Inform me about the statement of Allah to Moses and his brother Aaron, when He sent them to Pharaoh, saying: 'He may take warning or fear (Allah)' (20:44), you may also doubt?"

"Yes," he replied.

"So, there might be a doubt by Allah, when He said: may?" Imam (as) said.

"I do not know," he replied.

Imam (as) then reproached him for adhering to comparison, saying: "You claim that you are giving religious opinions according to the Book of Allah and not from those who are inherit it. You also claim that you are the master of comparison while Allah condemned the Satan as the first one, who used comparison. The Islamic religion is not clarified by comparison.

"You claim that you are an expert while the opinion of the Holy Prophet, Allah's blessing and peace be to him, was right in his deeds, because Allah, the Almighty said: Judge between them according to what Allah showed to you. He, the Almighty, did not say this to anyone else, but you claim that you know the boundary.

"The one on whom this descended is more preferred in knowing the knowledge than you. However you claim that you know what descended on the Prophets. The last Prophet knows what descended more than you. If it would be said that the son of the Holy Prophet asked you, I would not ask you, because of comparison and you can compare."

Abu Hanifah turned to the Imam (as) expressing his willingness to leave comparison, saying: "I will not talk about the religion of Allah with opinions and comparison after this meeting."

"Never! The love of presidency does not leave you and it did not leave the ones before you," the Imam (as) replied.

This way, Abu Hanifah could not compete with the one prominent in Islamic thoughts and the successor of the Prophet, Imam al-Sadiq (as). He could not find any reason to protect his idea in demonstrating the ability of comparison, because the Imam (as)

abolished everything and left him more insubstantial than the house of a spider.

With Ibn Abi-Layla

Ibn Abi-Layla was the judge of the Umayyad and Abbasidd ruling parties and he delivered legal opinions before Abu Hanifah, who went to meet Imam al-Sadiq (as) while Said ibn Abil-Khadib came alongside him. The Imam (as) said to him: "Who is that one with you?"

"Ibn Abi-Layla, the judge of the Muslims," he replied.

Then the Imam (as) posed the following question: "Do you take the wealth of one and give it to another? Do you facilitate the separation of a man and his wife and do not fear anyone?"

"Yes," he replied.

"What do you usually base your judgments on?" the Imam (as) asked.

He replied: "With what came from the Holy Prophet, Allah's blessing and peace be to him, and with what came from Abu Bakr and Umar."

The Imam (as) said: "Have you heard what came from the Holy Prophet, Allah's blessing and peace be upon him, when he said: I have assigned Ali for your judgment after me?"

"Yes!"

"Then, how come you base your judgments on things other than Ali, while you were informed of this?"

The face of ibn Abi-Layla turned yellow and he knew that he had left the truth in his sentences and in whatever he delivered as legal opinions. The Imam (as) addressed him, saying: "Be aware of yourself, I will not talk with you anymore."

With the Mutazilah

Imam al-Sadiq (as) met the prominent figures and masters of the followers of Mutazilah at large scale in Mecca. Among those were Amr ibn Ubayd, Wasil ibn Aza, Hafs ibn Salim and others from their well-known characters. This happened after the murder of al-Walid and the conflicts of the people of Sham.

The majority of the followers of al-Mutazilah agreed upon having Muhammad ibn Abdullah ibn al-Hasan as the Islamic caliph. Then, they talked to the Imam (as) and he told them: "You have been too much for me and took most of my time, so base your idea on one of the men among yourselves to talk on behalf of you all to give your reasons and to make the discussion brief."

So they all agreed upon granting their affairs to their spiritual leader Amr ibn Ubayd and he in turn delivered an eloquent and excellent lecture. Among what he had said, was the following: "The people of Sham have already murdered their caliph, al-Walid, and Allah punished each group with another and made their affairs harder than ever. We saw and found a man with religion, mind and chivalry and as a mine for leadership.

"He is Muhammad ibn Abdullah ibn al-Hasan. We want to unite with him and to recognize him as our caliph and then we will clarify our affairs with him and call for people to join us. We are with those who recognize him as a caliph and they are with us. And we will leave those who are with us. We will fight those who declare war on us and will fight with them because of their infidelity and will have them back to the truth and its people."

Then he turned to the Imam (as) and said: "We'd like to discuss this case with you. Your idea is of much value for us, because of your superiority and the large number of your followers."

Amr ibn Ubayd finished his targeted lecture at presenting Muhammad to be the caliph and requesting the Imam (as) to agree upon what they are intended to do. He turned to the al-Mutazilah

and told them: “Do you all have the same idea as the one mentioned by Amr?”

“Yes,” they replied.

Imam (as) thanked Allah (SwT) and praised Him and glorified the Prophet (S) and then addressed Amr and said: “O Amr! If the nation followed your opinions, you would own them without fighting or fatigue. In that situation, if you were asked to direct it wherever you’d like to take, whom would you choose?”

“I will make it based on consultation,” Amr set forth answering. Imam (as) said: “Among all of them?”

“Among those who are jurisprudents and exalted,” he replied.

“Well, what about the Quraysh tribe and others?” Imam (as) said.

“Yes.”

“What about the Arabs and non-Arabs?” The Imam (as) asked.

“Yes.”

“Inform me Amr, whether you will follow the instructions of Abu Bakr and Umar or not?” The Imam (as) asked.

He replied: “I will follow their instructions.”

The Imam (as) said: “O Amr! If you acquit them, you will actually do against them and if you follow them, you will also do something against them. So Umar suggested Abu Bakr and assigned him as caliph without ever consulting anyone. Then Abu Bakr gave the caliphate back to Umar without ever consulting anyone either. Afterwards, Umar prepared a consultation among six men and prevented the Ansar from being in this consultation and recommended these six to the people, whom they were elected by Umar, to what I do not think you and your followers are satisfied with.”

The Imam (as), with this speech, abolished the claims of Amr ibn Ubayd, who said that he called on all people to participate in assigning the caliph and to make the election comprehensive for all parts of the nation. If he does this, he will be against the line of conduct of the two Shaykhs (Abu Bakr and Umar) who did not base their foundation in using the ideas of the nation.

Abu Bakr restricted in his caliphate on just a few number of people whom Umar forced them with his power, which is a fact that all the historians agreed upon. Regarding the caliphate of Umar, it was just based on the suggestion of Abu Bakr and no one else. After the assassination of Umar, he formed a consultation committee from six of the Muhajiroun and avoided Ansar, who were the arms of Islam and its immune power, to participate there. Amr continued his questions, asking about what else Umar did, and said: "What did he do?"

Imam (as) gave the detailed description, saying: "He ordered Suhayb to pray in front of the people for three days and let those six ones to start their consultation without any others except the son of Umar and to consult him while he has no significant thing in the case.

Umar ordered those surrounding him, between Muhajiroun and Ansar, to wait three days and if those six could not reach a conclusion and could not assign a caliph, those six should all be beheaded. If four out of the six united before the end of the third day, and two disagreed, those two should be beheaded. Do you think this is a true kind of consultation among the Muslims?"

This way, Umar's Consultation Group decided to behead all members of the group if they could not reach an agreement upon choosing some one to be granted the caliphate. Furthermore, if four of them had agreed upon choosing someone, the other two would be beheaded. This instruction is not accepted in the Islamic jurisprudence, which does not allow the shedding of the blood of the Muslims unless it is reasonable.

Amr ibn Ubayd rejected that kind of consultation and the Imam (as) addressed him saying: "Leave that out! What do you think in the case that you recognize him as caliph, the nation gathered around you and no one is ever having complained, then you are asking those polytheists who are neither Muslims nor paying tribute? You and your companion have enough knowledge to get the affairs through according to the way of life of the Holy Prophet (S). Then what would you do with those polytheists and the tribute?"

Later, after this powerful preface, the Imam (as) turned to them, saying: "What would you do?"

They all replied: "I invite them to Islam. If they do not accept, we will ask for tribute."

Imam (as) expressed his uncertainty about the issue and said: "What if they were Magi? As you know the worshipers of fire and beasts are not the People of the Book."

They started saying: "They are the same."

The Imam (as) complained saying: "Inform me whether you have read the Quran?"

"Yes," they replied.

"Have you read the following from the Almighty: ***'Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Apostle, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the tribute with willing submission, and feel themselves subdued' (9:29).*** So, Allah, the Almighty, had excepted the People of the Book. Therefore, how come you take those People of the Book with the others, the same?"

They insisted on taking the two groups the same in that instruction. So, the Imam (as) told Amr ibn Ubayd: "From whom did you take this?"

He replied with something, which was not based on a scientific background, saying: "I have heard the people saying so."

The sayings of people are not considered from the religious instructions. The Imam (as) presented the next question, saying: "Leave that out! So, if they denied giving the tribute and you fight with them and won, what would you do with the gains?"

"I will take out fifth and divide the rest of the four fifth among those who participated in the fight."

"Do you divide them among all of those who have participated in the fight?" asked the Imam (as).

"Yes," he answered.

Then Imam (as) said: "You've disagreed with the Holy Prophet (S) in his way of life. You can set the jurisprudents of the people and their old men of Medina between us. They are not contradicting or disagreeing on the fact that the Prophet (S) was the one who united the Arabs on settling them in their locations and to help them if they were raided, and not to grant them anything from the gains, while you stated to divide the gain among all of them. So, you have contradicted the Holy Prophet (S) in the case of polytheists. Well! Leave that out! What do you think about charity?"

Amr ibn Ubayd read the following verse: '***Aims are for the poor and the needy, and those employed to administer the (funds)' (9:60).***

The Imam (as) told Amr: "How do you divide that among them?"

"I will divide them in eight and will give one, out of the eight, to each group," he replied.

The Imam (as) complained about this idea and said: "What if one group was ten thousands, the next group was a man, two men or three men? Do you give this one the same as you give those ten thousand?"

"Yes," he said.

"You have disagreed with the Prophet (S) in all that he came for. The Prophet (S) was always dividing the charity of the people of the deserts within the people of the deserts, and the charity of the people of the cities, among the people of the cities and they were not the same at all. He was dividing according to what was received from them and the amount gathered. If there is any question remained, you may know that the jurisprudents of the people of Medina and their old scholars are all not contradicting in what the Holy Prophet (S) was doing."

Then he addressed Amr and started scolding him, advising him and his companions to fear Allah and to return to the Imams (as) of Guidance whom The Holy Prophet (S) assigned as prominent figures for his nation. Then he added: "O Amr! Fear Allah! You and your group! My father, who was the best creature in the earth and the most knowledgeable one in the Book of Allah and the customs of His Prophet, narrated the following from the Holy Prophet(S): 'The one who hit the people with his sword, and called them towards himself, while there was one more knowledgeable in the Muslims than him, he would be artificially darkened.'"

Amr ibn Ubayd kept silent and could not find anything to use to protect his idea. Afterwards, he and the rest of the leaders of al-Mutazilah stood up while carrying the sign of failure and disappointment. They were deviated from the path and lost the destination. But the Imam (as) clarified the fact that their path should be followed behind an Imam who knows the instructions of Allah (SwT) and is familiar with what the nation should be referring to in all their affairs.

With Christians

The discussions and debates of Imam al-Sadiq (as) were not restricted to few numbers of schools of thought and sects, but it included the majority of the schools of thought, among those were

the Christians. A group of Christians met him and set forth the following statement: "Moses, Jesus and Mohammed are the same, because they are all the owners of religions and also Books."

He denied this and said: "Mohammed (S) is better than them and more knowledgeable. Allah has granted him from knowledge that he had not given anyone else."

"Are there any verses in the Book demonstrating this?" they said.

"Yes," He said. Then he added: "The Almighty said: ***'And We ordained laws for him in the tablets in all matters' (7:145).*** He, the Almighty, said regarding Jesus (as): '***Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute' (43:63)***, and also the statement of the Almighty regarding the Holy Prophet, Mohammed (S): ***'We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things' (16:89)*** and also***: 'That He may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing' (72:28).*** So, he is verily more knowledgeable than them."

Here, our discussion regarding the debates and the arguments of the Imam (as), which represents a large part of his intellectual and ideological challenges at that era between Islam and its enemies, comes to end.

- 1. Excerpt from the book: "From Infidelity to Faith", this was one of the reasons resulting the author (Mustafa Mahmood) to deny atheism and infidelity and to return to God.
- 2. This was an excerpt from the book: The work and the right of a worker in Islam.

His Letters and Advices

Among the high exemplar of the great Islamic culture is the letters of Imam al-Sadiq (as) and his advice that a number of prominent figures of Shiah were supplied with. They represent a great side of the targeted modern Islamic thoughts aimed at elevating the level of life, organizing the way of life, managing the desires and establishing comprehensive social relationship among them as well as touching the political issues in Islam. They based the most brilliant and the most important sections in the political and judgment world. Below, you will find some of those letters and advices.

Letters

The letters of Imam al-Sadiq (as) are among the stars of the Islamic heritages, which, at the same time, talk about his high emphasis to focus on the good concepts in the soul of the people and their natures. We are about to mention some of them.

A Letter to al-Najjashi

Abdullah al-Najjashi was the ruler of Ahwaz (a city in southern Iran) and he was considered among the best partisans of the Imam (as) and among the most prominent rulers who were highly careful in their devoutness and belief in religion. He asked Imam al-Sadiq (as) to provide him with a letter to take as a methodology and tactic to be used during his government. So that it would be his saviour from destruction and sins. Here is the text of his letter, which was sent to the Imam (as):

"May Allah lengthen your life and let me be your protector from every harm and ill and not to see anything wrong with you. He, the Almighty, is able to do everything.

I would like to inform you that I was afflicted with the government of Ahwaz. If my master does me a favour and gives me the limits of the tasks and to provide me with an exemplar to follow and what makes me closer to the Almighty Allah and His Prophet

(S) and to give me in brief what he sees best for me to practice and what should be followed, where to spend the money and to whom place the help; in whom I should trust; in whom I should believe; where to resort and to whom to narrate the secrets. May Allah, the Almighty, save me with your guidance and leadership; you are the evidence of Allah on His creatures and His king in His land and He is still having His blessings on you."

This letter showed the high morality of al-Najjashi and his high politeness. This is because of his high respect towards the successor of the Prophet (S), Imam al-Sadiq (as), in addition to his severe preciseness in his Hereafter affairs. He considered his government for Ahwaz as tribulation and affliction. In fact every kind of ruling in the government body of that time was tribulation and affliction on those who have to obey their consequent responsibilities and duties to have them done completely. Al-Najjashi has asked the Imam (as) to favour him and clarify the following points:

• Specifying the methodology and policy that he should adhere to during his period of rule

• Knowing to whom he should give financial assistance, (e.g. charities, etc.) in addition to clarifying the attributes that must be found in them

• Willingness to know, whom to take as his companions and consultants

The Answer of the Imam (as)

The answer of the Imam (as) was among the most important political certificates in Islam. It clarified the Islamic methodologies in the political and judgment world. These brilliant methodologies elevated the flags of freedom, equality and progress among the people. Therefore, the Imam (as) guided him to the most significant tools for spreading justice and truth among the people and that have saved them from the punishment of Allah (SwT). Look and

ponder at the response of the Imam (as). He started after saying 'In the name of Allah''

"May Allah protect you and be kind to you with His kindness and support you with his protection as He is verily capable to be so. Next, a messenger came with a letter on your behalf. I have read it and understood all that was mentioned and all that was asked. You've mentioned that you've being afflicted with the government of Ahwaz.

"This made me both happy and sad. I will inform you on what made me happy and what made me sad if Allah wills. My happiness is because of hearing you have taken the government, so I said: Maybe Allah, with your government, relieves someone sad and frightened from the followers of Muhammad, Allah's blessing and peace be to him and his family; to return the honour of someone who becomes low; to dress someone who becomes unclothed; to empower someone who was made weak and to extinguish the fire of the enemies.

"Regarding what made me sad, I should say that the least case was that I fear the situation if you become conceited and forget the holy attributes. Here, I have summarized whatever you asked about to be performed. If you follow them and adhere to them, I hope that you will reach salvation.

"O Abdullah! My father informed me from his fathers from Ali and from the Holy Prophet (S) who said: If someone asked for advice from his Muslim brother and he does not give him the accurate advice, Allah will deprive him of mind.

"Beware that I will advise you with my ideas and if you adhere accordingly, what you feared from will be no more. You should be informed that your salvation and rescue place is in avoiding shedding blood, preventing hurting the followers of Allah, kindness, mercy, compassion, being easy going with our being weak and being strong without fierceness; regarding dealing with your companion[1] and whoever he sent as messenger, be kind and compas-

sionate with your people and inform them about what goes well with the truth and justice.

"Woe to you on being luxurious and among those tattling. Try avoiding anyone of them. Allah does not like to see you on any day or night while you are accepting their repentances and ransom; otherwise Allah will be highly angry with you.

"Avoid the cheating of Ahwaz Khozi2. My father narrated from his fathers and from the King of the Muslims, Ali saying: Faith does not grow in the heart of a Jew nor in the ones of the Khozi. Regarding those to enjoy being with and to refer to in your affairs, these men should be examined, experienced, trusted men according to your religion. Choose your companions and test them. If you find them rational, it will be your choice that matters. Woe to you and them to give a penny or to unclothe someone. Simply do not do something unless for the sake of Allah and His satisfaction.

"When you aim at presenting each of the following, grant the best ones: your presents, gifts, grants to the leaders, messengers, the owner of letters and military officers; also what you want to spend for goodness, success, feeding, charity, Hajj, beverages, clothing with which you are praying and the gifts that you present to the Almighty Allah and His Holy Prophet (S).

"O Abdullah! Try not to store gold or silver! Otherwise you will be what the following verse describes: ***'And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty' (9:34).***

"Do not consider simple performing any good deed or feeding an empty stomach. These are ways to calm down the anger of Allah the Almighty and Majestic.

"Be informed that I have heard that my father was narrating from his fathers from the King of the Muslims, Imam Ali who heard from the Holy Prophet who once said to his companions: 'No one is a believer in Allah and Hereafter if he passes a night full, while

his neighbour is hungry.' They answered: 'O Prophet! We are extinct!' Then he answered: 'Do this from what remains from your foods, fruits, earnings, clothes or old dresses to calm down the anger of the Lord.'

"I will inform you about the disgrace of the earth and the humiliation of its honour from those who were living in the past. My father, Muhammad ibn Ali ibn Husayn, narrated the following: 'When Husayn set out towards al-Kufah, ibn Abbas swore him with name of Allah and the salvation of his family that he will be martyred in al-Taff Battle. He answered: 'I know my end better than you and my aim in the earth is nothing except leaving it away. O ibn Abbas! Did not I inform you about the speech of the Imam Ali and the earth?' He answered: 'Yes, by all means! I am very eager to hear about that.' He said that my father Ali ibn al-Husayn said: 'I have heard Abu Abdullah said: 'I have heard the King of the Muslims, Imam Ali said: 'I was near Fadak close to some of its walls when Fatimah possessed it. Then suddenly a woman fell on me while a spade was in my hand with which I was working. When I looked at her, my heart flied because of her beauty, which resembled the beauty of Buthaynah al-Jahmi bint Amir who was among the most beautiful ladies in the Quraysh tribe. She said: 'O son of Abu Talib! Would you marry me? I will make you free from this spade; I will guide you towards the treasures of the earth; kingdom will be used as far as you are living and it will be that your successors later on.' He answered: 'Who are you so I can ask for your hand from your family?' She replied: 'I am the earth!' Then he told her: 'Go back and ask for another husband and then I was back with my spade.'''

"He passed away from the earth without having any kind of dependencies till meeting Allah while he is glorified and commendable. Afterwards the nation followed him after his passing away according to what he addressed you; as he was not tainted with any kind of sins. He called you towards the honours of the earth and the Hereafter.

“From the trusted trustee, the Holy Prophet (S) if you perform according to what I am advising you from this book while you have such a great deal of sins and wrongs similar to the weight of mountains and the waves of the seas, I will ask Allah to neglect them from you by his might and majesty.

“O Abdullah! Woe to you unto frightening a believer. My father Muhammad ibn Ali narrated to me from his father and then from his grandfather and from Ali ibn Abu Talib who said: ‘If someone looked at a believer in a way to frighten him, Allah will frighten him on a day that there will be no shadow except the one of His[3] and will make him as small articles and will punish him.’

“My father narrated from his fathers who heard from Ali and he in turn heard that from the Prophet (S) who said: ‘One who helps someone regretful, Allah will relieve him in a day that there would be no shadow except the one of His, and He, the Almighty, will rescue him from the great fear and from the Hell. Also one, who overcomes the needs of his brother, Allah will overcome many of his needs, one of those is Paradise. One, who clothes his believer brother from nudeness, Allah clothes him with silk garment of the Paradise and will stay under the blessing of Allah. One, who feeds his brother from hunger, Allah will feed him from the food and the beauty of Paradise. One who served his brother, Allah will grant him good children and will keep him staying with those He has selected as elevated salves. One who lets his brother use his riding camel, Allah will return to him from the blessing of the Paradise and those angels close to Allah will be proud of him. One who helped his believer brother marry someone to feel comfortable and happy with and to help him on hard times, Allah will grant him in the paradise with someone having eyes with intensely white and deep black and Allah will allow him to feel good by accompanying those he loves such as the Ahl al-Bayt (as) and his family members. One who assists his believing brother against a cruel king; Allah will assist him when passing the Discriminating Bridge (Sirat) where feet are easily slipped. One who visits his brother without having a demand to accomplish, Allah will document his name as

the visitors of Allah and He, the Almighty, will reward him the best.'

"O Abdullah! My father narrated for me from his fathers who heard from Ali who heard the Holy Prophet (S) and his family, once saying to his companions: 'O People! One who just expresses his belief with his tongue without ever believing in his heart is not a believer at all. Do not pursue the mistakes of Muslims, because the one, who precisely pursues the small mistakes of the Muslims, will be pursued by Allah on the Resurrection Day and will uncover his faults and sins inside his house.'

"O Abdullah! My father narrated from his fathers who heard from Ali and he in turn heard that from the Prophet (S) who said: 'Archangel Gabriel said: 'O Muhammad! Allah coveys His regards and says: 'I have extracted a name from my names for those believers, and called it Believer. So, a Believer is from me and I am from him. Therefore, anyone scorns a Believer, has called me for a fight.'''

"O Abdullah! My father narrated from his fathers who heard from Ali and he in turn heard that from the Prophet (S) who once said: 'O Ali! Do not look at a man unless you look at his purpose and his intention. If that was good, Allah will not let down the owner of that idea. However if the intention were malicious, that would be enough for him to suffer.'

"O Abdullah! My father narrated from his fathers who heard from Ali and he in turn heard that from the Prophet (S) who once said: 'The most severe infidelity is when a man hears something from his brother and keeps it in his mind, intending to uncover his fault on day. These people have no morality.'

"O Abdullah! My father narrated from his fathers who heard from Ali, who once said: 'If someone saw something ungraceful from a believer or heard something similar and tried narrating it somewhere to destroy the honour of that believer, he will be among those whom Allah the Almighty and Majestic, said the following

about: ***'Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty' (24:19)'.***

"O Abdullah! My father narrated from his fathers who heard from Ali, who once said: 'If someone narrates something about his believer brother aiming at destroying his respect and honour, Allah will uncover his faults at the Resurrection Day until finding a pretence for what he had done. However, if someone enters happiness in the heart of his believer brother, he will make the Ahl al-Bayt of the Prophet, Allah's blessing and peace be upon him, happy; and if someone makes the Ahl al-Bayt of the Prophet happy, he will make the Prophet (S) happy; and one who makes the Prophet happy, he will make Allah happy too; and one makes Allah happy, Allah will in return reward him with the Paradise.'

"After all, I advise you on fearing Allah; obeying him; keeping the advices of Allah tightly as one who keeps following advices of Allah, Allah will lead him towards the Guided Path.

"Fear Allah and prefer nothing from desire and wills other than the satisfaction of Allah. This is the advice of Allah, the Almighty and Majestic, as He does not accept anything rather than this. You know that He, the Almighty, does not require something other rather than believing in him, as it is the advice of the Ahl al-Bayt too. If you afford, try performing nothing and asking for nothing in the worldly life starting from tomorrow! Do this!"

When this document, which is the message of light and guidance, was received by al-Najjashi, he pondered on it and tried finding the profound meaning of its sections, which are verily the essence of Islam and its brilliant reality. Then, he went on saying: "I swear by Allah, who is unique, that he was truly right and he is my master and if someone follows these instructions, he will be actually granted the salvation."

This document talked about the political justice in Islam, which achieves human beings' desires and their ambitions; the poor and deprived are living under its protection. First of all, it specified the

behaviours of the kings and those responsible. They are not allowed to interfere in the people's task in everyway they wish according to their desires and wishes. They have to take into account the benefits of the nation above all things as it asks for achieving justice with all its vastness and concepts among the people. We will take a look at some of the important points in this document, which should be taken as a rule and methodology for all the governments and those responsible.

Important Points:

The important points in this letter are summarized as follows:

• Commanding those in charge to prevent any blood shed and being cautious to the utmost extent. Islam has taken this as the most severe sin and corruption on the earth.

• Do not try bothering people or making any bad or anything malicious to anyone. It is necessary to spread security and settlement in the nation.

• Be kind and patient towards people. One thing that the king should be is to not be too tight and make people hate his policy and his treatment with the nation. This will result in the citizens being away from the government and put the first step to its separation from the people.

• Pondering in political issues and having deliberation accordingly. Being rash or careless is what may lead to the occurrence of faults and may lead the country towards many of mistakes and faults.

• Living with people and dealing kindly with them. This should happen with tenderness without weakness and it should occur powerfully without cruelty. This is the logic of steadiness and justice that helps the nation to be prepared.

• Informing people using mass media and try leading their intellectual and social growth.

• Preventing spies from ever being close to the government and its body. As this is one of the malicious and miserable elements in the earth that aims at destruction every time and everywhere.

• Contacting religious people and those with sense of honour, as they are suitable callers. Those in charge of should take this well-mannered group as important elements of their government.

• Preventing distribution of government money to jesters and jokers. This will result in spreading the culture of nonsense and silliness among the people.

• Spending money on good deeds such as charity, Hajj and the like from the wealth of the governors as this will result in the people trusting their governors.

• Collecting wealth is forbidden, as this will spread the unemployment and the manner of misery and deprivation among the people.

These are some political sections in the brilliant dimension. There are some humanity-based issues with high importance, which increases the significance of this document. Among those are the following:

• The governor should not frighten any one of the believers, because it is forbidden in Islam. It has banned looking at a believer with anger and revenge; this is the extreme justice in Islam.

• Assisting those who are regretful and are overcoming any kinds of disasters and happenings of the earth that made them unhappy. This is considered among the greatest obedience and adorations.

• Try solving the Muslims' problems.

• Feeding those hungry and aiding those in need for the sake of Allah (SwT).

• Exchanging visits and being kind with each other.

• Pursuing the faults of the Muslims and spreading what they have done is not allowed.

These were some of the advices and the recommendations that the Imam (as) sent to al-Najjashi and it is what can be the source of growth in the lives and the distribution of love and kindness among the Muslims and to progress their lives.

The Letter of the Imam (as) to al-Najjashi

A man came to see the Imam (as) and asked him to give him a letter to al-Najjashi, so that he omits or reduces the tax. Imam (as) wrote in brief the following words after mentioning and glorifying the name of Allah (SwT): "Make your brother so that Allah may make you happy."

The man carried the letter and handed it to al-Najjashi. When he took it, he kissed it and put it on his eyes. Then he said: "What is your need?"

"I have to pay tax to your government," he said.

"How much?" Al-Najjashi replied.

"Ten thousands dinars," the man answered.

Al-Najjashi, the governor, called his accountant and commanded him to remove the name of the man from the list of those paying tax. Then, he turned to the man and kindly said: "Did I make you happy?"

"Yes, your majesty!" he answered.

He ordered to give the man a vehicle, a female slave, a slave, some dresses and other gifts and kindness. With each one of the gifts, he asked the man: "Did I make you happy?" and the man answered: "Yes!" He also gave him the carpet of the house on which he was sitting. The man left him happy hearted. He was overcome by hap-

piness. He went to Imam al-Sadiq (as) and informed him about what al-Najjashi granted from kindness and mercy. Imam (as) was happy and said to the man: "O the son the Holy Prophet! It seems that he made you happy with what he did for me?"

Imam (as) instantly said when he saw happiness apparent on his face: "Yes! I swear by Allah! He has made Allah and His Prophet happy."

His Letter to Some of His Followers

Imam al-Sadiq (as) gave, some of his followers, the following valuable letter with high-level advices, which spread kindness and mercy among them as the narrators say: He ordered them to study those letters and advices, act accordingly and keep them in their prayer place, so as to look at them when finishing their prayers. Here is its text:

"Ask Allah for health; try being relaxed and have dignity, calmness, shyness and keep away what those elevated are away from; you have to make courtesy with those following the false path; bear the injustice and avoid enmity with them; take the religion in the middle; when you visit them, meet each other and have debate, you should have courtesy visits and keeping something hidden according to what Allah has ordered you. If you were affected with this, they would hurt you and they would know what were hidden behind your face and if Allah does not abolish their plots, you will face their severe enmity. They have much more enmity than what they show or what you see.

"If someone has a good nature and believes in Allah, Allah will make him hate the bad and take those bad away from him. Those whom Allah helps to hate the bad and aids them keeping those bad away, will be far from pride and cruelty; their nature will be calm and their behaviours will be gentle, their faces will smile, they will have the dignity, calmness, relaxation and devoutness of Islam; they will be away from what are forbidden and try being far

from what invokes Allah's anger; they will be granted the friendliness of the people and their courtesy; they will always be with good people and will be free from their enmity.

"If someone has a bad nature and does not believe in Allah, Allah will make him love the bad and will make him closer to them. Those, whom Allah lets loving the bad and allows them keep those bad closer, will be infected with arrogance and cruelty. Such a person will have a cruel heart and malicious behaviours; his face will be harsh; his bad side appears; his shyness and modesty is reduced; and Allah will uncover his inside; his will follow the sins and will not leave them; he will not obey Allah and hence the difference between the believer and infidel will be huge. So, try asking Allah for health because there is no power and steadiness other than that of Allah.

"Increase your prayers; Allah likes those, among his slaves, who are praying to him. Allah promised to response to the prayers of believers as well as making their prayers as parts of their deeds on the Resurrection Day and will increase it for them in Paradise. Try increasing mentioning Allah throughout the day in every hour from the day and night. Allah has ordered to praise Him many times. Allah will remember those believers who praise Him. There is no believer who praises Allah without the fact that Allah remembers him kindly.

"You have to keep on glorifying Allah and to worshiping Allah humbly as Allah commanded the believers in His Books earlier. You have to be kind with those deprived and poor and keep in mind that those, who are scorning at them and feel proud in front of them, are away from the religion of Allah and Allah will degrade and scorn at them. Our father, the Prophet (S) said: 'My Allah ordered me to be kind with those poor and deprived believers.'

"Be aware that those, who scorn at any one of the believers, will face Allah's hate and dislike until people hate them to the most extreme level. So fear Allah in your poor, deprived brothers because they have the right to be liked. Allah has ordered His Prophet (S)

to like them and to be kind with them. So, those, who are not kind with those whom Allah ordered to be kind with, are disobeying Allah and those who are disobeying Allah and His Prophet will finally die, they will die the death of those that are misled and darkened.

"Beware not to be proud and arrogant! Only Allah deserves pride. The one, who tries fighting Allah on what He deserves, will become low on the Resurrection Day and Allah will smash him.

"Beware not to be cruel with another person; this is not from the attributes of those good. If someone does a cruelty, Allah will return his cruelty back to himself and He, the Almighty will help the one on whom the cruelty was applied to. Certainly, the one who is supported by Allah will win and will take his victory and reward from Allah.

"Beware not to envy another one, as the essence of infidelity is envy. Beware not to help someone against an oppressed Muslim, because this Muslim will ask Allah for help against you and Allah will respond to his call. Our father, the Prophet(S), said: 'The call of a depressed Muslim will be fulfilled; beware not to ask for something that Allah has already forbidden for you, because if someone breaks this rule and asks for something that is banned in the worldly life, Allah will create a separating obstacle between him and Paradise and its benefits, enjoyments and respects, which are permanently available for the citizens of Paradise forever.'"

This letter represented the foundation of the ideals and the objectives that the Ahl al-Bayt (as) tried to call for. They can be summarized in the following way:

Imam al-Sadiq (as) advised his followers to be dressed with valuable attributes; adhering to the nice behaviour; avoiding dispraised attributes, which might lead human beings towards deep, unlimited unsettlement.

He advised them to be calm and to deal with good manners with those who have other ideological beliefs. This is to protect their lives as if they do not have any strong protecting base to keep them away from dangers and bad happenings.

He commanded them to pray to Allah and to be humble accordingly, as worshiping Allah is one of the most important tools, which a believer uses to take shelter in assuring his health as well as considering it as a treasure on the day in which Allah, the Almighty, is met.

He ordered them to keep the prayer frequent, as it is the base pillar of the religion and from which Islam has its great existence.

He asked them to be kind with the poor and be patient with them as well as helping them. This is for the harmony and the unity of the society.

He has forbidden scorning at any one of the Muslims, because this will be a way to spread hatred and abhorrence among the Muslims. This also contradicts with what Islam wanted such as love and peace among different segments of the Islamic society.

He prevented them from being proud and arrogant as these are among the most despicable attributes, which may lead to the deformation of human beings and will be a bad way towards its deterioration.

He made cruelty, against one another, forbidden, because no one is ever cruel to another one unless he is unjust and this is banned in the legislation of Allah (SwT).

He warned against envy and stated that this illness-like problem is what throws people in a huge malicious problem as well as being considered as one of the most significant reason, which may lead to the human quarrel and their cruelty over one another.

These were some of the brilliant sections that the letter of the Imam (as) involved and they were what he granted his followers with.

These teachings undoubtedly play a great role on improving the people's lives and elevating their ideas as well as providing them with what they have learnt on the reality of their lives.

His Letter About Spoils of War and the Fifth

One of the followers of the Imam (as) sent a letter to the Imam (as) asking him about the spoils of war and the Fifth and he asked them to explain some of the reasons that prevents the close relative of the Prophet, Allah's blessing and peace be upon him, from some of the monetary shares (Sadaqah or alms). Imam (as) has answered him with a relevant, complete and comprehensive reply and supported that reply with strong and decisive reasons. Here is the answer of the Imam (as) after praising and glorifying Allah (SwT):

"I understood what you wanted to know about what might provide the satisfaction of Allah and how He, the Almighty, prevented the monetary shares for the close relatives of the Prophet in addition to the rest of the queries. So listen to your heart and watch with your mind; then try to be just. This will be safer for you later when you are in front of Allah. You know what Allah commanded for and what He rejected. May Allah grant us success.

"Beware that Allah is our Lord and He knows everything and He did not forget to mention anything in his Book; He explained everything. Allah did not describe how to get money more than explaining how to divide this money in a proper way, because He did not mention anything in Quran unless its use and what are relevant have been described.

"Those old and poor should be assisted till they are rich, and to help wayfarers till they reach their homeland. Another thing is that although Hajj is emphasized, but it can be ignored if it would put someone into a critical situation. Allah the Almighty and Majestic said the following about alms and the emphasis on dealing with its ways:

'Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer' (9:60).

"Therefore Allah informed the Prophet (S) how to spend the alms and that it should not be spent otherwise and he knew to whom it should be given and through which ways. Allah prevents His Prophet and the close relatives of His Prophet from getting the alms from people. So this is the rule of alms. Regarding the spoils of war, the Prophet (S) said the following during the battle of Badr: 'One who killed such and such and one who arrested such as such, would be granted from the spoils of war such as such. Allah promised me to grant me much and to grant us the victory.'

"When Allah defeated the atheists and the spoils of war were gathered, a man from al-Ansar stood up and said: O the Prophet of Allah! You commanded and encouraged us to fight and kill the infidels and you said that one who killed such and such and one who arrested such as such, he would be granted from the spoils of war such as such. I killed two and I have evidence for this. I also arrested one. So please give us what you promised. Then he sat down.

"Afterwards, Sad ibn Abadah stood up and said: 'O the Prophet of Allah! It was not our cowardice that prevented us from facing the enemies directly and it was not the case that you do not like the Hereafter, but we feared to be away from your positions and a solider from the enemies might reach you and hurt or hit you. If you use this scheme for dividing the shares of the spoils of the war, then many of the Muslims will return without anything'.

"Then he sat down and the Ansari stood up and said what is similar to his former talk and then he sat down. This speech was repeated three times and then the Prophet (S) faced them and Allah descended the following verse:

'They ask thee concerning (things taken as) spoils of war' (8:1).

The spoils of war is a plural name for what they had gathered at that day similar to His saying: ***'What Allah has bestowed on His Apostle' (59:6).***

"He, the Almighty, also said: ***'And know that out of all the booty that ye may acquire (in war)' (8:41).*** Then He added: ***'Spoils are at the disposal of Allah and the Apostle' (8:1).*** So, Allah take them out from their hands and have it as the property of Allah and His Prophet. Then he said: ***'And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah, and to the Apostle, and to near relatives, orphans, the needy, and the way-farer, if ye do believe in Allah and in the revelation. We sent down to Our servant on the Day of Testing, the Day of the meeting of the two forces' (8:41).***

"So the Prophet (S) divided the spoils of war in five parts. He took the fifth, which is the share of Allah, to keep the name of Allah alive during his life and afterwards, and a share for his close relatives from the descendents of Abd al-Muttalib, another share is for orphans, a share for those poor and deprived and the last share is for those wayfarers who have no business. This is about the day of Badr and this was the way of the dividing the spoils of war, which were taken by sword.

"Regarding those who have not taken anything, it might be important to remember those who migrated from Mecca to Medina (Muhajiroun) and how the citizens of Medina (Ansar) gave them half a Dirham, with half of their wealth while the number of those people migrating from Mecca was about one hundred. When the Prophet (S) overcame the tribes of Banou-Qurayzah and Banoul-Nadir (two Jewish tribes) and got their property, the Holy Prophet said the following to al-Ansar: 'If you like, you may fire al-Muhajiroun from your houses and take back your wealth from them and then I will divide this spoils of war among al-Muhajiroun without considering you. However if you still allow them to use your houses and wealth, you will have a share in the spoils of war.'

"Then al-Ansar replied: 'Please divide for them without ever considering us and allow them to stay with us in our houses and to use our wealth. Afterwards, Allah the Almighty and Majestic, descended the following: ***'What Allah has bestowed on His Apostle (and taken away) from them, for this ye made no expedition with either cavalry or camelry' (59:6).***

"Then He added: ***'(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Apostle: such are indeed the sincere ones' (59:8)***. So, Allah dedicated them for those who migrated from al-Quraysh with the Prophet and believed in him.

"He, the Almighty, also separated out al-Muhajiroun from other Arabs, saying: ***'Those who were expelled from their homes and their property' (59:8)***, because Quraysh was taking the house of those migrating from that place as well as robbing their wealth, but Arabs were not doing the same with those who were migrating.

"Then He admired al-Muhajiroun whom He allocated fifth and freed them from paying by considering them honourable, when He said: 'Such are indeed the sincere ones' and not liars. Then he admired al-Ansar and mentioned what they did and had them lovely for al-Muhajiroun and the fact that they did not find any needs for themselves and that was what allowing them to grant the spoils of war without ever considering themselves, then He said: ***'But those who before them, had homes (in Medina) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity' (59:9).***

"There were also men following the Prophet and they were hurt by a group of Muslims whose wealth was taken before those who

took their wealth became Muslims and they were angry with them. When their Islam was adorned they asked for forgiveness for themselves for what they had done and requested Allah to remove what is bad in their heart and to fill it with faith. They became brothers with each other and Allah admired in a special way those admitting this, saying: ***'And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful."' (59:10).***

"So, the Holy Prophet divided the spoils of war among al-Muhajiroun, who were mostly from the Quraysh tribe according to their needs. As for the wealth that could not be divided in five, he gave each one an equal share. The Prophet did not grant anyone other than al-Muhajiroun, in addition to just two of al-Ansar who were Sahl ibn Hunayf and the other one was Sammak ibn Kharshah Abu Dujanah. The Prophet gave them this amount because of their severe need and it was from his own share. He also took the wealth of Banou-Qurayzah and al-Nadir, which to fight happened on it.

"Regarding Khaybar, there was a three day walk from the city. It was among the wealth of the Jews; where there were fights happened on, so the division of the property was divided as the one of the Badr fight. Allah, the Almighty, said*:*

'What Allah has bestowed on His Apostle (and taken away) from the people of the townships, belongs to Allah, to His Apostle and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Apostle assigns to you, and deny yourselves that which he withholds from you' (59:7)"

His Letter Regarding Monotheism

There were a number of uncertainties and doubts around monotheism. Among those were some arguments about the attributes of the Almighty Allah. Abd al-Malik ibn Ayun sent a letter to Imam al-Sadiq (as) asking about this case. The following were mentioned in his letter: "There is a tribe in Iraq, attributing Allah with some characteristics and some illustrations. So, if possible do me a favour and write to me about the accurate religion and monotheism."

Imam (as) wrote the following: "Allah bless you! You have asked about monotheism and about what other people talk about it. There is nothing similar to Allah. He, the Almighty, is all hearing and all watching and he is higher that what those who are describing him and those lying about him. Allah bless you! Beware that the accurate idea regarding monotheism is what Quran descended about the attributes of Allah, to whom majesty and might belongs. He, the Almighty, is higher than all wrongs. There should be no similarity specified about Allah. He is and existing constant. Allah is higher that what everyone is describing. Do not exceed the limits of Quran otherwise you will go astray after the time that you have figured out the Guided Path."

Imam (as), in his letter, showed how these kinds of ideas are unacceptable and that these attributes are not related to Allah (SwT) at all. In fact He, the Almighty, does not have any attributes. The Imam (as) then abolished the speech of those who are assigning attributes, which are related to creatures, to Allah. So, these two types of ideas do not have any scientific base and they are all wrong. It would be better to return to what Holy Quran stated, because it stated, in many of its verses, some of His attributes, but these are not that of those creatures. He, the Almighty, is high and exalted and He is far away from what they are describing him.

His Letter to a Group of His Companions

Imam al-Sadiq (as) wrote a letter to a group of his followers. It included very exalted advices. What follows are some parts of it:

"Fear Allah and do not say anything other than good! You must stay quiet unless for what brings benefits for you in the Resurrection Day and what Allah said to grant for.

"Increase glorification, admiration, sanctification, mentioning and praising Allah. Be humble to Him! Be eager to what He has among the good, which cannot be evaluated and no one can ever figure out its end! Therefore, use your tongue to prevent what Allah commanded to prevent; what may result in keeping people in hell forever. It is for those who died but did not express their repentance and kept himself away from those sins."

Imam (as), in his letter, asked his companions to be equipped with devoutness and to be distinguished with their moral behaviours to be as exemplar for other Muslims in their nations.

His Letter to Some of His Followers

Imam (as) sent a letter to a group of his followers and the following was among what was mentioned there: "Those master with power must try guiding those ignorant and presidency seekers. Otherwise they will get the damn of Allah."

This brief letter presented the necessity of giving advices by those masters, knowledgeable and experienced to guide the ignorant and presidency seekers and avoiding their pride and recklessness.

His Letter to Abdullah

Abd al-Hamid al-Tai narrated the following, saying: "Imam al-Sadiq wrote the following to Abdullah ibn Muawiyah who was in Iran then: 'One who fears Allah, He, the Almighty, will protect him; one who thanks Allah, Allah will increase His blessings; one who lends for the sake of Allah, will be rewarded.'"

This letter included many of the moral behaviours and good deeds. There is no attribute greater or more exalted than Allah-

fearing, devoutness, lending and supporting those poor to save them for the sake of Allah.

His Letter to His Companions

Imam (as) supplied his followers with the following valuable letter, saying: "Beware not to be greedy for what Allah has made forbidden. Those who desecrate what Allah forbade, there will be an obstacle between them and Paradise and its blessings, joys, which is permanent for the people of Paradise forever." He went on talking till saying: "Beware not to insist on something forbidden either apparent or unapparent in Quran and added: ***'And they are never obstinate in persisting knowingly in (the wrong) they have done.' (3:135)"***

Imam (as), in his letter, asked for devoutness towards Allah and staying away from sins, because this is the key for the salvation of human beings when meeting the Almighty Allah on the Resurrection Day.

His Letter to Some of His Companions

Imam al-Sadiq (as) wrote the following brief letter to one of his companions. He said the following after praising Allah: "Hypocrites are not wishing what may make Muslims happy; the fortunate is adhering to the advice of devoutness, even if the advice was due to another one."

This letter calls for leaving double-dealing, which is among the worst psychological vice. One who is infected with this attribute will not be happy with the happiness of Muslims, but instead will be eager to see their tribulation and problems.

His Letter to Some of the People

Imam (as) wrote this valuable letter to some of the people, including the following: "If you want to end your deeds in a good way

before your departure and to be in the best condition, glorify the rights of Allah; do not waste His grants in disobedience; do not be proud of His patience; be generous to everyone who mentions us or carries his respects towards us; also it does not concern whether they are right or lying; your purpose and intention are yours and his lying is his."

This letter includes what brings human being closer to Allah (SwT) and to have a strong relation with Him alongside glorifying Him and not to waste His grants in disobeying Him and finally not to be proud with His high patience. If people were adhering to this golden letter, the consequence would be the best.

His Letter to People of the World

The Imam (as) wrote the following valuable letter to the people of world and with which he destroyed the untrue rumour which was being spread by the enemies of Islam, saying that Imam Muhammad al-Baqir (as) said: "If you know him, that's the Imam, then do what ever you would like to do." And if he does what Allah already forbade, he said: "How did they come say the following? May Allah damn them! My father said: 'If you know the truth, do whatever good you would like to do and Allah will accept that.'"

He said the same as what his father told, but those liars and those deviated from truth interpreted the meaning. Imam (as) became sad and said: "We are from Allah and we will be back to Him. The infidel interpreted what they have no knowledge in. I said: Know and do what you would like to do from prayers and they will be accepted from you, because Allah does not accept that deed from the doer who does not know the nature of their deed. If a man does all the good deeds; fasts all the time; stays awake all the nights; spends all his money for the sake of Allah; does all kinds of Allah obedience, but if he does not know the Prophet, who came with these obligations in which he believed in, none of his deeds will be of benefit to him. Allah, to whom might and majesty belongs, said the following about this kind of people: ***'And We shall***

turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.' (25:23)"

He, following this way, wrote the following letter to the people of the world, saying: "Allah verily accepts those deeds required to be done alongside with the conditions specified for it and after knowing what has come from Him and asking others to follow this.

First of all is knowing the One who is called for and He is no one other than Allah; then believing in monotheism and his divinity; knowing his Prophet (S) who came with His message and accepting what has come by him; afterwards, knowing the Imams (as) after the Prophet (S) whose following is compulsory at all the times and all everywhere; also believing and adhering to all the Messengers and Imams (as) and performing what Allah, to whom might and majesty belongs, specified and assigned for his creatures both apparently and latently, as well as avoiding what His Majesty prohibited to be done apparently and latently."

This letter included the essence of faith and the reality of Islam and there are no calls for exaggerations regarding the Imams (as). He also abolished all the speech attributed to him, which have relation with the real fact of the Imam (as).

His Advices

Imam al-Sadiq (as) supplied his companions with his valuable advices, which included the brief of his experiences, the essence of wisdom, which in fact ensure the life of those pursuing the methodology of his blessed life with all the concepts of progress and advancement. Below are some of his advices:

His advice to Abdullah ibn Jundab

The great believer, Abdullah ibn Jundab, asked the successor of the Prophet (S), Imam al-Sadiq (as), to do a favour and supply him with advices to remind him about Allah (SwT) and the Hereafter

and to keep him away from the malice of the worldly life. Imam (as) gave a positive answer to this request and sent his valuable advices, which is considered as one of the most striking advices of the Ahl al-Bayt (as). Here is the text:

"O Abdullah! Satan settled his traps using pride and he does not aiming anyone other than out fellows, whose Hereafter is exalted in their eyes and would never like to have anything instead. Their hearts are full with light and world is similar to a boa snake or severe enemy for them. They would prefer to be with Allah and accept nothing other than that. They fear to be with luxurious people. They are verily from my fellows. Every problem is solved with them and every distress is overwhelmed thereby.

"O son of Jundab! Every Muslim who know us, should judge himself every day and night. Whenever they finds something good, they will try to increase it and whenever they find something bad, they will ask Allah's forgiveness so as not to face the shame of the Resurrection Day. Blessed are those who are not envying guilty on what the own from the worldly profits and advantages.

"And blessed be those seeking the Hereafter and do their best in reaching it. Blessed are those not looking for the wrong desires and May Allah be mercy to those who are light and guide, being our propagandists with their deeds! Their doings are accepted and there are no one as those announcing our knowledge and news.

"O son of Jundab! The believers are those who are fearing Allah; they do not do what to be deprived from what they were guided for; when they mention Allah and his blessings, they will glorify and praise Him; whenever His signs are recited, their faith and devoutness increases, because of His demonstrating power. Therefore, they are always trusting in Allah.

"O son of Jundab! Ignorance is very aged and some people try to empower it, so as to take the religion of Allah as a toy, even if they pretend that they are getting closer to Allah. They are the same who are darkened.

"O son of Jundab! If our followers are steady, angels will shake their hands and clouds will spread their shadows for them; their days will be enlightened and the blessings will come from everywhere; and whenever they ask Allah to grant them something, He, the Almighty, will.

"O son of Jundab! Do not use with anyone of those wrongdoers from your fellows other than good; obey Allah in leading them and asking for their repentance; everyone who aimed us and followed us and do not aid our enemy and said what he knows and keeps silent for what he does not know, his destination will be paradise.

"O son of Jundab! The one who is relying on his deeds will be perished and the one, who rudely does his sins and is confident on Allah's mercy, will never see the salvation."

Ibn Jundab told the Imam (as): "Then, who will be saved?" He answered: "Those who are between begging and fear, just like the hearts, which are in the claws of an eagle; they are eager to rewards and fearing the punishment.

"O son of Jundab! Decrease your sleeping time during the night and your speech during the day, as the mother of Solomon (as) told Solomon (as): 'My son! Beware towards sleeping, because this will make you poor at the time when people need their deeds.'"

"O son of Jundab! Satan is a hunter and is hunting, so be careful with his traps and tricks."

Then ibn Jundab turned to the Imam (as) and told him: "What are his traps?" Imam (as) said: "Regarding his traps, one can be avoiding being kind to friends and regarding his tricks, one can be sleeping on the time of prayer, which was specified by Allah. However, Allah is not worshiped better than the time, in which one tries to be kind to his brothers and visiting them. Owe to those inattentive towards prayers, those who are sleeping in private and those who are scorning Allah during the time of the weakness of

religion. Those have no chance in Hereafter and Allah will not speak with them on the Resurrection Day; He will not purify them and they will face a severe, forever punishment.

"O son of Jundab! One who stays thinking about something other than being away from the Hell, will make the concept of Allah, weaker inside himself and he will choose something else other than his Allah. Those, who are scorning his brothers and making them their enemies, will face the forever fire of Allah. One, who is envying a believer, his faith will be dissolved in his heart just like salt in water.

"O son of Jundab! The one, who is trying to solve the problem of his brother, is similar to the one who is performing the obligations of Hajj and the one, who is fulfilling his request, will be just like those sacrificing their blood in the battles of Badr and Uhud. Allah does not punish nations except when scorning the rights of their poor brothers.

"O son of Jundab! Call our fellow followers and tell them not to be busy with different sects. I swear by Allah that our kindness will not be due to anyone except with hard works and devoutness in the worldly life and with expressing sympathy with our brothers in creation. Those who are cruel will not be considered as our follower.

"O son of Jundab! Our followers are known with many merits such as generosity for brothers; our followers are not fighting just like the fight of dogs and they are not as greedy as rooks are; they are not living with our enemies; they are not expressing their request from our enemies even if they die from starvation; they are keeping precise the time of prayers and they are not drinking alcoholic beverages."

Ibn Jundab was astonished with the speech of the Imam (as) and then he went on saying: "Allah bless you! Where can I find them?"

He said: "At the peak of mountains and around the cities. Whenever you enter a city ask for those who are not so close of people in the worldly life, they are believers, as Allah said: ***'Then there came running, from the farthest part of the City, a man' (36:20).***

"O son of Jundab! Try increasing your love to Allah. Keep the religion tight and follow the guidance so that your deeds are accepted. Allah said the following in this regard: 'Unless those who believe and act good and then being guided.' So, nothing is accepted other than the faith, and there is no faith without a confirming action; there is no action without belief, no belief without humility and they are all the factors of guidance. Therefore, one who is guided, his deeds will be accepted and will ascend to the Kingdom: ***'Allah guided whom He will to a path that is straight' (2:213).***

"O son of Jundab! If you'd like to be close to the Almighty and to stay in His Paradise near him, the worldly life will be unimportant for you. Always put death in front of your eyes. Do not store something for far future and know that what you have presented will be used as a reward and that losing any situation for doing any good is not beneficial for you.

"O son of Jundab! One who banned using what he earned, that will be transferred to others later; one who followed the command of his desires, he has followed his enemy; one, who trusts in Allah, will not be severely involved in the worldly and hereafter affairs; Allah will keep those who are away from him; one, who is unable to be patient on hard times, is weak; and for every blessings, there is a thank.

"Be patient for every problem regarding your children, wealth or tribulation; ask Allah not to punish you for every sin; and fear him in a way that does not make you disappointed from his mercy; do not be proud with the speech of an ignorant nor with his admirations, otherwise you'll be proud and cruel.

"The best deeds are worshiping and humility. Do not waste your money and do not let your money to be irrationally that of your descendents. Be content with what Allah wants for you and do not look at that of others. Do not wish what you are not. One who is content is satisfied and one, who is not content, will never be satisfied.

"Take your share at the Hereafter and do not be luxurious in richness or restless and grieved in poorness. Do not be so angry that people hate being near you and do not be such impuissant and low that others scorn you. Do not mock at someone who is lower than you. Do not fight the government for kingdom and do not follow the fool. Do not be low under the power of anyone.

"Before starting to do anything, try figuring it out completely, otherwise you'll be regretful. Put your heart close to refer to and assign your deed something to follow. Consider your desire as your enemy and as something borrowed to be returned. You are set as your physician and know what health is. Disease was shown to you and the medicine was too.

"Look at your future in the Hereafter. If you helped someone, do not abolish it by mentioning it many times, but instead try to repeat it again and better than before. This is nicer in your behaviour and more rewarding for your Hereafter. Try to be silent to be seen as tolerant and clever, never mind whether you are clever or not, because silence is admirable when you are with scholars and it is a cover when you are near those ignorant.

"O son of Jundab! Jesus, the son of the (Blessed) Virgin Mary, once told his companions: 'What would you do if you see something bad from your friend? Do you try hiding it or you will see all the details?' They said: 'Of course, we will hide it.' Then he said: 'Never, you will not, you will try finding everything to the smallest details.' They understood that there might be something that Jesus would like to emphasize. So, they said: 'O Jesus! How can this be so?' He answered: 'You will discover everything and will not hide it. If you'd like me to tell you the truth, I would say: You

will not reach what you like unless you leave what you desire and you will not get what you wish unless by being patient on what you dislike. Woe to you on looking!'

"Looking is the essence of growing the desire in heart and this will result in problems for its owner. Allah blessed the one whose sight is in his heart and the one who does not set his sight in his eyes. Do not watch the sins of people as if you are a god! Instead look at your own wrongdoings as a creature. People are either infected with a disease or healthy. Be merciful with those who are infected and thank Allah for being healthy.

"O son of Jundab! Visit the one who left you; give the one who deprived you; be kind to the one who was bad with you; express your regards to the one who cursed you; be fair with the one who is being enemy for you; forgive the one who was cruel for you as in the case that you yourself would like others to forgive you; take the forgiveness of Allah into consideration; cannot you see his sun shinning for all the good and bad and that his rain is raining for all those good and those wrongdoers.

"O son of Jundab! Do not look for the eyes of people to admire you! If you do so, you have already taken your reward! If you give something to someone with your left hand, do not let your right hand know this. The case that the one whom you are granting something secretly, will be publicly announced at a day that this knowledge does not affect your reward.

"Do not talk loudly; Allah already knows what you have as a secret and what you are not announcing even before you ask. Do not be fast alongside being cruel and do not be among those who are fasting for letting others know that they are fasting, not among those whose faces are dusted, their head are unordered, their mouths are dry in other to let people know that they are fasting.

"O son of Jundab! All the good is close to you and all the bad are close to you too. You will see neither good nor bad unless when Hereafter arrives, because Allah, the Almighty, assigned all the

good in Paradise and all the bad in Hell, because they are staying there at that time. One, who was granted the guidance, and Allah gave him the faith, told him about his path, grant him a mind to know the blessings around, gave him the knowledge and wisdom to think and ponder about his religion and worldly affairs, should make it compulsory for himself to thank Allah and not to be a disbeliever.

"He should mention Allah and not forget Him. He should obey Him and do not disobey the commands of One, who was the first from the beginning and the One who granted him the sight to see with; One who gave him the speaking ability after he was created. He should thank Allah for His kindness, which does not ask His creatures more than their abilities and capabilities. He, the Almighty, should be thanked for all kinds of assistances that He gives on hard times.

"He, the Almighty, does not force his creature to have heavy duties, but he disobeys what He commanded. He would not stay obedient and an obstacle comes across between him and Allah, following his wishes, going deeply towards his desires, taking his worldly life more important than his hereafter, but nevertheless he wishes to be in Paradise.

"It is not reasonable for a sinful person to expect to be granted the level and the position of those exalted. Whenever the Resurrection Day arrives, the Almighty will judge and issue his judgment, when everyone knows his result. At that time, one can see who will be elevated and who will be regretful. Therefore, in your worldly life, live in a way that you expect to gain at Hereafter.

"O son of Jundab! Allah the Almighty and Majestic, said the following in one of the descended case: 'I accept the prayers of those who are humble in front of my glory; those who are avoiding their desires for me; those who are mentioning me during the day; those who are not bowing to my creatures; those who are feeding the hungry, dressing the undressed and being kind to those infected and strangers. This one is shining just like the light of the sun. I

will grant him the light when there is darkness, patience when there is ignorance. I will ensure his earning and guarantee his safety. When he calls me, I will response. When he requests something, I will give him. Such a creature is similar to Paradise, which is unique, its merits are not decreasing and its condition is not changed.'

"O son of Jundab! Islam is transparent and coyness is its cloth, dignity is its merit, its chivalry is good deeds, its pillar is devoutness.

"O son of Jundab! Allah the Almighty and Majestic, owns the light. When the Resurrection Day arrives, the followers of Allah will feel this light, because they were among those whom Allah supports and protects. They will get what their heart wishes and what their eyes desire while the enemies of Allah will face heavy punishments.

"They look at the enemies of Allah and say: '***And they will say: 'What has happened to us that we see not men whom we used to number among the bad ones?'' (38:62).*** The followers of Allah look at them. Here is what Allah the Almighty and Majestic, said: ***'Did we treat them (as such) in ridicule, or have (our) eyes failed to perceive them?' (38:63).*** He, the Almighty, also said: ***'But on this Day the Believers will laugh at the Unbelievers: On Thrones (of Dignity) they will command (a sight) (of all things)' (83:34-35).*** There remains no one who is from the believers and Allah does not have him in Paradise."

This advising letter was a call to success and victory, a call for which leads human beings towards the salvation and increasing progress on enhancing the spirit. This advice was one of the presents of Imamate, which enlightened the skies of the earth with what spread around such as useful and targeting exemplars, aiming at establishing a blessed society, which might be surrounded with kindness, generosity, blessings and cooperation.

This advice included all kinds of progress and promotion. The following are among what was there:

Warning against the traps of Satan, who spreads his traps to hunt believers and prevents them from following the right path.

Calling Muslims to judge their actions and deeds every day and try to increase those good and to ask forgiveness for those bad deeds. There is generally a comprehensive call for goodness in all its details.

Encouraging people to fear the Almighty Allah by staying away from what He banned and performing what He commanded, as this is the way towards salvation and to be away from His punishment and penalty.

Dispraising ignorance, which is the reason for human and nations' extinction, as its fans and supporters are highly away from human values, which Islam empowered and established.

Inviting his followers to be strong and steady in their path and to apply the instructions of the Imams (as), the Ahl al-Bayt (as), on the reality of their lives, as if they do this, they will be among the closest people to the Almighty Allah.

The way to be successful in the Hereafter is not to rely on good deeds solely, but one should request the mercy of Allah, as it is the way to salvation.

Encouraging on being kind to brothers, because it will result in the unity of the society and their union, which is what Islam calls for.

Prohibition of depravity such as cheating, hurting others, being envious and other malicious attributes that will result in the falling of a human to a low infinite level, without having any boundary.

Motivating Shiite (the followers) to be adorned with good moral behaviours and enhance merits such as devoutness, trying hard to make Allah satisfied with us, expressing sympathy to brothers and other blessed affairs.

Loving Allah, sticking to religion, following the guidance and abstaining from worldly affairs in earth, as it is the source of every problem.

Banning to follow the desires, which are the base of all the sins and wrongdoings. He emphasized on the necessity of trusting Allah, as He is controlling everything in this regard. It is enough for the one who is relying on Him in every affair of the world and Hereafter.

This advice planned the morality and what may enhance the deeds of a person and merits. It ordered to be patient on every tribulation and disaster and it denied from being proud, cruel and every other malicious characteristic. These were some sections of these brilliant recommendations, which are a comprehensive methodology, distinguished in the Islamic lives.

Bequest for Mumin al-Taq

Mumin al-Taq is one of the most striking companions of Imam al-Sadiq (as) and of the most prominent intellectual and superior figures during the Abbasidd ruling period. He was an excellent lecturer in theological subjects, especially in the fields related to Imamate. No one dares to have a debate with him. The Imam (as) advised him not to spread and talk about the thoughts of the Ahl al-Bayt (as) because he was anxious about him from the Abbasidd government, which was playing the role of the most severe enemy for the Ahl al-Bayt (as) and their followers. Below is the Imam's (as) advice.

Abu Jafar Mumin al-Taq said: "Imam al-Sadiq told me: 'Allah the Almighty and Majestic, gibed some kind of people in Quran for divulging news.' I told him: 'Allah bless you! Where was it mentioned?' He Replied: ***'When there comes to them some matter touching (Public) safety or fear, they divulge it' (4:83).*** Then he said: 'One, who is divulging our secrets, is the same as the one fighting us. May Allah bless the one who hears our secrets and then buries it down. I swear by Allah that I know you better than a

veterinarian who knows the medicine. Vicious are those who are reading Quran rarely, those who are fulfilling their prayers unwillingly and those who are controlling their tongues.

'You should know that when Hasan ibn Ali was injured[4] and people disagreed with him, he left the ruling power with Muawiyah. At that time Shiite were telling him, 'O the degrading of Muslims! Hello!' He answered respectively: 'I am not even the degrading of believers, but I am the one who gave the believers honours. When I saw you are unable to fight him, I left the power to him, so that you and I stay among their doings, as well as the time when a scholar disfigured the ship to have it remain for its owners[5]. This is the same as this time, so that you and I stay among them.

'O son of Numan! I will speak with a man about a topic and he will talk on my behalf, but with this talk he would deserve to be damned. My father was always saying: 'There is nothing better than being silence when it is necessary. This is what ensures paradise for the believers, and if there were no such on time silence, no one would ever remain to worship Allah.' 'Allah the Almighty and Majestic, said:

'Let not the believers take for friends or helpers unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them' (3:28).

'O son of Numan! Beware of dispute, because it will abolish your deeds! Also beware of quarrel, because this will make you do sin! Beware from having many enmities, because that will keep you away from Allah!'

Then he added: 'The people before you were practicing silence, but you are learning the speech. If one wanted to worship he would begin learning the silence ten years formerly. Then if he did good and born that, he would worship, otherwise he would say: 'The one, who lengthened his being away from being malicious and was patient in front of a wrong government and borne the hurts,

he would be from the chosen elevated, the real followers of Allah and they are believers.'

'The people whom I hate the most are those who love headship, those tattling lovers and those envying their brothers. There are not from me and I am not from them. My followers are those who are humble before our commands, the followers of our works and those adhering to us in every case of our affairs. Swear by Allah that if someone presents a mountain of gold for the sake of Allah and then envied a believer, he would be burned with that gold in the fire."

'O son of Numan! Those who are disclosing our secrets are similar to those killing us by sword, but their sins would be more tremendous, more tremendous and more tremendous.

'O son of Numan! Those, who are disclosing our secrets, are among those who would kill us intentionally and not by mistake.

'O son of Numan! If the government was based on cruelty, then try to greet even those whom you are not frank with. Ones who are facing such a government are liable to danger. Allah said: 'And make not your own hands contribute to (your) destruction'

'O son of Numan! Satan still tries to influence those not with us, the Ahl al- Bayt, who are from our religion.

'O son of Numan! If someone is being asked about a science and said: 'I do not know', then he showed that he was fair with science. Believer is also being hated whenever he is available in a gathering, but when he leaves, the hatred would be gone.

'O son of Numan! Scientist is not able to inform you about everything he knows6. Because not every known thing is said as some might be secrets, which were descended from Allah to Gabriel, and from Gabriel to Muhammad (S) and from Muhammad to Ali, and from Ali to Hasan, and from Hasan to Husayn, from Husayn to Ali, from Ali to Muhammad and from Muhammad to those who

are trusted. Do not hurry in this case! I swear by Allah that this case was near three times, but you lost it, and Allah postponed it. I swear by Allah that there are no secrets unless your enemies know it better than you.

'O son of Numan! Try to be yourself and if you disobey me, do not disclose my secrets. Al-Mughirah ibn Said lied to my father and disclosed his secret and Allah showed him the hotness of molten iron. Aba al-Khatab lied to me and disclosed my secret, and Allah showed him the hotness of molten iron. Those, who kept out affairs and secrets, would be blessed in the worldly life and Hereafter, Allah will grant him his fortune and keep him away from molten iron and the narrowness of prisons.

'The Israelites were withheld till their animals and people died. Allah called Moses, the son of Imran, and said: 'O Moses! They are apparently following adultery and usury as well as forgetting alms.' Then he said: 'My Allah! Be kind for them with your mercy as they do not think what they are doing.' Allah inspired that He will descend the rain of the sky and will examine them after forty days. They disclosed this and spoiled its effects. Thus, Allah deprived them from rain for forty years.

'You are the same too! When the case came closer to you, you have already disclosed it in your gatherings.

'O Aba Jafar! Do not care about this and do not insist more on people! Do not call anyone to this case7! I swear by Allah that if the people of the earth and sky gather to deviate someone, whom Allah wants his guidance, they will not be able to deviate them. Leave people! And nobody says that he is my brother, uncle or neighbour. As if Allah the Almighty and Majestic, wants the good for his creature, He will purify his spirit and remains no good unless it is heard by him and no bad unless it is rejected by him. Then Allah will throw something to his heart to make him strong on his affairs.

‘O Ibn Numan! If you want the kindness of your friend, do not make too fun, quarrel or show enmity with him. Do not let your friend about your secrets, except those, which if your enemies know, does not harm you. A friend can be enemy one day.

‘O Ibn Numan! A slave will not be considered believer, unless there are three traditions in him: a tradition from Allah, a tradition from his Prophet and a tradition from the Imam. The tradition of Allah the Almighty and Majestic, is to have the secrets hidden. Allah, the Almighty, said: ***‘He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries’ (72:26).*** Regarding the one of the Prophet is to get along with people and to deal with them with kindness and mercy of Islam. About that of the Imam, it is being patient in hard times and disasters until Allah granted him with a solution.

‘O Ibn Numan! Eloquence is neither measured with the sharpness of the tongue, nor with the irrational talk, but it is measured with targeting the aim and reaching the objective.

‘O Ibn Numan! One who is sitting with those cursing the followers of Allah, he has disobeyed Allah. And one who controlled his anger when he could not express himself, he will be with us in Paradise. One who is starting his day with disclosing our secrets against us, Allah will punish him with molten iron and the narrowness of prisons.

‘O Ibn Numan! Do not learn science for the following three reasons: dissimulation, pride and quarrel. Also do not leave science because of the following three reasons: willing to see the ignorance in people, considering science as an insignificance thing and shying from the people. The protected science is just like a light with protecting cover.

‘O Ibn Numan! If Allah, to whom belongs the might and majesty, wanted something good in his creature, He will assign a white point in his heart and to make him eager for seeking the truth.

Then he will run towards you even faster than a bird that is flying towards its nest.

'O Ibn Numan! Allah descends our love, the love towards the Ahl al-Bayt, from the sky as the treasures of gold and silver. He does not descend more than a specific amount and He does not give it unless to His best creatures. He, the Almighty, has a cloud as a raining cloud and if Allah wants to specify someone with His attention, He will order that cloud to rain and that rain will be able to descend the science to a foetus inside the belly of his mother.'"

Imam (as), in this letter, prevented Mumin al-Taq not to distribute any of the following the principles of the Ahl al-Bayt (as), their targeting instructions and knowledge aiming at freeing the human beings' will, elevated the right words or distributing social justice among the people, because their principles were dangerous to the running governments in their periods, which were not going well with the managerial and political factors of the Islamic religion.

These governments did their most to face the Ahl al-Bayt (as) and their followers. They filled the prisons with them, gouged out their eyes, used gallows for their prominent figures and took many of them to the hanging squares. So, Imam al-Sadiq (as) feared for Mumin al-Taq from the sinful hands of the agents of those governments and the fact that Muslims may lose a striking figure of the intellectual leadership and one of the most intelligent characters in Islam.

His Bequest For His Son al-Kadhem (as)

Imam al-Sadiq (as) presented the following valuable bequest to his son Imam al-Kadhem (as). It involved the essence of wisdom and literatures. What comes below is part of that bequest.

"My son! Accept my bequest and keep my sayings! If you apply that, you will live fortunate and will die admired. My son! One who is satisfied with what is specified for him will be satisfied, but one who is always looking for what is in others' hands will die

poor. One who is not satisfied with what Allah wants for him, is actually accusing Allah in His judgment.

"One, who is belittling his faults, is enlarging that of others and one, who is belittling others' faults, is enlarging his faults. My son! One who is discovering the cover of others, his home's faults will certainly be disclosed. One, who is carrying the cruelty sword, will be killed with it one day and one, who is digging a hole for his brother will fall in it.

"One, who interposes in the affairs of a fool, will become low. One, who is interacting with scholars, will be honoured and one, who is entering the wrong entries, will be accused. My son! Be careful not to scorn the people as they will scorn you in return. Beware not to interfere in something that you do not have any relation in, because you'll become low for that.

"My son! Tell the truth whether it is with you or against you, as this will make you respected among people and your relatives. My son! Be a good reciter for the Book of Allah; always start the greeting yourself; command for good; deny the bad; visit those who left this visiting; start the conversation with the one who is silent; give the one who requests you to give something; be careful about tattling as it may grow hatred in the heart of people; beware not to pose the fault of people, because the position of the one who is disclosing people's faults is just like a target, which is raided by everyone.

"My son! If you are seeking generosity, you should find its mines; generosity has mines; mines have principles; principles have branches; branches have fruits and results; and results will not be good unless there are principles and there are no principles unless there is a good mine.

"My son! If you are visiting someone, visit those chosen and not those dissolute, because they are similar to rock at which no water can ever pure forth; similar to a tree, which none of its leaves are green and similar to a ground, with no grass to grow."

Imam Kadhem (as) followed this bequest and applied all its sections until he passed away. This bequest talked about the principles of Islamic brilliant educational system, which is taking human beings to a high level of moral behaviour and superiority.

This was a present from the presents of Imamate. It specified an accurate methodology, which helps human beings to be fortunate. It tries to keep mankind away from depression, anxiety and personal nervousness. The majority of these sections, which the Imam (as) prevented, may cause problems and difficulties for human beings.

His Advices to Sufyan

Sufyan al-Thawri was honoured more than once by meeting Imam al-Sadiq (as). He was asking him more from his advices and recommendations and the Imam (as) in his turn, gave him a number of advices. The following were among those.

1. Sufyan al-Thawri met Imam al-Sadiq (as) and asked him to honour him with an advice. He said: "O Sufyan! How nice is it talking with you! Whenever Allah grants something to you, you would like to have it forever, so increase your thanks and show your attitude for these blessings.

"Allah the Almighty and Majestic, said the following in His Book: ***'If ye are grateful, I will add more (favours) unto you' (14:6).*** However if blessings were few, then ask forgiveness. As Allah, the Almighty, said the following in His Holy Book: ***'Ask forgiveness from your Lord; for He is Oft-Forgiving', 'He will send rain to you in abundance', 'Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water)' (71:10-12).***

"O Sufyan! If you were sad as a result of a king or any other subject, increase the repetition of 'There is no aid and power other than Allah' because it is the source of relief and ease and a treasure from the treasures of Paradise."

Sufyan became very happy and said: “How a nice three issues?”

Imam (as) turned to him and said: “I swear by Allah that Abu Abdullah understood this and Allah will help him by this.”

This advice represented the real sole attention to Allah and the sole adherence to Him. It is He, the Almighty, the source of every good, so if human beings return to Him, they will be away from suffering and will be relaxed.

2. Imam al-Sadiq (as) said the following to Sufyan al-Thawri: “There are two merits, if one keeps these two into his mind, he will enter Paradise”

Sufyan hurried saying: “O son of the Prophet! What are those?”

“Bearing what you hate, if Allah loves and leaving what you love, if Allah hates. Follow this and I am currently doing this too,” Imam said.

The meaning of the first part of this tradition: The Almighty Allah obligated people to do many things that the natures of human beings are not willing to do, because they are costly and hard, such as Jihad for the sake of Allah (SwT), recommending the good, rejecting the bad and some monetary cases such as paying alms. Therefore, if man forces himself to adhere to this, Allah (SwT) will make his forgiveness guaranteed.

Now the meaning of the second part: If human beings leave his personal desires and those wishes which were forbidden by Allah (SwT), they will reach salvation and they will have the satisfaction of Allah (SwT) and will be granted His Paradise.

3. Sufyan met Imam al-Sadiq (as) and told him: “O son of the Prophet! Please give me an advice.” He replied: “O Sufyan! Liar does not have an chivalry, there is no brother for a weary man, no comfort for envious and there is no good for someone whose moral behaviour is bad.”

Sufyan asked for more from these pearls of the Imam (as), saying: "O son of the Prophet! Please give me more!"

He (as) replied: "Fear Allah to be a believer; if you will be satisfied with what Allah wants for, you will feel rich; be a good neighbour for your neighbours to be powerful; do not accompany a wanton not to take from his libertinism and consult those who are humble in front of Allah the Almighty and Majestic."

Sufyan wanted even more from these pearls and he (as) said: "O Sufyan! One who wants glory and honour without a tribe, and richness without wealth, and dignity without kingdom, he should leave the lowness of the disobeying Allah to the glory of His obedience."

These values really keep human beings away from bad behaviours during the deviations and ensure a fortunate life with honour, respect and dignity.

These were some of the advices that the Imam (as) granted Sufyan al-Thawri.

His Advices to His Followers

Imam al-Sadiq (as) presented several valuable advices to his followers, asking them to adhere to respected merits, purify their behaviours to be the master of people in their morality and high performance and manners. Among his advices to them are the following:

1. The Imam (as) addressed his followers and companions and said: "If you, men, try to be devout in his religion, trustee in his speech, honest in consignment, well-mannered in behaviour, you will be called Jafari and this will make me happy. Otherwise his shame will be due to me and it will be said that this is the politeness of Jafar."

He asked them the devoutness in their religion; the trust in their speech; the honesty in consignment and the behaved manner and performance with people. These are what can be called the merits that will elevate the position of mankind.

2. The Imam (as) asked his followers to be equipped with admirable attributes and high merits as he told them: "Fear Allah; be good brothers for each other, loving Allah, visiting each other frequently, humble, kind and keep our commands live."

This esteemable behaviour is really worth staying forever more than any other live creatures, because it raises mankind to the brilliant zone of superior deeds and performance. And finally, this will fulfil what all people wish to approach to.

3. The following is among his valuable advices for his followers and companions: "I swear by Allah that there is no one more favourable to me than you. People have taken various paths to follow. Some took their own opinions; some obeyed their desires and some followed the tradition. But you have chosen something with origin, so you should adhere to devoutness and jurisprudence; walk after the remains in funerals; visit patients; meet Sunnis in their mosques for prayers. It is necessary for a man to shame when his neighbour knows his rights, but he does not."

The tradition means that the followers of the Ahl al-Bayt (as) and their companions are the people who stick most to the Imam (as) and the most obedient group to him than others, who followed their own opinions and personal desires, but they stuck to the reality of Islam and its essence. They took the features of their religion from the Imams (as), who are the mines of Islam, their guards, the ship of salvation and the interpreters of the Holy Quran. Afterwards, the Imam (as) reminded them about the moral behaviours and merits such as devoutness, jurisprudence in the religion, walking after the remains in funerals, visiting patients and some other things in social relations.

4. The Imam (as) advised his followers and companions with the following advice, saying: “Fear Allah, do your best in worshiping Allah, be among those with the longest worshiping periods. You will not achieve our interest without devoutness; you will not achieve what Allah has without good deeds. The most regretful people at the Resurrection Day are those who know justice well, but do not act accordingly.”

He advised them to be devout and to obey Allah (SwT); he recommended them to be good worshipers as well as asked them to avoid sins and to fulfil what they are obligated.

5. The Imam (as) advised the youth of Shiites with the following valuable recommendations that would elevate their ranks. He said the following: “I do not like to see any of you, youth, other than two situations, either scholars or learner. Otherwise, they would lose the chance and one who does not seize the opportunity, has actually performed a sin.”

When a nation will occupy an excellent position, and demonstrate its superiority over other nations and countries of the world, if it is equipped with science. Imam (as) asked the Shiites youth to distribute science in other to see them as the master and leaders of their societies.

6. Among his excellent recommendation to his followers and companions is the following: “Do not contest in the faults of those who show their interest in you and do not insist on some of his unwanted faults. This is neither from the behaviours of the Prophet, Allah’s blessing and peace be upon him, nor from the behaviours of His close followers.”

He commanded them to keep their unity and to prevent any gap from entering inside to result in their division, disunity and the destruction of their union.

7. Among the other recommendations to his followers is the following: “May Allah bless ones who are activating the interest of

the heart of people in us, and do not let them hate us. I swear by Allah that if they know the reality and beauty of our speeches, they will by respected accordingly and nobody can accuse them. But there are ones who hear something and add several things unrelated to what we have already said."

The Imam (as) called his followers to be the source of his pride, kindness and goodness; applying his brilliant principles on their deeds can do this. The Imam (as) also announced that their enemies would have changed contradicting ideas and opinions, if they have met him, seen their guidance and heard their speeches.

The Imam (as) also showed his great anger over those who add something to his sayings in a way that his speeches are deviated and their contents are changed.

8. Among his wise and valuable advices, which were used to teach some of his followers and companions, is the following: "Hear something from me that is more valuable than minted currencies. Do not talk about something that you are not concerned in. Also leave many of the talks that are already to you, until you find some gateway to start with, because that may be a right speech in a wrong position. Argue with neither a fool nor a patient, because a patient will overcome you and a fool will hurt you. Mention the name of your brother when he is not available, in a way that you would like your name to be mentioned if you were unavailable. Be sure that this is indeed the right deed. Do something as if you know that this will be rewarded for anything good done and as if you know that you will be punished for any bad done."

This section talked about the brilliant wisdom and literature as it paid subjective attention to the behaviours of Muslims and others. It assigned an accurate methodology that insures mankind's personal settlements and prevented them from arguments, difficulties and problems.

9. Another excellent recommendation presented to some of his followers was the following, where he said: "Do not feel proud if

people admire you, because the case just concerns you. Do not spend your day with nonsense, as there are some who are responsible for documenting what you are doing. Do not belittle a small good deed, because you will see what will make you happy in near future. Also do not belittle a small malicious deed, because you will see what make you sad in near future. Be kind to others, as I see nothing more important than this. There is nothing more enjoyable than seeing something good removing an old sin. Allah the Almighty and Majestic said: ***'For those things, that are good remove those that are evil'. (11:114)"***

This recommendation requested human beings to be careful about spending their time and ordered them not to spend them in something other than what might be useful for Hereafter. Additionally it called to increasing good deeds and preventing what Allah forbade, as a human being is responsible for what he did on the Resurrection Day.

His Advice to Jabir ibn Hayyan

Imam al-Sadiq (as) granted his student, Jabir ibn Hayyan, the chemistry scientist, the following valuable advice, saying: "O Jabir! One, who believes in Allah, must not spend the wealth of Allah in something other than satisfying Allah.

"O Jabir! Do you prefer darkness more than light? Do you consider believers and infidels the same? Do you consider the people of Hell and the people of Paradise the same?

"Beware that here, pointing to his thorax, is something that if I make it apparent for you, that would be enough for your Hereafter and will encourage you to cooperate with your believing brothers, whose existence ensures your salvation. O Jabir! Beware not to prefer someone other than your believing brother. Otherwise you will be from those deviated."

Imam (as), at the first part of his speech, glanced at one of the sections of the Islamic economical section, which was about the neces-

sity for a believer to spend his wealth in ways that result in Allah's satisfaction such as constructing schools and hospitals and others, with which the general public take the most benefit, including those deprived and poor. In any other way, it is unacceptable to spend the wealth on that which does not result in Allah's satisfaction. As an example, we can mention spending for satisfying the desires and what corrupts mankind.

His Advice to Mufaddhal ibn Zayd

Imam al-Sadiq (as) recommended his student Mufaddhal ibn Zayd with the following one, saying: "I forbid the following two attributes which end with the extinction of men: one is to judge wrongfully and to order people with what you are not master in."

This was one of the most significant advices, which orders in being away from those two attributes that result in the extinction of human beings in Hereafter and the corruption of his religion. He has a similar advice to Adul Rahman ibn al-Hajjaj.

His First Advice to Mualla ibn Khunays

Among the other recommendations of the Imam (as) is the following one, in which he urged his follower al-Mualla ibn Khunays and asked him to be cautious, saying: "O Mualla deny our affairs and do not talk about it publicly. One, who hides and does not talk publicly about our affairs, will be respected in the worldly life and Allah will have a light in front of his eyes in order to guide him towards Paradise.

"O Mualla! One, who talked publicly about our affairs and does not hide it, Allah will make him low in the earth and will deprive him from the light, which is between his eyes in the Hereafter and will have him in a darkness to take him to Hell.

"O Mualla! Being cautious is my religion and the religion of my fathers and one who is not cautious does not have religion.

"O Mualla! Allah would like to be worshiped in secret, as He would like to be worshiped publicly.

"O Mualla! One, who talks publicly about our affairs, is similar to the one who denies them."

The severe pressure that Shiites suffered from the governments of those periods and eras was the main reason why the Imam (as) asked his followers to be cautious and to keep their beliefs hidden, because of his fear for the lives of his followers from a vast destruction.

His Second Advice to Mualla

The Imam (as) advised Mualla ibn Khunays for the second time, saying: "O Mualla! Be close with your brothers by visiting them; Allah assigned granting as a kindness and rejection as hate! I swear by Allah that asking me to fulfil your needs is more preferred than when you do not ask me for something."

The Imam (as) ordered him with kindness, mercy and humanity towards his brothers, because, these are what would distribute kindness among them, as well as being among the most important factors for their unity and union.

His Advice to Umar ibn Said

Umar ibn Said ibn Helal al-Thaqafi visited Imam al-Sadiq (as) and told him: "I am not usually able to visit you except after years, so please inform me about something." He said: "I advise you to fear Allah, be devout and scholar and beware that being scholar without having Allah-fearing is useless."

He advised him to what brings him closer to Allah. So, he advised him to be devout; and to fear committing sins. He recommended him to worship Allah. These things are the gates of Allah's forgiveness and the entrance to Paradise.

His Advice to Hasan ibn Rashid

The Imam (as) advised Hasan ibn Rashid with the following valuable recommendation, saying: "O Hasan! If a disaster happened to you, do not complain about it with your enemies, but tell it to some of your friends. You will finally reach to one of the following: either overcoming your problem sufficiently and staying honourable, or a call to be fulfilled or being enriched with consultation."

He advised him to return to his brothers if a disaster happened to him one day and he warned him from calling those who disagree with his ideology, because he would get nothing from them, neither kindness nor advice.

His Advice to Anbasa al-Abed

Anbasa al-Abed was honoured by visiting Imam al-Sadiq (as) and asked him to advice him in what is useful. He told him: "Be prepared and always keep yourself equipped for your journey to Hereafter; advice yourself and do not trust anyone other than you to be of your help there."

The Imam (as) told him about what was useful for his Hereafter. He recommended him to perform good deeds, which are considered as supply for that day when visiting Allah, the Almighty.

His Advice to Hamad

Imam al-Sadiq (as) advised his student, Hamad, with the following valuable advice, saying: "O Hamad! Be the seeker of science till the end of the night and during the day; if you want to see your fortune and be fortunate in the worldly life and Hereafter, keep your eyes from watching the wealth of people; consider yourself among those dead; do not take yourself above any one of the people; control your tongue as you are controlling your property."

This significant recommendation included the following great advices:

• Encouraging on seeking science and to spend all his time in this way and to leave wasting his time relaxing and being luxurious

• Warning on keeping eyes on the wealth of people, because this deprives one from his freedom and will and will keep him a slave for another one

• Not to consider himself above other people, as pride and arrogance is a psychological problem resulting in human beings' extinction

• Controlling the tongue as it is safer for the human being as well as guarantees mankind from the happening of problems and disasters.

His Advice to Samaa

An argument happened between Samaa and Jammala and Imam al-Sadiq (as) was informed about this. Once Samaa was honoured to meet the Imam (as), he told him: "O Samaa! What was the case between you and Jammala? Beware not to be among those who curse, shout or execrate."

Samaa said the following with a low voice: "I swear by Allah that it was the case, he oppressed me."

Imam (as) went on advising him with the blessed moral behaviours, saying: "This is not among our deeds and I did not order any of my followers to be so. Ask Allah's forgiveness and do not repeat this again."

Samaa asked Allah's forgiveness and announced his repentance and regret. Imam (as) wanted his followers to be equipped with acceptable moral behaviours and blessed merits. He ordered his

followers to avoid any one of the attributes that might point to a malicious characteristic.

His Advice to Bastam

Bastam ibn Shapoor, who was from al-Jabal, met Imam al-Sadiq (as) and he said: "If there is anything Allah likes the most it is being asked. And Allah does not have anything more preferred than when His creature lives with devoutness and avoid any illegal sexual relationship and wasting. Prayers can change what was prespecified, even if it was strongly specified."

The Imam (as) granted him with the most worthy and valuable advice for this life. He also advised him to avoid anything forbidden by Allah (SwT). That is the way, which results in Allah's (SwT) forgiveness and reaching Paradise.

His Advice to Muhammad and Ishaq

Among his advices to Muhammad ibn al-Ala and Ishaq ibn Ammar, he recommended two merits: the sincerity in speech and protecting what is given to you to be returned to its owner. These are the gates to have blessed earning.

The Imam (as) advised these two prominent figures of his followers all that distinguish human beings from others by having good merits and acceptable behaviours. He advised them to be sincere and to protect the property of others, which is at their hands. These two advices are the source of perfection and superiority.

His Advice to Muawiyah ibn Ammar

From his great advices, there is a significant one for his scholar student, Muawiyah ibn Ammar, when he said: "Accustom yourself to be a good companion for the one who is with you; behave yourself; control your tongue; contain your anger; decrease your nonsense; grow forgiveness and make yourself generous."

This advice includes all, honours mankind to have great merits that help to elevate human beings through the way.

His Advice to Ammar ibn Marwan

One of the Imam's (as) valuable advices is the one to Ammar ibn Marwan, in which he said: "I advise you be devout; protect the property of others which is at your hands; be sincere in your speech; be a good companion for one who is with you and keep in mind that there is no power other than that of Allah."

Regardless of the shortness of this advice, it involved many concepts and ideas, which is recommended by the successor of Prophet (S), the mine of generosity and wisdom.

His Advice to Abd al-Rahman

Among the Imam's (as) valuable advices is the one that Abd al-Rahman was enriched with. He said: "Beware the following two attributes: To command people according to your own personal idea and to say what you do not know."

There is no doubt that these two advices, which the Imam (as) warned from, are what lead towards extinction and Hell.

His Advice to Abu Basir

Imam al-Sadiq (as) advised his scholar, jurisprudent and scientist student, aba Basir al-Asadi al-Koufi, the following significant recommendation. He told him: "O Abu Muhammad! Do not inspect the religion of people. Otherwise there remains no friend for you."

Imam al-Sadiq (as) has specified a full methodology for friendship and denied the inspection of the religion of a friend and his religious thoughts, because this ends in quarrel, argument and finally the end of friendship. This way, one will stay without any friend.

His Advice to Hamran ibn Ayun

The Imam (as) advised his student, Homran ibn Ayun, the following valuable advice: "O Homran! Look at the one who is less powerful than you and do not look at those who are higher than you. This will be better for you in what Allah has specified for you and will result in your request from Allah, the Almighty, to grant you more.

"You should know that performing a few works with belief, is better than performing many works with no belief. It is necessary to know that devoutness is useful in avoiding the sins and leaving to hurt other Muslims and tattling about them. There are no lives more blessed than having good moral behaviours. There is no wealth better than being satisfied with few enough property and there is no ignorance worse than being proud."

This advice involved the most valuable and worthy recommendations, which guarantee mankind's prosperity and its personal evolution. He advised him with contentment, which is an unending treasure. He advised him to be devout and to be away from committing sins as this is considered as the base of faith and Allah-fearing. He also advised him to be away from hurting the believers and others, otherwise, there would be severe damages facing him. Additionally, he advised him to have good behaviours, which is what distinguishes a man and is what excels him from others.

This was indeed one of the treasures of the Imams (as), the Ahl al-Bayt (as), and it aims at behaving human beings and increasing their strength and behaviours.

His Advice to Mufaddhal ibn Umar

The Imam (as) advised his scholar jurisprudent student, al-Mufaddhal ibn Umar al-Jafi, the following invaluable advice, saying: "I advise you with six advices to inform my followers about." Al-Mufaddhal asked: "What are they?" He said: "Give back to the one

who trusted you what was in your hand from his wealth; to accept for your friend what you accept for your own; know that every action has a result, so be careful about the result; actions sometimes have accidental cases, so be careful; beware not to take ignorance as it is easy to reach, because the path is unpaved and do not promise your brother when fulfilling that promise is not at your hand."

These advices encompassed all the human-based values and the concepts of honour, glory and respect. He advised him to honourably return what people gave someone to protect and to take later. He ordered to accept for his brother what he accepts for himself and to carefully watch the result of actions and not to set forth doing something before being sure about the results. Nevertheless he advised him not to climb a mountain if the path of return is unsure and that would result in extinction. He ended his advices with fulfilling promises and that every honest man should not promise something which he cannot fulfil, as this will result in the vanishing of his personality.

His Advice to Some of His Companions

Among what the successor of Prophet (S) mentioned as advice to some of his companions, is the following: "Be careful and seek salvation from Allah, if you see any of the following: if you see a king monopolizing foods; if you see the wealth of the poor being divided in wrong among others and use it for gambling, eating wines and being cure with it; seeing people being the same in leaving to advise people towards the good, denying them from doing bad and leaving believing in it; if you hear advices to devoutness in religious meetings, while the speaker does not perform what he says; if you see ignorance in prayer times; if you see that alms are paid, but not for the sake of Allah, the Almighty and Majestic and His satisfaction, but for attracting people; if you see that people's interest in their stomach, sexual relation without ever paying attention to what is eaten and with whom they have sexual relation-

ship; also if you see that they are seeking the worldly life and see that the features of truth are vanished.

"Be sure that these kinds of people are under Allah's anger. And Allah is just giving them some more time. So, be careful and try to be in a way to show that you are on the contrary to those people. In this case, if He descends punishment and you were in that region, you will hurry to His mercy. If you are away from them and they are being punished, you will be out from all the rudeness that they had in front of Allah the Almighty and Majestic. Know that Allah, the Almighty, does not waste the rewards of those charitable and His mercy is close to those benevolent."

This advice warned against the spread of some social corruptions, which Allah (SwT) has already banned and what results from every kind of afflictions and trials that are generalized for creatures. Allah (SwT) does not leave those sinful creatures unpunished, but He gives them some time and then He will show His severe punishment.

His Advice to Onwan al-Basri

Among his other valuable advices, is the one that was presented to Onwan al-Basri. He came to Yathrib, seeking knowledge. He met Malik ibn Anas and then he met the Imam (as). The Imam (as) said to him: "If you want knowledge, first seek the reality of worshiping."

Al-Basri became astonished and addressed the Imam (as), saying: "What is the reality of worshiping?"

The Imam (as) told him about its reality, saying: "Three things: The first one is that the servant of Allah should not consider himself the owner of something, because servants do not own anything, but to consider it as the wealth of Allah to be used in whenever Allah commands to be spent and to leave whatever ordered not to be spent for.

"The second one is, the servant of Allah should not ponder about himself, and the third one is just to follow what Allah ordered him. If he supposes that what he has is the wealth of Allah, then spending money as charity will be easier. If he assumes that his pondering is due to his Allah, then everything among the problems will be taken easy in the worldly life. And if he becomes busy in what Allah ordered him and what He forbade, he will not spend his time in being double-faced, and showing proud for people.

"If Allah grants anyone of his servants with this attributes, the worldly life's problems will be taken easy and it will not require any priding and one will not ask for people's admiration and glorification. One will also not let his time to be wasted, as this is the first level in faith. Allah, the Almighty said: ***'That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous' (28:83)."***

Afterwards, when the Imam (as) guided him about the reality of worshiping, he asked the Imam (as) to grant him more. Then he told him: "I advise you in nine things. These are my advices to my followers within their ways to Allah. I ask Allah to help you succeed in using them: three of them are about spiritual exercises; three of them are about patience and the last three cases are about science. Memorize them and beware not to ignore them.

Those, regarding spiritual exercises, are as follows: Do not eat what you do not desire, because it results in ignorance and stupidity; do not eat unless when you are hungry and if you eat, eat what is allowable and name the name of Allah and remember the tradition of the Holy Prophet, Allah's blessing and peace be upon him: "There is nowhere worse than stomach for mankind to be filled, if you do, then allocate third of the space for food, third for beverage and third for yourself."

"If one curses you, tell him: If you are true in what you say, I will ask Allah to forgive me and if you are lying, I will ask Allah to for-

give you. If someone promised to plot treason for you, ask him for advice and faith.

"Those, regarding science, are as follows: Ask scholars what you do not know; do not ask them for testing them or just to give this test a try; beware not to be unjust in this regard; be careful in everything you find necessary; escape from legal and religions opinions as you are escaping form a lion and do not let your neck a bridge for people."

These advices were from the Islamic heritage and included the most important advices in the medical profession, morality and educational world. The following are some of the tips in this regard:

The Imam (as) had a deep and comprehensive look over the most important and sensitive elements in the construction of social health. He mentioned that food is one of the most significant factors in the powerfulness of human body. So, he advised to organize it. Among what he said, was the following:

• Avoid what body is not willing to eat. Any eating should be activated by willingness.

• Eating should happen just when the body has intensive need to it.

• Not to eat excessively and not to fill the stomach with foods.

It is assured that all these three affairs guarantee human health without ever needing to visit a physician or to go to a clinic. The majority of dangerous diseases such as blood pressure, diabetes, overweight and some of the heart diseases are all derived from excessive eating and the disorganization.

The Imam (as) advised for patience, which is the most important focusing point in the world of behaviours and morality. One who adheres with these merits will be granted with all good property

and nice behaviours. It is for sure that these will ensure the human beings' happy life away from problems and difficulties.

He has specified an elevated methodology in education and asked students to ask what they are unaware of, as well as mentioning that those questions should be for the sake of increasing the knowledge and removing ignorance, not for obstinacy or being shown, which are both on the contrary with the nature of science and knowledge.

His Advice to Some of His Companions

A man from the companions of the Imam (as) came to visit the Imam (as) and asked him to grant him an advice. He said: "Try not to leave anything Allah ordered and not to commit anything He denied." The man said: "Please tell me another one." The Imam (as) replied: "I could not find any other one."

I cannot find any advice more eloquent and concise than this one. There is no advice richer than this. It tries to not just have mankind closer to Allah (SwT), but encourages him to fulfil anything Allah (SwT) has already obligated and to be away from what Allah forbade.

His Advice to Some of His Companions

The Imam (as) advised some of his companions with the following valuable advice, in which he said: "Try to be devout in the religion that you are already undertaking and with which we believe in Allah and to ask the same from our followers."

Being away from what Allah (SwT) forbade and leaving committing sins are among the most important advices specified by the Imam (as). He was always asking his followers to be exemplar in this regard and in their behaviours for Muslims.

His Advice to Hafs ibn Ghiath

Among the priceless advices of the Imam (as) is the following, which was presented to Hafs ibn Ghiath. Here is the text: "O Hafs! Comparing to the problems, one who is patient is patient a little. Be patient in all your tasks. Allah the Almighty and Majestic, sent, His Prophet, Muhammad (S) and commanded him to be patient and tolerant, as He, the Almighty, said: ***'And have patience with what they say, and leave them with noble (dignity)' (73:10)*** and ***'And leave Me (alone to deal with) those in possession of the good things of life, who (yet) deny the Truth' (73:11).***

"He also said: 'Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!' (41:34) and ***'And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune' (41:35).***

"He was indeed patient until they defame with bad very methods and he became intolerant, when Allah descended the following verse, saying: ***'We do indeed know how thy heart is distressed at what they say. But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration' (15:97-98).***

"Then they rejected his sayings and hurt him. Then Allah descended the following verses, saying: ***'We know indeed the grief which their words do cause thee: It is not thee they reject: it is the signs of Allah, which the wicked contemn' (6:33)*** and ***'Rejected were the messengers before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them' (6:34).***

"So, He, the Almighty, obligated the Prophet, Allah's blessing and peace be upon him, to bear this, but they breached and rejected what he said. Then, the Holy Prophet said: "I bore what was related to me, my family and my respect, but I have no patience over what is targeting Allah." Therefore Allah the Almighty and Majestic, descended the following, saying: ***'Bear, then, with patience, all that they say' (50:39).***

"Then, He, the Almighty, announced the good news of his family and offspring and described them for their patience, saying: ***'And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs' (32:24).***

"At that time, the Prophet said: "Patience for faith is just like head for body" and he thanked Allah for that and Allah descended the following: ***'The fair promise of thy Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride)' (7:137).***

"Then he said: "This is both a good news and a revenge." Then Allah descended the following verse: ***'Then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war)' (9:5).***

Afterwards, Allah killed them by the hands of the Prophet (S) and gave him the present of the world as well as the reward of the Hereafter. One, who is patient and tolerant, will not leave the earth before being rewarded by overcoming his enemies as well as being presented the rewards of Hereafter."

This section talked about what made the Prophet (S) sad, from all the trouble and distress, when he was preaching his awaking and creative mission, which aimed at freeing humans' wills and thoughts from atheism and ignorance customs. As a result, the criminal gangs faced him and tried hurting him. He bore this to the most extent and did not leave his mission and message until Allah (SwT) brought the brilliant victory and opened the horizon for him to grasp his principles and to believe in his thoughts. These were among the results of patience and from its direct consequences.

His Advice to Mufaddhal ibn Umar

The Imam (as) gave, Mufaddhal ibn Umar, the following valuable advice and asked him to advice his followers in his turn. In this advice, he said: "O Mufaddhal! Beware not to get close to sins! Let our followers to be cautious too! I swear by Allah that there is nothing faster than this to you. If someone suffered from the anger of a king, that would be result of his sins! If illness came across, that would be the result of his sins! If Allah deprived someone from earning, that would be the result of his sins!

"Those who have a painful death, this is the result of their sins and nothing else. When he saw me in that state, he said: Do you know why that happened? I said: No! Then he said: If this happens to you, you will not be punished in Hereafter, because you have already suffered in the worldly life."

The Imam (as) warned against committing sins and mentioned that all kinds of trials and distresses are the result of committing sins, which Allah (SwT) applies his punishments in the worldly life before Hereafter.

His Advice to Some of His Companions

Among his brilliant advices, that was granted to a group of his companions was the following: "Beware not to be proud and arrogant! Pride is the property of Allah the Almighty and Majestic. And one who tries to get this property of Allah, will be defeated and he will be low on the Resurrection Day."

Being proud and arrogant resulted from the low personality of the spirit and its defeat. If one thinks that his final destination will be a dark grave and that nothing is buried with him except his actions and deeds, he will see the accurate reality and will leave this damnable characteristic.

His Advice to His Companions

Among the Imam's (as) invaluable advices is the following, in which he said: "Beware not to become haughty in front of Allah and beware that the servant of Allah does not become haughty in front of Allah, unless he behaves arrogantly concerning the religion of Allah. Be straight in the way of Allah. Do not face against your forbears; otherwise you will become overwhelmed. May Allah protect us and you from being haughty in front of Allah."

Being haughty on Allah, means apostasy and means being arrogant on Allah, the creator of the universe and the grantor of lives. One, who is infected with this disease, does not have any idea or thought.

His Advice to Hafs ibn Ghyath

The Imam (as) advised his student, Hafs ibn Ghyath, with the following valuable advice, in which he said: "If you can keep yourself away from knowing, do this; do not look for people's admiration; if you can stay in your home, do this, because when you go out of your home, you should keep your tongue; be away from lying, envying, being double-faced or to show a personality other than what you are." Then he said: "Yes! House is the church of Muslim, where he can control his eyes, tongue, personality and etc."

This advice involved many valuable notes that guarantees the lives of Muslim human beings in the accuracy of their religion and in keeping them away from committing what was forbidden by Allah such as sins and crimes.

His Advice to His Companions

Among his valuable advices, with which his companions were granted, is the following: "Beware not to oppress one another, as it is not from the characteristics of those elevated. One, who oppresses others, will bring the anger of Allah over himself and will redirect the help of Allah to the one who is oppressed and the one, whom Allah helps, will win and will be granted the victory."

Cruelty and oppression results in disunion and ends with hate and anger. It throws people in a great failure and the Imam (as) warned against it as well as considered it as a destructive element in the social construction, for which the Imam (as) is seeking unity and originality.

His Advice to Ammar ibn Mosa

Among his priceless advices is the following, which was due to Ammar ibn Mosa: "O Ammar! If you want the bless comes to you; fulfil the sense of honour and be comfortable in living, do not ask people and do not let those ignoble to participate with you in your affairs, because if you trust them, they will betray; if they speak, they will lie; if you fall into trouble they will deceive you and if they promise you they will breach."

This advice involved the warning about participating with people and those ignoble in any of your affairs; this is because of the nonexistence of trust with them and also to be away from their lying and cheating.

His Advice to His Followers

Abu Osama ibn Zayd al-Shahham was honoured by visiting the Imam (as) and He granted him with the following advice and asked him to convey it to his other followers: "Inform those whom you see that are obeying me and take the good from my speech! I advice you to believe in Allah the Almighty and Majestic; be devout in your religion; work hard in the way of Allah; be honest in your speech and give back what you were given to protect never mind whether they are honest or dishonest; be kind with your neighbours. This is what Prophet Muhammad (S) came for. The Holy Prophet was always obeying this rule.

"Always visit your relative and tribe; walk after their remains and visit their patients; give them their rights. This is because, if someone is devout in his religion, honest in his speech, fulfilling what

was given to him to be protected and behaves in a good manner with people, then the following will be said: 'He is Jafari' and as a result, this makes me happy, and it will be said: 'This is the behaviour of Jafar.' If he was on the contrary, then his shamefulness and dishonour are due to me and it will be said that this is the behaviour of Jafar."

He advised them with all that lead human beings to elevation, honour, and honesty and to be from the pride of society and among the chosen ones in the generation, whose pride is registered for Imam al-Sadiq (as) because of their relation to him, as they are his followers. Accordingly, he warned them against bad characteristics that take mankind towards a deep lowness.

His Advice to His Followers

Abu Rabi al-Sami narrated the following and said: "I went to visit Abu Abdullah, but the house was full with the attendants, there were people from Khurasan, Sham and Aafagh. So I could not find anywhere to sit. When Abu Abdullah sat, he said the following: "O the followers of the Ahl al-Bayt of Muhammad! Beware that one who cannot control himself at the time of anger is nor from us; as well as one who cannot be a good companion for his companion; one who cannot use comity with his enemy; one who cannot accompany with the one whom he is accompanying; and being a good neighbour for his neighbour and eating with one who he is eating with. O the followers of the Ahl al-Bayt of Muhammad! Be devout to Allah to the most extent that you afford."

The Imam (as) advised on adhering to good behaviours and admirable manners that human beings could follow to be the exemplars of the nations in the world.

His Advice for the General Public

The Imam (as) gave the following valuable advice to Muslims, saying: "The best advice and the most important one is not to forget

your Allah, to remember Him, do not disobey Him, pray Him everywhere and every time, thank Him all the time, do not leave the borders of His mercy, His might and majesty, otherwise you will be deviated and will fall in the extinction field, if disaster and illness touch you, He will abolish you and will stay in the field of trials. Beware that His trials are full with generous forever miracles."

This advice involved encouraging people to fear Allah; obey Him, being away from sins; keeping away from being proud of what Allah grants His creatures and other similar priceless advice, helping mankind to have a higher position.

His Advice to His Companions

The Imam (as) granted the following important advice to a group of his companions, saying: "Visit each other, because visiting will keep hearts alive, that will remind you of our traditions and sayings, and it will result in your mercy over one another. Then if you take the benefits of such meetings you will survive and if you leave them out, you will be darkened and deviated. So keep tight to it and I will lead your salvation."

The Imam (as) advised them to visit each other to be united, in addition to reviving the principles of the Ahl al-Bayt (as) and spreading their targeted teachings and thoughts to good people.

His Advice to Homran ibn Ayun

Among his other valuable advices is the one that was due to his student, Homran ibn Ayun. Here it is, saying: "O Homran! Look at the one who is less powerful than you and do not look at those who are higher than you. This will be better for you in what Allah has specified for you and will result in your request from Allah, the Almighty, to grant you more.

"You should know that performing a few works with belief, is better than performing many works with no belief. It is necessary to

know that devoutness is useful in avoiding the sins and leaving to hurt other Muslims and tattling about them. There are no lives more blessed than having good moral behaviours. There is no wealth better than being satisfied with few enough property and there is no ignorance worse than being proud."

His Advice to Mansour al-Dawaneeqi

Mansour al-Dawaneeqi, who was among the most severe and malicious enemies of the Imam (as), asked him to grant him with an advice to get use of and to take it as obstacle in the place of destruction. So, he said the following: "Be patient as it is the base of knowledge; control yourself when you are empowered. Beware not to punish anyone unless you can describe what you do as justice. And it is important to know that the situation that requires thanking is much better than a situation that requires patience."

He advised him to be kind towards people.

Here, we are at the end of the way in mentioning some of the Imam's (as) advices and recommendations, which indeed represent the psychological training of the soul and result in growing thoughts, behaving manners and sending back malicious and bad customs.

- 1. Here, the companion means Mansour al-Dawanighi.
- 2. Khozi is a group of people with ability at cheating. They lived in Ahwaz before Islam till the beginning of the second century or the middle of it. This talk does not aiming at generalizing the case to all the citizens of Ahwaz.
- 3. This description refers to the Day of Resurrection. [Translator]
- 4. This is a story, which returned to the time when Muawiyah wanted to have government, but when Imam Hasan (as) wanted to fight him and return the power to Muslims, the enemy used some tricks and cheated the followers of Imam Hasan (as). At that time he found that fighting would be no

benefit because the defeat would be certain in that condition. Instead he chose to stay and monitor the happening and guiding the Muslims at the time. Until Muawiyah could not bear his frank and brave speech and tried to kill him by poison, which was what he actually did finally. [Translator]

- 5. This is a famous story in Quran, which happened for Prophet Moses (as) and one of the most elevated scholars at that time. He knew that if this ship was right, the ruler would take it for himself, so he secretly applied some damage to that ship. Moses (as) complained about this action and he told him that you cannot understand the reason of everything that I'm doing, but you'll see what I did so. This was the story of that ship in brief. [Translator]
- 6. Here, by scientist it meant the infallible Imams (a.s)
- 7. To this case: It means the Imamate. [Translator]

Knowledge

There is no one in the world more creative and intelligent regarding his result for human beings and more fruitful for mankind than Imam al-Sadiq (as), except his fathers. This inspired and great Imam (as) opened new brilliant horizons in knowledge and science with a significant positive share in constructing the civilization and developing its tools in all aspects.

The knowledge and science of the Imam (as) extended to include the secrets of the universe, as well as the science of external space, the citizens of planets and other astonishing cases, which all call to believe in Allah, who granted him this superiority, creativity and intelligence. We aim at showing some of his sciences, which filled the earth, as al-Jahiz stated. We also intend to express some of the sciences which are just attributed to him, those which are not from him.

Chemistry

What is certain is that, Imam al-Sadiq (as), himself, established and invented the science of chemistry. This science was not known at that era. The Imam (as) exploded the gates of this significant science, which is considered as the first base for the mankind's civilization and its technological advancement in this era.

Jabir ibn Hayyan, the pride of the East, took this significant science from Imam al-Sadiq (as) and authored his books, which were the basic base of this science.

There were some of the students of the (as) Imam who were interested in this science asking him about some of the materials. Yahya al-Halabi narrated the following: "I stopped by the copper marketplace with Abu Abdullah and I told him: "Allah bless you! What is origin of copper?" He answered: "Its origin is silver, unless the earth corrupted it and who can bring out the inside corruption."

The most important students of the Imam (as) are Husham ibn al-Hakam, Jabir ibn Hayyan al-Tarsousi. Jabir wrote about five hundreds documents in chemistry and medicine from the reports of the Imam (as). He could successfully achieve a large number of scientific theories, in which extracting acid sulphuric (H2SO4) by filtration from brass was among the most significant one. This was what he called oil of vitriol. He also extracted acid nitric (H2NO3), gold water.

Jabir was the first one who noticed the sediment of silver chloride (AgCl) when adding eating salt (NaCl) to silver nitric (AgNO3).

The extraction of some other chemical elements is also attributed to him, such as potassium carbonate (K2CO3), sodium carbonate (Na2CO3) and some other elements with high importance in the creation of firecrackers, tints, chemical fertilizer, soaps and other materials.

The creativity of Jabir ibn Hayyan did not stop here in the creation of these elements, but he started to have a new invention in chemistry, which was what he called as the science of al-Mizan, that is

the science of balanced equation of their attributes in things and materials. He assigned for each element of the elements a specific category according to its attributes. This was the starting point of the science of equations according to the attributes of elements of things.

The working activity of Jabir extended to include another field in chemistry, which is called industrial chemistry, which is the transmutation of worthless metal into valuable ones such as gold and silver. Jabir is considered the leader of those who expressed their interest in this field of chemistry after him such as al-Razi, ibn Maskooya, al-Saghraee, al-Mojritee and al-Jeldakee.

The theory of transmutation of metal into gold and silver was an old Greek theory, in which Muslims were interested afterwards. Jabir had an extensive document and explained its bases and principles in his different books.

Ibn Nadeem said: "Some trustees, who were engaged in industry, told me that he, Jabir, used to go to Bab al-Sham Street in an avenue known as the gold market. That man told me: Jabir was among the most respected men in Kufah in the chemistry science."

Dr. Muhammad Yahya al-Hashimi believes that what Jabir meant by elixir is radium or one of the radiating elements. Then he said: "What increases our astonishment is that Jabir said that this secret has role in every task. This was what we approached now at the present time. This is what we see that radiating elements reach the heart of element of materials and results in the destruction of the atoms, which ends not with construction of atomic bombs, but also the provision of powerful new resource in which no one could ever imagine before.

The industrial theory of chemistry reached a level of imagination, dreams and delusions and everyone worked on it became idiotic. Even al-Kendi and ibn Khaldoon discarded and threw away this thought and emphasized that the transmutation of an element to another is impossible.

What happened in 1919, which resulted in the destruction of nitrogen (N2) and transmuting it to oxygen (O2) and hydrogen (H2), has changed the concept of this thought and proved the possibility of making it a reality.

Afterwards, the experience of splitting the nucleus of atoms, by utilizing the atomic bombardment of the nucleus of helium (He) as well as using some other lighter elements but with greater effects such as protons, which are hydrogen (H2) after being shot with an extremely high speed that results in the splitting of the nucleus of atoms and transmuting some of the elements into others, such as the transmuting of hydrogen (H2) into helium (He), sodium (Na) into magnesium (Mg), lithium (Li) and boron (Br) into helium (He). So actually the splitting and transmutation of elements one into another becomes reality.

Dr. Muhammad Yahya al-Hashimi allocated a separate book for this subject and named it "Imam al-Sadiq the Inspirer of Chemistry." We refer the reader to it for further investigation. These great achievements in science, civilization and astonishing invention that Jabir ibn Hayyan presented for the development of human beings, and which were among one of the most significant reason in the progress of industry and technological advancements, were the results of what he got from his master, Imam al-Sadiq (as), the first inspirer of the science of chemistry.

Medicine

Imam al-Sadiq (as) paid great attention to medicine and established a special school for it. It was the first school established in Islam in Saudi Arabia, while there was no attention to medicine and medical treatment at that time. He was giving lectures in this science, with which many got use of, such as physicians, researchers and patients during the third and forth Arabic century.

Within his lectures, we can mention the one related to reactivating the blood stream when a sudden heart attack occurs or when the

heart stops temporarily and when the sign of death covered a patient. This can be tackled by cutting the vein between the fingers of the left hand as this results in returning the sign of life to the patient.

The Indian physician, Ibn Bohla, tested this method and there was a tremendous success even when it was applied on Ibrahim ibn Salih al-Abbasid, the paternal cousin of Haroon al-Rashid, who was suffering from a heart attack. Haroon asked Jebreel ibn Bakhtishoo to have a check-up on his cousin. He made a physical examination, and checked him up, but he was disappointed and informed al-Rashid that there was no hope for his survival. Then he left him. Afterwards, the Indian physician came in. He was ibn Bohla and he was competing with ibn Bakhtishoo in his skills.

Al-Rashid hurried to hear about his cousin. He saw ibn Bohla, and rushed to ask about the condition of his cousin. Ibn Bohla said: "I am sure, he will recover from his disease." Haroon replied: "Do you reject the statement of Jebreel ibn Bakhtishoo and you know that he is a professional physician and he was disappointed from him?" Ibn Bolha said: "If your cousin dies tonight, you will have the right to own my life and all my wealth."

Haroon became happy with this statement. He ordered food and beverages and they started eating and drinking. Suddenly, at that moment, a servant, came announcing the death of Ibrahim ibn Salih. Haroon was frightened and stood up right away and went to see him, while the patient laid out on a washing table and ibn Bohla was on his side checking him.

Haroon shouted at him, saying: "How come you say that he will recover and he will stay alive?" Ibn Bolha said: "Your cousin has not died completely and he will stay survive." Then he asked to move the patient from the washing room. Afterwards, ibn Bohla started, taking a sharp knife and then cut the blood vessel between the left-hand fingers of the patient. His blood was out and he had a little movement. When he opened his eyes, he did not wait to

thank Haroon with a very low voice. Afterwards he regained his consciousness and returned to life.

The Imam (as) with the Indian Physician

There was an Indian physician among the most striking physicians, reading medical books for al-Mansour and Dawaneeqi. Once, that happened when Imam al-Sadiq (as) was available in the meeting, listening to what he was reading. When he completed his reading, he turned to the Imam (as) and said: "O Abu Abdullah! Do you want anything from what I have?"

"No, because what I have is better than yours," the Imam (as) replied. The physician hurried saying: "What is it?"

The Imam (as) replied: "I cure the hot with the cold; the cold with the hot; the wet with the dry; the dry with the wet. I return all the cases to what Allah, the Almighty, ordered and use what the Prophet (S) said: Know that stomach is the source of diseases and that zeal is the source of every remedy. So accustom your body to what it is accustomed."

The physician was astonished and said: "Is medicine something other than this?"

The Imam al-Sadiq (as) went on saying: "Do you think that I read anything from the medical books?"

"Yes," he replied.

Imam (as) said: "I swear by Allah the Almighty and Majestic, that I did not. Well now tell me, who is more knowledgeable in medicine, you or me?"

"Of course me," he replied.

Imam (as) set forth precise questions about what is related to the human body regarding medicine, saying:

Question 1: "Why are there affairs in head?"

The physician was confused and could not reach a response and confessed his inability to answer by saying: "I do not know."

Question 2: "Why did He put hair on it, that is on the head, from the top?"

"I do not know," he replied.

Question 3: "Why is forehead hairless?"

"I do not know," he replied.

Question 4: "Why does it have linings and lineaments?"

"I do not know," he replied.

Question 5: "Why are the eyebrows located above the eyes?"

"I do not know," he replied.

Question 6: "Why are the eyes created similar to almonds?"

"I do not know," he replied.

Question 7: "Why is the nose situated in the middle, that is, in the middle of the eyes?"

"I do not know," he replied.

Question 8: "Why is the hole of the nose in the bottom?" "I do not know," he replied.

Question 9: "Why are the lips and moustache put above the mouth?"

"I do not know," he replied.

Question 10: "Why are the teeth sharpened, molar teeth were widened and canine teeth were lengthened?"

"I do not know," he replied.

Question 11: "Why do men have beards?"

"I do not know," he replied.

Question 12: "Why do palms lack hair?"

"I do not know," he replied.

Question 13: "Why do nails and hair lack sense?"

"I do not know," he replied.

Question 14: "Why is heart akin to the pine nut?"

"I do not know," he replied.

Question 15: "Why are there two lungs and their movements are in their places"

"I do not know," he replied.

Question 16: "Why is the liver curved?"

"I do not know," he replied.

Question 17: "Why is kidney akin to the cowpeas?"

"I do not know," he replied.

Question 18: "Why is the bending of knee specified in the back?"

"I do not know," he replied.

Question 19: "Why is there a curvature in feet?"

"I do not know," he replied.

The Indian physician asked the Imam (as) to reply these affairs, so he said:

Answer 1: "Head has complex affairs because it has empty spaces; otherwise headache was soon to attack it. So, as it has empty spaces around, headache is farther from it."

Answer 2: "Hairs are located on the top of head to facilitate the transformation of sebum to brain, to ease the egress of steam and to protecting it from coldness and hotness."

Answer 3: "Forehead lacks hairs, because it enlightens the eyes."

Answer 4: "There are linings and lineaments to keep sweat, which is coming from the head towards the eyes to the extent that human requires, just like the lakes on the earth which are keeping the water."

Answer 5: "The eyebrows are located above the eyes to protect the eyes from the light to some extent. You have already seen someone who is putting his hands on his eyes to protect his eyes to the extent needed."

Answer 6: "Eyes are similar to almonds in order to allow the drug enter the eyes and to have the disease out. If they were square or circle, there would not be the true circulation of drugs nor the exiting of disease."

Answer 7: "Nose is located between two eyes to divide the light to each one equally."

Answer 8: "The hole of the nose is situated at the bottom to allow the exiting of elements coming out from the brain and to have the smell up. If it was situated towards above, nothing was out from and no smell could be smelled well."

Answer 9: "Moustache and lip are above the mouth and keep what are out from brain from mouth, in order not to putrefy and to allow the human enjoy his eating and drinking"

Answer 10: "The teeth are sharp, because biting is done through them. Molars are wide, because they are used for grinding and canines are high to support molars and teeth as pillar in construction."

Answer 11: "Beard is specified for men in order to remove the need to have a difficult inspection for distinguishing male from female."

Answer 12: "Palms are free from hair, because touching is done through them. If there were hairs on palm, there would not be the ability to sense what are touched."

Answer 13: "Hair and nails are slow in growing, because their fast growing is the source ugliness, while their shortness is the source of beauty. If there were fast growing, that would hurt human in cutting them."

Answer 14: "Heart is akin to the pine nut, because it is upside-down. Its top is precisely so to allow it to enter into the lung and get use of being cold and avoid the brain to be burned with its hotness."

Answer 15: "Lungs are created in two to place the heart inside their pressures and get use of their movement."

Answer 16: "The liver is curved to take the heaviness of stomach to be pressured in order to omit all its steams."

Answer 17: "Kidney is akin to the cowpeas, because it's the place where semen is stored point after another. So if it was square or circle, it would be locked from the first point to the second and there would be no joy when it is exiting, if semen was exiting from the back of the kidney. It is shrinking and extending and then ejecting it firstly towards bladder similar to a gun after passing a curved path."

Answer 18: "The bending of knee is specified in the back, because human being is walking forwards and this way, his movement is

balanced. Otherwise he would fall down during his walk."

Answer 19: "The feet have curvatures because if walking is done entirely on the ground without it, the weight would be similar to a very heavy stone."

The physician was astonished with this information that he did not know before while they are from the subjects of the medical sciences. Then, he went on saying: "Where did you get this science from?"

Imam al-Sadiq (as) replied: "I took it from the Prophet (S) and he took it from Gabriel and Gabriel took it from the Lord of the Universe, the Almighty, who created bodies and souls."

The physician set about and said: "You are right! I witness that there are no Lord but Allah and that Muhammad is the messenger of Allah and that you are the most knowledgeable man in your era."

The Number of Bones in the Human Body

Salim ibn Dhareer narrated that once a Christian asked Imam al-Sadiq (as) about the secrets of medicine, then he asked him about the details of human body. He said: "Allah the Almighty and Majestic, created human with twelve segments1, with two hundred and forty eight bones, with three hundred and sixty vessels. Vessels are what irrigating the whole of body. Bones are keeping it steady and fleshes are keeping the bones. Nerves are keeping the fleshes.

"Hands contain eighty-two bones and each hand contains forty-one bones. There are thirty-five bones in palm; two in his forearm; one in his upper arm; three in his shoulder and these are forty-one. Of course, the same rule applies to the other hand. There are forty three bones in lower part of the body including thirty-five bones in his foot; two in his leg; three in his knee; one in his thigh; two in his hip. The same rule applies to the other side. There are eighteen

vertebras in his spinal column. There are nine ribs in each side and there are eight in neck. There are also thirty six and there are twenty-eight or thirty-two bones in mouth."

Late al-Sayyid Muhammad al-Khalili said: "I swear that this counting and numbering is the same as the one whom the current anatomist said nowadays without any addition or extraction. Just maybe there is something in naming or considering two connected ones as one or vice versa. This is what lead us to know about his comprehensive knowledge in anatomy and his deep view in explaining the detailed human bony system in human body."

Blood Circulation

Imam al-Sadiq (as) discovered the blood circulation in his discussion with al-Mufaddhal ibn Umar. In this case, he preceded the famous physician Harvey who is known as the discoverer of blood circulation system. Pay attention to what the Imam (as) said: "O Mofadhel! Think about the reason why food is reaching the body and the various techniques used. Food reaches the stomach and it is cooked there. Then the cooked materials are sent purely to liver in thin vessels after it is being purified, so the liver is not being affected with something wrong and it cannot bear, because liver is so gentle and cannot bear any violence."

The late physician, Shaykh Muhammad al-Khalili, commented the following for the above-mentioned part of the speech of the Imam (as), saying: "This was mentioned by him and he was frank and accurate in talking about the blood circulation according to what medicine reached to after twelve centuries. In addition to that he clarified the functions of digestive system, urinary system, gallbladder, spleen, liver and urinary bladder.

"Additionally, he also said: 'In order not to be spread in the body and result in its destruction and exhaustion.' This was proved by the medical sciences of the twentieth century, stating the urinary envenomed state which is resulted by the urine get back from uri-

nary bladder to blood when it is not get off from it. As a result, it is being spread by blood throughout the body and ends with the body destruction and exhaustion and the gastric envenomed which is the result of the rottenness of gastric excrements, which are not sent off. Their envenomed returning results in the body poisoning, destruction and exhaustion"2.

Warning Against Gastric Diseases

Imam al-Sadiq (as) warned against the interaction with those infected with gastric diseases because of the possibility of contagion. Among those whom he warned the interaction with, were those being infected with leprosy. This disease is very contagious. He said: "Do not talk with someone who is infected with leprosy, unless you are an arm or a spear away from him."

The modern researches in medicine proved that the microbe of leprosy is spread in the air around the one who is infected to the distance of one meter or a meter and a half.

Health Advices

Imam al-Sadiq (as) presented some health-based advices. The following are among those advises:

He said: "If people's eating was managed, their bodies would be powerful."

Being managed and controlled in eating and avoiding immoderateness will prevent many of the diseases from being close to human beings, because most of them are based on indigestion and being greedy in eating. Holy Quran talked about this case as it said: 'Eat and drink, but do not waste.' Arteriosclerosis, being infected with diabetes and gastric diseases are derived from immoderateness in eating. Modern medical researches confirmed this.

He said: “One, who is healthy and tries to cure himself but died, he misguided himself towards his death.”

One, who is using drugs while he is healthy, he will already oppress himself, because this will result in many diseases and will end to death.

He said: “There is nothing useful for body when there is immoderation. Immoderation hurts the body, wastes the wealth and it is a reality without any doubt.”

He said: “Avoid drugs as far as you can bear the disease.”

Eschewing drugs, when there is no necessary need for use, is an element that empowers the body. Body has the power to prevent many of the diseases if it has enough power and immunity.

He said: “Washing dishes and cleaning its dirty, is the bringer of blessing and wealth.”

Washing dishes and cleaning houses and removing any dirtiness from it, will result in the growing of health, because many of the gastric diseases are the consequence of what is created by dirtiness, uncleanness, and the lack of cleanness.

He said: “Reduce the drinking of water, because it is what empowers diseases.”

Excessive use of water when there is no need will activate diseases. As an example, diabetes will bear in this condition.

He said: “Walking for patient results in deterioration.”

Several numbers of diseases require relaxation and calmness. If the patient walked, that may result in a hurting deterioration.

He said to Anwan al-Basri: “Beware not to eat what you are not interested in eating, because that will result in stupidity and silliness. Also, do not eat until you are hungry and if you are about to eat,

eat something that is allowable and Halal; name Allah and mention the tradition of the Prophet (S) who said: There is no worse container for human than his stomach, but if he must and he verily has to, then allocate third of it for food, third for beverages and third for himself."

He said: "All the diseases are from immoderation and indigestion, unless fever which is soon to be over."

Fevers come from many reasons, such as inflammation and being cold, but it is not created from indigestion.

He said: "Do not enter into bathroom, unless there is something in your stomach keeping it from being unstable. This is better for the body. Also, do not enter into bathroom while you are full."

Entering into bathroom in the hunger state or in the full state will result in the collapse of body and will make it liable to anger.

He said: "Sleeping is the ease of body; speech is the ease of soul and silence is the ease of mind."

What a nice statement it was. It encompasses both the principles of wisdom and medicine. Sleeping is one of the elements of the human health, without which body cannot survive. Talking is the ease of soul. Allah (SwT) created talking for human being, inside which is the ease of soul and the way they can tackle their affairs. And silence when there is no necessity to speak, results in the ease and comfort of mind.

He said: "Wash your hands before and after every meal."

Washing hands before eating and cleaning them from possible microbes, which are on them, is as important as washing hands after the meal. This results in cleanliness, which is next to godliness.

He said: "It is necessary for the old not to sleep while they are full. This state is better for the calmness of their sleeps."

He said: “Do not get close to women at the early night, either summer or winter, because stomach is full and it is not recommended, as this may result in urinary calculus, hernia or weakening vision. However if you wanted to do this, it would be better to have this at the end of the night, as it would be healthier for the body and wiser for begetting.

“Do not have an intercourse with your wife unless playing and jesting with her; touching her breasts. If you did this, her interest would be more and her water will be collected, because water will come out from her dress and interest will appear in her face and eyes and she will be as eager as you are.

“Do not have intercourse with your wife, unless she is clean. If you did, do not stay rising or sitting, but go directly to urinate, as this will keep you safe from urinary calculus. Then go and take a shower.”

This speech of the Imam (as) involved health methodology that should be adhered to when performing intercourse. Modern medical researches confirmed what the Imam (as) talked about in this subject.

He said: “The emptier the stomach the closes a man to his Allah.”

Staying unfilled as it has some good attribute for the general health, it has a deep effect on the relation with Allah, the Almighty. One, whose stomach is full by food, will be away from the Almighty Allah.

These were some healthful advices, which he presented in his lectures.

Nourishment

Imam al-Sadiq (as) talked about some of the nourishments, such as bread, meat, fruit, mentioning their usefulness, which was brought

in a comprehensive way in jurisprudence and tradition encyclopaedias. Here we mention some of them:

Rice Bread

The Imam (as) prescribed rice bread for those suffering from an intestinal ailment, saying: "Feed those suffering from an intestinal ailment by rice bread. There is nothing better for those suffering from an intestinal ailment than rice bread as it will bring comfort back to stomach and remove any uncomforting."

Imam al-Sadiq (as) was suffering from an intestinal ailment and used rice bread then he recovered his health.

Meat

There are many sayings from Imam al-Sadiq (as) about meat. The following traditions are among what he stated:

Abdullah ibn Sanan said: "I asked Abu Abdullah about the best condiment in the earth and Hereafter and he said: Meat! Did not you hear the Allah the Almighty and Majestic, said: 'The meat of bird from what you desire.'"

Scholastic Theology

Imam al-Sadiq (as) talked a lot about complicated scholastic theology in his lectures and researches, especially about monotheism affairs. He deflagrated the quarrels and arguments of that era, which were posed the uncertainties by those spiteful, such as Abd al-Karim ibn Abil-Awja and other people who were spiteful against Islam in the Arabic and Islamic world.

The Imam (as) and his students, who were specialist in this topic, aimed at destroying their uncertainties and abolishing them with decisive and undeniable reasoning and analysis. The reasoning that he posed can be categorized in the following two types:

Conscience-Based Reasoning

This kind of reasoning is based on conscience in proving the existence of a Lord, the granter of lives, for the Universe. Imam al-Sadiq (as) has used the method of Holy Quran and posed a number of conscience-based reasonings about monotheism. Among those are the following:

Allah, the Almighty, said: ***"We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured" (17:12).***

Allah, the Almighty, said: ***"And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider!" (13:3)***

Allah, the Almighty, said***: "He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful." (64:3)***

Allah, the Almighty, said: ***"Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: Truly (Allah) Most Gracious: Truly it is He that watches over all things." (67:19)***

These were some in addition to some other holy verses, which present the conscience-based and sense-based reasoning around the existence of Allah, the Almighty, the manager of the universe, the creator of the existence. The Imam (as) followed this method in his reasoning when faced ibn Abil-Awja.

Intellectual Reasoning

Imam al-Sadiq (as) used a group of intellectual reasonings about monotheism and for denying what atheists follow for corruption,

which has no way to adhere to. We will come across to it.

The Monotheism of al-Mufaddhal

Imam al-Sadiq (as) helped his student, al-Mufaddhal ibn Umar al-Jafi al-Koufi about monotheism when Abd al-Karim ibn Abil-Awja and a group of atheists approached the Holy Mosque of Prophet (S), facing against the Holy Prophet (S) and looked down at him wrongly and claimed that there is no creator for the universe nor a manager. Al-Mufaddhal was unable to stand and bear and he could not put up with the case if there was not any firm base assisting him to face him.

Additionally, he did not have the required capability to stand arguing with ibn Abil-Awja. So, he hurried to Imam al-Sadiq (as) and asked him to grant him with scientific reasons in order to be able to debate with atheists and demonstrate his belief. Imam (as) replied to him and wrote a book during several days and that was among the most important books ever authored around this subject, as it was among the ones full of comprehensive sense-based reasoning and examples about monotheistic affairs.

It is worth mentioning that this book had opened new horizons for many of the sciences, which nobody was thinking about before. We will come across some in some of the chapters of this book.

Examples from the Monotheism of al-Mufaddhal

We have to have a short glance at this scientific treasure, which is from the heritage of Islam. What follows is an example of what came in the book:

The origin of doubting about Allah (SwT)

The existence of a great Lord is an indisputable fact that no one doubts about unless those darkening their soul and being overcome by wrongs and those falling in a huge unstable gap of igno-

rance. Imam al-Sadiq (as) talked about the origin of doubting about Allah, the Almighty and denying Him. He said: "Those who doubt have already lost the requirements and concepts of creation and their thought could not grasp the good and wisdom in what the Almighty created and put them in species in land and sea, in flat and rugged places.

"So they infer the denial with shortage of their thoughts and their weak vision. They also denied the creation of things and claimed that their existence was as a result of a chance and there were no creation, appreciation or wisdom on behalf of a manager or creator. Far is He above what they ascribe to Him! They are in their darkness and ignorance as if they are blind, entering a well- constructed house, paved with the best rugs and the most luxurious ones.

"Various kinds of foods and beverages are provided in addition to the best clothes, which they need all and without which they cannot live. Everything is placed in its place reasonably, but they started doubting about everything left and right, walking up and down. Their eyes cannot figure out the fact. They cannot see the construction of the building and what was placed inside.

"Maybe they faced something that was placed in its place and was specified for some reason, but they do not actually know its purpose and they reason why it was created and why it was placed there? Then they begin their complaining and dispraising the house and the constructor."

This is the description of those denying the affairs of creation because of their shortage in understanding the reasons and causes behind these things. So, they wander about in this world and do not understand what the creator created, in addition to His well-constructed creation and the excellence of design.

The reason of those infidels denying the existence of the Almighty, is derived from absolute ignorance, which surrounded their souls and left them wandering in the ignorance of this world, as itiner-

ant animals and maybe even worse. They do not ponder on the way they were created themselves and what exists from complicated and astonishing organs.

They do not try to look at the excitements of the creatures of Allah, the Almighty, which are spread in lands and seas. Their eyes cannot see and their minds are deviated. They roam around the streams of ignorance, so they denied the existence of a Lord, manager and inventor for these worlds.

The ignorance of some of those atheists reached to a level that they claimed their infidelity and cursed Allah, the Almighty. The Imam (as) talked about them saying: "Perhaps, some stopped because they did not understand something, and hurrying in denying it. This is the same that Manichaeanism followed and declared publicly as well as those darkened, posing uncertainties, which they, themselves, state as impossible."

Here the Imam (as) presented two groups of atheists infidels. They are:

Manichaeanism

They are the followers of Mani ibn Fatek al-Farsi and it appeared during the kingdom of Shapoor al-Sasani. Among his invention is that the world has two origins: darkness and light and that they are forever. He claimed that Jesus came to the news of appearance of Mani. He gathered the allegiance of a group of those ignorant and allowed what all other heavenly religions disallowed.

Atheists

They denied the existence of Allah. They claimed that the era is the manager of the universe and the one that affects it. They rejected what other religions came to prove the existence of a manager, inventor and creator of these worlds. The Imam (as) described them as atheists, infidels and dissolute. These people denied their minds

and rejected what is self-evident, as every article of this universe is a reason demonstrating and witnessing monotheism.

Sense-Based Reasons for the Existence of Allah

Imam al-Sadiq (as) presented a collection of sense-based reasons on the existence of Allah, the Almighty, and abolished what atheists follow. Here are some of them:

The Precise System of the Universe

One of the best reasons and among the most original ones on the existence of a great creator is the precise system of the universe, which is highly based on wisdom. Its sun, moon, night, day, flat and mountain are all demonstrating the existence of a great creator. Look what Imam (as) said in this regard: "The first reasoning on the existence of Allah, the Almighty, is the structure of this world, its components and the regulations organizing it.

"So, if you think about the universe with your mind, being informed about it with your brain, you will find it as a well-constructed building, which is well suited for what people need. The skies are lifted as roofs; the earth is wide spread as carpet; the stars are lightening as lamps; the treasures are treasured up. Everything in it has a reason for its creation. And human being is just like a king for this house and is free to do what he wishes.

"Various species of plants are ready for use. Different kinds of animals are known with their benefits and advantages. These are all obvious reasons that the universe has been created with wisdom, knowledge and organization. The Creator is one and He is the one, who made them all. He arranged some to suit the others. Be He exalted and be He raised far above. There is no one other than Him. Far is He above what unbelievers ascribe to Him! Far is He above from being impersonated by atheists!"

If human being ponders and thinks about this organized world and its structures that will lead him towards the absolute faith and belief in a great creator. Everything in the universe, either live or not, is leading one towards its origin and inventor. It is farce to deny Allah (SwT) and to not believe in Him. It is from the most obvious and self-evident facts, which no hiding or ambiguity can be applied to.

The Creation of Human Being

One of the most obvious reasons for the existence of Allah (SwT) is His creation of the human, who is among the greatest live creatures, who has many of the astonishing organs, in addition to his significant inventions and constituents.

If human ponders about his creation, he will completely believe in the existence of his creator, the Almighty. Once, the following came in a tradition: "One who knows himself, he will know his Lord." The Imam (as) talked completely and comprehensively about the creation of human and his organs and system. The following are some aspects of his talk:

The Formation of Foetus: Imam al-Sadiq (as) talked in a comprehensive talk with al-Mufaddhal: "O Mufaddhal! Let us start mentioning the creation of human being. Learn from it. The first thing in this case is the way foetus is created in the womb. The creature there is darkened in three different aspects: the darkness of belly, the darkness of womb and the darkness of amnion. It can do nothing, nor can it send back any harm or bringing any good. The blood of menses is what it uses, as water feeds plants."

This section talked about the evolution of foetus in the belly of its mother and the fact that it is surrounded by three kinds of darkness, they are: the amnion, which encloses it by amino materials; the covering of amnion by womb; and the captioning of womb by the belly, which they all prevent the light to reach it.

Amnion is the colander of amino and nourishing elements, and the manager of the life of the foetus, which draws blood from the womb of the mother and has it circulated for the evolution of the foetus.

Regarding the amino liquid, its advantage is that it surrounds the foetus from everywhere and puts in a situation of a swimmer and prevents it from being bruised, which might have resulted directly from the womb. Additionally, it has some other usages, such as the easy movement of foetus and some other advantages, which is mentioned in the modern medicine.

About the nourishment of the foetus, the blood of menses, on which its life is based on, is feeding it.

The Birth of the Foetus: He said: "When the evolution is complete, that's the evolution of the foetus, and the body becomes stronger; its skin was powerful enough to face the air directly and his eyes to face the light, the labour of mother aroused and hurt her to the most severe and violent level."

When the body and the organs of the foetus becomes stronger; its body becomes able to face the external air; its eyes becomes strong enough to face the light, its movement results in severe labour for the mother and hurts her to the most violent way. She suffers from many severe, unbearable and indescribable pains, until it is born and she sees this dear newborn, which is the continuation to her life, next to her. The modern medicine mentioned strange things during the birth operation, which are all the creation and invention of a great Lord and grantor of life.

The Nourishment of the Baby: The Imam (as) talked about the nourishment of the baby after its birth. He said: "When it is born, that blood, which was feeding it, changes its way towards the breasts of the mother as well as changing its colour and taste to suit the new situation that goes well with the new conditions of the new-born and fulfils its requirements."

When the foetus is born and is separated from his mother. The blood of the menses, which was purring into the womb of the mother to feed the foetus, moves towards the vessels of breasts and enters their cells and turn into a milk full of every nourishment requirements that the baby needs. At the same time, it is microbe free and grants the baby the important immunity. This is all from the mercy of Allah (SwT) for this weak creature.

Let us hear what Sayyid Ghotob said about the wondrous nature of the creation of the milk in the following holy verse: ***"And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it." (16:66)***

What is the milk that is available in the udder of cattle from? It is extracted from excrement and blood. Excrement is what remained after the digestion of food and the absorption of the essence by the in wards, which changes into blood. This is the blood that is moving towards each cell in the body and when it goes towards the milk glands in udder, it will turn into milk by the great invention of Allah (SwT) that nobody knows how it happens.

Another operation changes nutritious elements in the body into blood and feed each cell with what it needs from this blood. A highly wonderful operation is being done every second just like the burning operation. The destruction and building operation is carried out every moment in this magnificent organ. This unstoppable operation continues until soul leaves the body.

Human beings cannot do anything in front of this wonderful operation. The entire cells are praising the creative creator of these human organs, which no other complex human-made systems can be compared to. Nor these human-made systems can be compared with any one of the uncountable cells.

The Quality of Baby's Nourishment: He said: "When he is born, smacks and moves his lips asking to suckle. Then he will find the breasts of his mother as what can overcome his needs. He will be

fed with milk as along as his body is wet, the organs are gentle and the limbs are soft."

One of the mercies of Allah, the Almighty, for baby is that He provides something for feeding him without ever needing for the mother to teach him. She just put the breast to be used. Another wonderful fact is that at the primary stage of the birth of the baby, Allah, the Almighty, made the milk as a gummy liquid to disinfect the organs of the baby to suit his stomach. Then, it changes into thicker milk and the nourishing elements are increased as the baby grows.

The Growth of Baby's Teeth: The Imam (as) talked about the appearance of the teeth of the baby, saying: "So that if he can use them when he wants to move and needs a food that is slightly hard. Molar teeth is used for keeping his body strong; wisdom teeth is used for chewing and to swallow the food easily."

When the baby becomes older and his organs are stronger, he would need more food to stay healthy. So, the wisdom of the great Creator grants him teeth to help him to digest the food that he needs along with the milk to complete his nourishment. In addition to this, it can be considered as a source of beauty for the mouth and the face, as well as assisting in the better utterance of pronunciation, as the utterance of many of the letters are based on the movement of the tongue in the mouth.

The growth of Hair in Men's Face: The Imam (as) clarified the wisdom in the growth of hair on men's face rather than the ladies, saying: "If he, the baby, attains puberty, hair will appear on the face, if the baby is male and that will be the sign of masculinity. Allah, the Almighty, differentiated men with women when the male becomes older and he will show the sign of maleness.

If the baby is female, her face remains hairless as it was, in order to have the beauty and grace that motivates men for the continuation of generations."

The appearance of hair in the face of man is the sign of his puberty and at the same time the sign of his maleness that distinguishes him from females, because he leaves the level of childhood and the level that the appearance is similar with women. But regarding women, the divine wisdom demanded that their face should be hairless, beautiful and graceful to be the sign of their femaleness as well as being motivating for men and activating their sexual desires. This is what guarantees the continuation of generations. Otherwise, human beings would go out of existence. So glory be to Allah (SwT), the inventor and creator of whole things.

The Structure of Human Body: The Imam (as) talked about the wisdom in the structure of human body, which demonstrates the greatness of the wise creator who depicted human beings in the best manner. The following are among what were mentioned in the monotheism of al-Mufaddhal.

The Erection of Human Body: He said: "O Mofadhel! Look at what Allah specified for the creation of human being honoring and favouring him over beasts. He created him erect directly and to stay straight when he is sitting down in order to take things with his hands and organs. This way he can use them properly and work with them. If he was shackled on his face as beasts, he would not be able to do any of the things that he can currently do."

Allah created human beings erected when he stands up, with elevated head. He, the Almighty, did not create him as any of his other creatures walking on four legs or on his stomach. The Almighty said: 'We have already created human being with best structure.' He also said: 'And He created you and did that in the best way.'

If human were not able to stand erectly, he would not be able to do his work or to perform what he should for his life. And if he were shackled on his face, it would be very difficult for him to do anything. Blessed be Allah, the best and greatest creator.

Eyes and Sense: He said: "Now Mufaddhal! Look at the senses that human being was granted in his creation and was honoured over others; how the eyes were situated as lamps at the top of the light stand to let him read and they were not placed elsewhere down, such as hands or legs to face difficulties and they would face hurt resulting from direct works and movements. Nor were they placed on organs in the middle of the body, such as stomach or waist, because their twisting would be a problem and the eyes would not be able to be informed about the things going around. So head is chosen as the best place for senses and it is considered as immune place."

This section of the speech of the Imam (as), talked about what was granted in the human body among the significant features of creation that demonstrates Allah's (SwT) tremendous power, with which He distinguished human being and honoured him over other creatures. What distinguishes him are his senses that can capture various kinds of senses at the same time. Sight can be mentioned as the first one. Eyes were placed in their special place, where the creativity of invention is clearly displayed.

Allah, the Almighty, covered the eyes with a couple of eyebrows to protect them from high intensity light and rays as well as to protect them from the leak of sweat downwards. Additionally, the Almighty surrounded them with a couple of eyelids and created fair hair to defend them from dust, light and strong light. He, the Almighty, created tear glands to keep the eyes wet and to wash them from dust and external dirt. After the completion of this tear leaking, the additional leakage goes to exit from nose as well as storing some in two places for tears in order to be used when weeping or in some psychical situation.

Regarding the eyes and the constituents, they are among the most significant reason on the existence of a great Creator, inventor and illustrator. The lenses of the eyes capture the image on the retina and manage the muscles mechanically to set the focal point. This network constitutes of nine separated layers. Totally their thickness would not exceed the thickness of a thin, precise sheet.

The layer that is located in the deepest inside is the same layer that involves cylindrical and conical elements. It is said that the number of the cylindrical elements are around thirty millions and the number of cylindrical elements are about three millions. They were all arranged firmly one to another.

Regarding the lens, it is nice to know that they convert the direction of the objects seen. For instance, if you are looking through the lens, you would see the objects upside-down or you will see the left side as the right side and the right side as the left side, but this would make things difficult for you to manage the true things while you are going to do something.

So the things are arranged in a way to perform something when the data are sent through thousands of nerves towards the brain to be processed there. There, our sensory perception uses the heat, which is the way the signals are sent to brain, instead of the light to transfer the sense. That is why the eyes are made sensitive concerning the light and the fact that the lens changes its density in order to gather all the rays in the focal point.

Human being cannot find a single element such as glass to the same. All these configurations for the lens, cylinders, cones, nerves and etc. should have been created at the same time, because before each single element is complete, sightseeing is impossible, so how each single element knows the requirements of the other elements to cope with that condition. Praise be Allah, the illustrator, inventor and the creator who all the thoughts are unable to imagine His great and unlimited power.

Sight and Hearing: He said: “He, the Almighty, created five types of senses in order not to leave anything out. He created the sight to perceive the colours, as if there were colours but the sight could not perceive them, there would be no benefit in it. He created the hearing to perceive sounds, as if there were sounds, but the ears could not perceive them, there would be no benefit in it.

"The same rule applies to the rest of the senses, because this way, everything would be arranged. If there is sight, but there are no colours, the sight does not have any meaning. If there is hearing, but there are no sounds, hearing would be nonsense. Look how the existence of something matches the existence of the other. So, he, the Almighty, created something to be sensed for each sense and for everything which is sensed there is a sense."

This section of the speech of the Imam (as) talked about the fact the Allah, the Almighty, created the five senses in order to capture every required sense. The Imam (as) also mentioned some of those five senses, which are sight and hearing. He, the Almighty, created the sense of sight to perceive colours and He created the sense of hearing to perceive the available sounds. If there were no sight, there would be no benefit in the existence of colours; and if sounds were created but no hearing was made, there would be no benefit in their existence. Praise be Allah, the great creator and inventor of everything.

Regarding the method of the eyes seeing colours and the way hearing of the sounds is performed, they are presented in the modern medical books.

Lights and Air: The Imam (as) talked about the roles of light in sightseeing and the role of air in hearing. He said: "Nevertheless, something were placed in the middle between the senses and what are sensed. The perceiving procedure is not complete without those things, such as light and air. If there was no light showing the colours to eyes, the eyes could not perceive colours. And if air was not conveying the sounds towards the ears, the ears could not perceive the sounds.

"How could those, having accurate insight and functional consideration, find out something other than the wisdom and methodology of a merciful, kind Creator Who designed this tight match between the senses and what are being sensed, which find each other, in addition to other things completing this chain."

This section came as a completion to the former parts, showing that, sight and hearing cannot perform their duties without the things in the middle. What can be seen, are seeable through the light reflected from sources such as the light of sun, moon, etc. So the reflected light enters the eyes through the transparent corner of the eyes, passing the focal point and then reaching the retina, displaying the picture of what should be seen. So, there is no sight without the help of light.

The same rule applied to hearing. There is, at most, a distance between the sound and the ears. This distance is full of waves, without which hearing would be impossible.

The Blessings of Hearing and Seeing: The Imam (as) talked about the great blessings of hearing and seeing that Allah (SwT) granted human beings. How unfortunate are those lacking these blessings.

He said: "O Mufaddhal! Think about those lacking the blessing of sight. They would face many difficulties in their lives. They cannot see where they are putting their feet; they cannot see what is going on in front of them; they cannot differentiate among the colours or among the beauty and ugliness; they cannot see the hole in front of them, nor enemies attacking them; they have no ability in doing some sorts of things such as writing and authoring.

"Additionally those lacking the hearing ability lose many things such as the spirit of dialogue and conversation; they lose the enjoyment of hearing nice sad and happy songs and music; it would be very difficult for people to convey their meaning until they leave them; they cannot hear anything from the news about people and their talks, just like one who is available physically but actually absent.

"It is quite natural that this situation really darkens the life and makes it very difficult to get along with. So, how a great and magnificent blessing it is. No one would ever knows its value unless those losing it. No one would ever consider its need, unless those

lacking it. Glory to Allah, the creator and grantor of these blessings."

Losing any of these couple of senses will result in the misbalanced lives of humans. He will be someone who cannot actually value his life, because he cannot perceive completely what is happening. He cannot differentiate among the colours and cannot notice a hole in his way. He cannot defend himself facing enemies. And it is difficult for him to do many of the necessary cases in life, such as the works related to industry, writing and doing business.

Additionally, one, who does not hear, loses the enjoyment of dialogue and conversation with people. He also cannot approach some sciences that are based on speech. How great are the blessings of Allah for humans when granting him these couple of boons.

The Blessing of Mind: Allah (SwT) has distinguished human beings from other live creatures with mind, which is the greatest and the most significant system of human beings. The Imam (as) talked about this, saying: "One who loses his mind, will degrade to the level of beasts and he may even lack what beasts are following. Do you see how organs, brain, and the rest of the body systems are guiding human to what is his benefit and advantage? If anything happens to him, he will lose many of his powers and that will be very damaging. He, the Almighty, granted the best to human beings. He verily created everything by wisdom and knowledge."

The brain is among the best blessings and from the most magnificent boons that Allah (SwT) specified to human beings. It is what brings all the good and keeps him away from all the bad in this life. It is with the brain that Allah (SwT) is obeyed. And it is through the brain that human beings can reach the level of perfection and excellence.

The Organs, Single and Coupled: The Imam (as) talked about the wisdom of Allah, the Almighty, in creating single and coupled organs, saying: "O Mufaddhal! Think about the organs, which were

created single or coupled, and the corresponding wisdom and knowledge. Head is among the single organs as there is no benefit for human to have more than one.

"Do you not see that having an additional head would make an unnecessary heaviness? This is because all the necessary senses are gathered in a single head. If human had two heads, he would be divided in two. For instance, if one of them is talking, the second one will be inactive or useless. If they are all talking in the same way, then the existence of one is enough. If each one is speaking on their own way, then the listener will understand nothing and this will result in confusion.

Hands are among what are created in two. It was not beneficial to have just one hand, because this results in defect and difficulty in many of the things that human beings need to perform. Can you imagine the case that a carpenter or a builder loses one of his hands? He will not be able to do his work, or his work will decease in quality and quantity comparing the time when his hands are helping each other."

Allah (SwT) has created human beings in the best manner and designed him with best figures and features. He, the Almighty, created his organs best suiting his face. He created a couple of hands and a couple of legs, because human's life would not be possible otherwise. He created one heart, one liver and one head. This is because there is no necessity for the existence of the second one. Glory be to Allah the best creator.

Sound and Speech: He said: "Think much about sounds and speech and the provision of the tool for human beings. Throat is just like a pipe to emit sounds. Tongue, lips and teeth are good for management of letters and songs. Did you notice ones, who lost their teeth, and cannot pronounce the letter 'C' and ones who have problem in their lips cannot pronounce 'F' and ones who have problem in their tongue cannot pronounce 'R.'

"The system is just like fife. Throat is similar to the cane of fife. Lung is similar to the skin that one is blowing inside to enter the air. The muscle that create pressure on lung to emit the sound are similar to the fingers which are placed on the holes in order to allow the air to blow inside the fife. Lips and teeth, which are managing the sound letter by letter or just like a song, are similar to fingers, which are different in the entrance of the fife. This way the melody is created. Nevertheless, it is clear human sound is different from that of fife, but it was just an example. In fact the fife is just something as an example to compare to the way human sound is uttered."

It is Allah's (SwT) blessing that He taught mankind how to speak and distinguish them from other creatures by this feature.

The Science of Jurisprudence and the Reason of Instructions

The science of jurisprudence is from the most significant Islamic sciences and from the most fruitful ones in the lives of Muslims. That deals positively and comprehensively with them. Their prayers, trades and the rest of their religious instructions are related to and depend upon this science.

Islamic legislation does not stay solely on a specific aspect of life dimensions, but it deals with all aspects and important cases. It is what plans the path and keeps its originality and protects what will result in glory and respect.

Muslims paid a lot attention to the science of jurisprudence since the early ages of Islam. During the time of the Holy Prophet (S) and his family, he was the most significant reference for Muslims in their religious affairs and he was advising them with the instructions that were descended by Allah (SwT). After the passing away of the Holy Prophet (S), teaching sessions were conducted in the Prophetic Mosque, where the companions of the Prophet (S)

were giving the Muslims instructions based on what they had heard from the Prophet (S) and they were teaching Muslims what they should learn about their religion.

Narrators and historians agreed that Imam Ali (as) was the most knowledgeable man in religious instructions and religious affairs among the Muslims. Caliphs were asking him about giving religious opinions when they did not know about. The following statement of Umar has become well known: "If there was not Ali, Umar was no more."

Narrators have documented hundreds of problems that the Imam (as) said and which the caliph adhered to. So, he is the greatest reference for giving religious opinions, because he is the gate of the science of the Prophet (S). He is better than any other one regarding the religious affairs. He accompanied the Holy Prophet and did not leave him at any small moment, so he could grasp all the aspects of what his cousin, the Holy Prophet (S), gave religious opinions for.

After the martyrdom of Imam Ali (as), scholars and scientists gathered around the youth of paradise, al-Hasan (as) and al-Husayn (as), who were the sole references for giving religious opinions among the Muslims. They did their best in distributing jurisprudence among the companions. Tens of jurisprudents and traditions' narrators were granted the honour of being their students. This was mentioned in detail in our books, the Biography of Imam Hasan (as) and the Biography of Imam Husayn (as).

After the martyrdom of the grandsons of the Prophet, Allah's blessing be upon him and his family, Imam Zayn al-Abidin (as) started working on keeping Islamic jurisprudence alive and to have it distributed among the Muslims. Scholars and jurisprudents gathered around him and they were documenting all that he was giving religious opinion about.

If he were going to go to the Holy House of Allah (SwT), they would accompany him to get use of his high knowledge. We have

mentioned what brought about him in our book, the Biography of Imam Ali ibn al-Husayn (as). When Imam Zayn al-Abidin (as) passed away towards his Allah (SwT), his son, Imam Muhammad al-Baqir (as) and his grandson, Imam al-Sadiq (as) became responsible for distributing jurisprudence and explaining it in a positive way.

At that time, the Islamic society was heavily busy in political events and the society was no more thinking about their religious affairs. Dr. Ali Hasan said: "Our investigation in historical scripts, reached many examples proving this phenomenon, that's the ignorance of religious affairs, that were prevailing in the first century, either for the kings, scholars or nation. By this, we mean the ignorance about religious affairs and not being decisive in it even in prayers.

"As an example, when ibn Abbas was giving a lecture in the last days of Ramadhan in Basrah, he said: 'Give the alms of your fasts.' But people did not know. Then he said: 'Are there people from Medina? Come and teach your brothers, they do not know anything about almsgiving of fasts.' This is what proves the fact that people in Islamic countries did not have detailed knowledge about their religion.

"There were even people in Sham who did not know the number of compulsory prayers that should be obligated. So they went asking their companions about this. The case of prayer time was about the matter that was not known by Umar ibn Abd al-Aziz3. Some of scholars allocated a special year for that while the government had another view. That is why the following tradition came: 'A time will come that governors forget prayers, so fulfil prayers in their time.' If scholars could not know how to describe this fact, they could not find any way ahead unless the fact that Umayyad governors forcibly change the prayer time.

"But the fact is that during the Umayyad ruling party they were not paying attention to religious affairs and the nation, in fact, knew nothing but very little about jurisprudence and religious af-

fairs and people did not know much about these affairs except the people of Medina."

Imam Abu Jafar (as) and his son Imam al-Sadiq (as) played a brilliant role in distributing Islamic jurisprudence. Historians said: "Muslims did not know the rules of Hajj until Imam Baqir and his son taught them those instructions."

Generally speaking, during that era, there was no one more familiar with religious instructions, rules and the principle of general jurisprudence than the two Imams (as). So the sons of the companions, followers, the leaders of Islamic schools of thoughts such as Abu Hanifah and Malik as well as other prominent figures of jurisprudence hurried to get from their knowledge.

Many jurisprudents graduated at their hands such as Zurarah ibn Ayon, Muhammad ibn Muslim, Aban ibn Ghalab and others. The glory of their prominent figure returns to the fact that they have documented the traditions and sayings of these two Imams (as).

It is worth mentioning that Shiites were among the first group who went on gathering and documenting Islamic jurisprudence. Mustafa Abdul Razagh said: "It is quite sensible that Shiites were the first who hurried to document jurisprudence, because their belief in the infallibility of their Imams (as) or what is similar causes that they document their Imams' (as) religious opinions and ideas." That is why Shiites had a great positive role in the construction of Islamic jurisprudence, which is from the heritage of Islam and from the most significant wealth.

What Makes the Jurisprudence of the Ahl al-Bayt (as) Distinguished?

The jurisprudence of the Ahl al-Bayt (as) has many distinguishing features, which is what makes it stand at the top of Islamic jurisprudence. Here are some of those features:

Its connection to the Prophet (S): A striking thing in the jurisprudence of the Ahl al-Bayt (as) is that it has a direct connection to the Holy Prophet, Allah's blessing be upon him. A path to the Prophet (S) is the Ahl al-Bayt (as) whom he said that Allah (SwT) purified them and kept them away from any bad and the Prophet (S) had them as the ships of salvation and a secure land of creatures as it has been repeated many times.

Another distinguished feature is that they are the most connected people to the Prophet (S) and the most knowledgeable people in religious affairs and instructions. So their speeches about the Prophet (S) have the most corrected path; their traditions are the most accredited traditions and the closest ones to reality. Acting upon them will be considered quittance.

This is what asked the jurisprudents, who are following the methodology of Imams (as), to base their speech on the traditions of the infallible Imams (as). Therefore, they use this method for extracting religious instructions, giving religious opinions as a result and having the followers adhere these rules.

Imam al-Sadiq (as) has mentioned many times in his traditions that we have brought earlier in this book, that their traditions and narrations around religion and its branches are not from themselves, but actually they have gotten it from their grandfather, the Prophet (S). There is no Muslim who is willing to see Allah's (SwT) satisfaction and paradise and could find people other than the Ahl al-Bayt (as) to follow their instructions.

His Flexibility

A striking characteristic in the jurisprudence of the Ahl al-Bayt (as) is their flexibility and easy going in life, keeping pace with the knowledge and progress. There is no narrowness, tightness and harm, but they always try to support the general benefits and keeping the balance in all parts of the legislation. He has granted the admiration and respect of all legislators in the world, as they

confessed that it was from the richest, most creative and decisive law ever made in the world of legislation.

The jurisprudence of the Ahl al-Bayt (as) enlighten the path of jurisprudents to take the most accredited instructions, the deepest and most original ones and to protect the benefits of people, which is a sign for adhering to justice and right because it originated from the soul of Islam and its essence. It has considered all parts of the nation and its groups and then legislated the most decisive solutions for all their needs.

Opening the Horizon of Inference

The jurisprudence of the Ahl al-Bayt (as) was distinguished from the rest of Islamic jurisprudence by opening the horizons of inference. This inference is not only allocated a special group without others, nor for a tribe without others, as jurisprudence is a science just like other sciences, in which everyone can be specialized, knowing its principles, learning Arabic grammar, being familiar with various kinds of traditions and differentiating between accredited, correct ones and those weak news as well as knowing the rest of the principles that inferences need.

The jurisprudence of the Ahl al-Bayt (as) is an interactive method during the life. It is not limited to some existing events, which people are dealing with, especially in this life, where many new events are happening, which were not available before, such as artificial fecundation, embedding organs and other cases, which have no solution other than the jurisprudence of the Ahl al-Bayt (as).

The great scholars and scientists in al-Azhar University found the necessary need to open the gate of inference and follow Shiites in this phenomenon. Ahmad Amin said: “Muslims felt inability because of their own decisions as they say that the inference gate should be closed. This means that there is no one who has the prerequisite of being Mojtahed. We have that this will not be the case in future. This was said by some of the followers because of their weakness and mistrust in people.”

Al-Sayyid Rashid Ar-Ridha said: "We do not see any benefit in leaving Ijtihaad, but the harms are many and all of them return to ignoring mind, cutting the path of science and being deprived from the independence of thoughts. Muslims have left all the sciences by leaving Ijtihaad and they reached what they are now in."

Praise be to Allah that Islam advised on leaving the solidity of mind and asked for the freeness of activity of thoughts and sciences. There is no wisdom in keeping the gate of inference closed and no benefit in ignoring the fact that the scholars should be followed for their science. Inference will give the science new horizons, but having it closed will return the former eras which ruling parties did not accept that, according to what historian said.

The Levels of Ijtihaad

The documents that jurisprudents are inferring their religious instructions from are the following:

1. The Holy Book
2. Tradition: Tradition involves the following, as Shiites believes:
a) The speech of an infallible Imam (as)

b) His performance

c) His statements

d) Unity in opinion

e) Rational reason.

The methodology of the jurisprudents of the Ahl al-Bayt (as) was distinguished from the rest of Islamic school by considering mind as one of the sources of legislation than be used to base a religious opinion. Shiites granted the most glorified and hallowed titled to it and considered it the internal prophet of Allah (SwT). They considered it as what Allah (SwT) is prayed with and the method with which paradise is sought.

Regarding the use of mind and considering it as evidence, it is important to note that it can be used when there is no demonstrated text proving it. Otherwise if there were a demonstrated text, then it is governing the case.

It is worth mentioning that mind has a wide horizon in the science of foundations, on which Ijtihaad is based. Many of the jurisprudence problems that jurisprudents are based their opinions are derived from the principle of the science of foundations. The following are among those principles: The prerequisites of what is compulsory are compulsory; ordering to do someone means to be away from what is against that order; return contradicting news to mind to be judged there, of it accepted one then adhere to it.

These were some examples regarding this subject, which is related to mind-judgment. This is what calls to respect the liveliness of the jurisprudence of the Ahl al- Bayt (as) and its originality.

The Comprehensiveness of the Tasks for All

The jurisprudence of the Ahl al-Bayt (as) is distinguished from others by its comprehensiveness in including the tasks for all people. It involved a wide range of prayers and deals, in addition to the entire advices that do not need the aim to be close, such as the cleanness of clothes and dishes.

It is worth mentioning that the majority of the gates of jurisprudence have come on behalf of Imam al-Sadiq (as). It came in the tradition collections, such as Wasael al-Shia and Jurisprudence Encyclopaedias such as Jawaher al-Ahkam, Mohadhab al-Ahkam, al-Hadaegh al-Nadherah and others, which brought the sayings of Imam al-Sadiq (as), which are among the sources of legislation, because it is considered from tradition.

Presenting what came from him regarding jurisprudence in this book will result in adding and additional volume.

The Reason of Instructions

The Imam (as) mentioned a collection of traditions, talking about the reason of instructions and the wisdom, which resulted in that kind of legislation. What come here are examples of what he mentioned:

Ablution Before and After Meals

Islam advised on ablution before eating meals and after that. The Imam (as) stated the wisdom behind this legislation, saying: "Ablution before and after meals, keeps poverty away." It is because of this wisdom that he applied this legislation before and after meals in both cases.

Prohibiting Wine, Eating Dead Animal and Blood

Once a man asked Imam al-Sadiq (as) about the reason behind prohibiting wine, dead animal and the meat of pig. He said the following about the reason for prohibiting these: "Allah the Almighty and Majestic, did not prohibit this for his creatures by willingness and did not allow what was allowed because of His mercy, but He created the people and knew what their body needs and what best suits them.

"He, the Almighty, also allowed them what was allowed as a kindness for their own benefits. He knew what is harmful for them, so He denied them from those cases and prohibited them. But he allowed them to use what was prohibited if they are forced to do so, because of the urgent need of their body to those things. And they should use this to the extent that overcome their urgent needs, not more.

Regarding dead animal: No one is ever come close to it and no one is willing to eat it, unless his body has become weak, his power is gone and he would die urgently.

Regarding blood: It results in creating yellow water, drying mouth, creating bad smell, resulting in bad behaviours, cruelty to

the extent that he would not doubt in killing his children, parents, relatives or his companions.

Regarding wine, He prohibited it because of its results and corruption and he said: "Habitual drinker is just like the worshiper of idol. It results in shaking, the decrease of power and the reduction of chivalry. Generally it results in the performance of what is prohibited such as murdering and adultery."

The Imam (as) clarified the tremendous harms that come as outcomes of eating and drinking those prohibited. They damage the health as they result in changing the behaviour of human beings and the destruction of all his humanly attributes.

Fulfilling Fasts after Menstruation

Abu Basir asked Imam al-Sadiq (as) about the reason behind asking those in menstruation state to fulfil their fast afterwards without applying the same rule for prayers? The Imam (as) answered: "Because fasting is only once a year, but prayers are at every day and night. So Allah made the fulfilment of fast compulsory without asking for the same regarding prayers."

The wisdom behind the fact that those in menstruation state should fulfil their fasts in Ramadhan without prayers, which are more than once a year, is that fasting is just in a single month and the number of days that she is in this state is at most ten days and at least three days. So these days are so easy and fulfilling it later does not apply any difficulty for her. While fulfilling the prayers may result in difficulty. That is why Islam does not ask for this.

Glorifying Mosques

Abu Basir narrated saying: "I asked Abu Abdullah about the reason of glorifying mosques and He answered: 'He, the Almighty, asked for the glorification of mosques because they are the houses of Allah on earth.'"

Mosques are among the centers of worshiping and praying to Almighty Allah. That is why He ordered in glorifying them and keeping them holy.

Fulfilling Two Prayers Together

The Imam (as) talked about the wisdom behind performing two compulsory prayers such as the couple of noon prayers and the couple of night prayers, in some of his traditions. Here are some of them:

He said: "The Prophet fulfilled the noon and afternoon prayers at the same time, one after another without any reason. A man told him: 'Is anything happen to the prayers?' And He said: 'No, but I wanted to allow my nation to be comfortable.'"

He said: "The Holy Prophet fulfilled the noon and afternoon prayers in group without any reason and afterwards, he fulfilled the sunset and night prayers one after another without any particular reason too. He did that in order to give his nation an extra time."

Abd al-Malik al-Ghomi said: "I asked Abu Abdullah: 'Is it true to fulfil two prayers without any particular reason?' He said: 'The Prophet did that and wanted to have his nation comfortable.'"

So, in order to soften and lighten the affairs on Muslims and not to apply pressures, they were allowed to fulfil the two prayers together. If Shiites said this, it would prove this by news and documents, which came from both Shiites and Sunnis showing the legality of doing so.

Group Prayer

He said: "Group and social prayers were assigned in order to know who is praying and who is not and to figure out who is precise in keeping the prayer time and who is not. This way people can find out the good among the others. The holy Prophet said:

'The prayer, which is not fulfilled in mosque with the rest of the Muslims, is not a very perfect prayer, unless there is a reason.'"

Group prayer is one of the strongest reasons for keeping Muslims together and to have them united from the kindness and unity points of view. Islam has emphasized on mentioning its importance and highly admired it. It encourages Muslims to take their power from it.

Walking Towards Prayer

He said to al-Halabi: "If we want to go to a prayer, which Allah ordered, then hurry towards it with eagerness, but with calmness and dignity. Also whenever you come to pray and see Muslims are praying in-group, join them. Allah, to whom belongs Might and Majesty said: ***'O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah' (62:9)."***

Being keen and eager for Allah (SwT) is in fact hurrying towards the satisfaction of Allah (SwT) and asking His forgiveness. Islam in general called for race in performing good deeds and praying is among the best things.

Leaving Prayers and Infidelity

Masasa Ibn Sadagha narrated saying: "I have heard Abu Abdullah who was asked, why do you not name one who does adultery as infidel, but one who leaves prayers is called so, what is the wisdom behind this?"

He said: "Adulterer and those similar do these kind of actions, because of their desires, which overcomes them, but the one who leaves Allah, just leaves it because of depreciating it. You cannot see an adulterer who comes towards a woman without enjoying his coming with his own aim, but the one who intentionally leaves prayers does not pose his reason as enjoyment. So if enjoyment is

not considered, that will surely be depreciation and if depreciation comes, infidelity happens."

The man came towards him saying: "What is this difference between the one who does adultery and the one who leaves prayers, which makes the one who leaves prayers worth the title of infidel but not the one, who does adultery and one who drinks wine? What is the reason behind this reasoning? And what is the reason of this differentiation?"

He said: "The reason is that you are controlling which can comes through your mind and which is not, especially when no one is ever asking you to do something and no desire, such as the desire of committing sins such as adultery or drinking wine, is ever overcome you, but you, yourself, invited yourself to leave prayers without any desire. So this is called depreciation. Therefore this is the difference between the two."

The one who leaves prayer, depreciating it and denying its legality, would be an infidel, because he has rejected one of the primary requirements of Islam, because this action does not result from the desires such as the desire to commit adultery or drinking wine, but the reason is depreciation and denial. That is why, such a person is titled infidel.

Prostration on the Ground

Husham ibn al-Hakam narrated the following, saying: "I told Abu Abdullah: 'Inform me, prostration on what is allowed and prostration on what is not allowed?' He said: 'Prostration is not allowed unless on the ground or everything that is planted on the ground on condition that they should not be used as clothes or edible.'"

Husham went on saying: "What is the reason?"

He said: "Because prostration is feeling humble in front of Allah the Almighty and Majestic, so it should not be done on what can be put on or what is edible, because people are the salves of what

can be put on or what can be eaten. One who is prostrating in his prayers during worshiping Allah, should not put his forehead on something that people are always looking for. In addition to that, prostrating on the ground better resembles one who is humble in front of the Creator of the universe."

How nice and reasonable are these reasons? He ordered us to prostrate in our prayers, which is the reason for the human beings' adherence to the commands of His great creator. So this should be done on the ground. This is what can resemble the humility in front of Allah (SwT). Also it is not acceptable for people to prostrate on things, which people are always seeking in their worldly lives.

Exclaiming "Allah is great" Three times After the Prayer

It is admired that the one who prays put his hands up, after the end of the prayer and exclaim, "Allah is great" three times. Imam al-Sadiq (as) was asked about the reason behind this and he replied: "The Prophet when conquered Mecca and was granted the victory, prayed the noon prayer with his companions near the Black Stone. And when he put up his hands, exclaimed three times the following: 'There is not Lord, but Allah lonely; He only fulfilled His promise; helped his man; granted consolidation to his soldier; overcame the tribes lonely and He is the owner of kingdom; praise be to Him; He brings life and expire it as well as bringing death and starting a new life again life; He is Almighty and is able to do everything.'

"Then he turned to his companions and said: 'Do not forget this exclaiming at the end of each prayer. One who always performs it after salutation and says this, he has done what he has to do in thanking the Almighty Allah, asking Him lonely for reinforcing Islam.'"

Night Prayer

Imam al-Sadiq (as) presented a group of traditions encouraging the night prayer by mentioning the resulted benefits. Here are some of them:

He said the following to his followers: "I advise you to have the night prayer. It is the custom of your Prophet, the habitude of those exalted before you and the remover of problems from your bodies."

He said: "Night prayer brightens the face. Night prayer sweetens the air. Night prayer brings blessings."

He advised Sulayman al-Delemi and told him: "O Sulayman! Do not keep away from night prayer. One who ignores night prayer is wronged."

He said in the interpretation of the following verse 'The good are removing the bad' saying: "The night prayer removes the bad that one does during the day.4"

He said in the interpretation of the following verse 'Night prayer is the greatest and the purest', saying: "This verse means: The greatest thing for man is his standing from his bed aiming to be in front of the almighty Allah and asking no other thing."

Imam al-Sadiq (as) has presented with, reason and evidence, the cause of the legislating the night prayer and the result coming from that prayer.

Almsgiving

Almsgiving or alms is an Islamic duty for fighting poverty and overcoming shortages in the worldly life. The Imam (as) talked about the wisdom behind its legislation, saying: "The Almighty Allah, assigned almsgiving as He assigned praying. It is even acceptable for a man to grant his alms publicly and this does not have any problem. It must also be known that Allah has assigned for the poor a share in the wealth of those rich."

Almsgiving for the Poor

He said: "Allah, the Almighty, shared the poor and the rich in their wealth. They are not allowed to use their wealth with people other than their partners."

Allah, the Almighty, legislated this financial tax to face poverty, which is a destructive harm. There is no almsgiving in Islam, other than paying the alms to those poor and deprived.

Illegality of Paying Alms to Some People

Islam forbids paying alms to those whose expenditures are under the almsgiver's control, because they are rich enough. Imam al-Sadiq brought the following reason: "There are five who have no share from alms: Children, father and mother, wife and one who is working under almsgiver's control, because the almsgiver has to pay for them."

Fasting

Husham ibn Hakam narrated saying: "I asked Abu Abdullah about the reason of fasting and he said: 'The reason behind fasting is to assimilate the poor and the rich. This is because the rich be able to experience hunger and to be kind with the poor. In addition to that the rich are always able to reach whatever they wish to. So, this way the poor and the rich become in the same level. Therefore the rich will experience hunger and will be kind and merciful when meeting the poor.'"

Allah (SwT) legislated fasting and have it compulsory for Muslims in the holy month of Ramadhan and it will result in great benefits and advantages for them. Among those benefits are the growing of will, the empowering of patience and removing of many diseases. One of the other advantages of fasting is the sense of hunger, which is what leads one to kindness and mercy towards the poor and those deprived.

The Necessity of Hajj

Husham ibn Hakam narrated saying: "I asked Abu Abdullah about the reason that Allah asked his men to go to Hajj and perform Tawaf? He said: 'Allah created the people, commanded them and rejected what is necessary for the religion and for what might be better for their lives. So, in Hajj, He had the gathering of east and west to know each other and to allow people have the financial benefits from one country to another.'

"'This way people find many useful things. In addition to that, people will know the tradition of the Prophet they will know more about him and he will not be forgotten. If people always talk about their countries and what are available there, they will be extinct. The financial benefits and advantages would be no more and there remain no news. This is the reason of the availability of Hajj.'"

Imam al-Sadiq (as) glanced at some of the benefits, which are based on the existence of Hajj and whose advantages return to the Muslims wholly. Among those benefits is that people know each other and each region would be informed about the situation, social and political difficulties of another part of Islamic country. So they cooperate to solve it, in addition to the increase of familiarity and kindness among the Muslims.

Another advantage of Hajj is the enhancing of financial economy by allowing merchants to transmit their stuffs to Mecca to sell it for those attending this ceremony. This would help in financial prosperity as it results in creating job opportunities for workers, drivers, agents and etc. It is quite known that among the advantages of Hajj is the fact that people will be more familiar with the traditions and customs of Holy Prophet (S) the discoverer of light and wisdom in the earth. This will result in the survival of Islam and reinforce this peaceful religion and school of thought.

The Necessity of Hajj Umra

He: "Umra is compulsory for those who are capable of doing it, because Allah, the Almighty, said: ***'And complete the Hajj or 'umra' (2:167).*** This verse was descended about Umra in Medina. The best Umra is that which is done in Rajab."

Umra is an independent and distinguished worship compared to Hajj and it is compulsory for those who are capable for performing it and we call it individual Omra.

Talbia

Ubaydullah ibn Ali al-Halabi narrated saying: "I asked Abu Abdullah the following: 'Why did Talbia was assigned?' He replied: 'Allah the Almighty and Majestic, inspired the following to Ibrahim: ***'And proclaim the Pilgrimage among men: they will come to thee on foot' (22:27).'"***

Trotting and Endeavour Between al-Safa and al-Marwa

Imam al-Sadiq (as) talked about the wisdom in trotting between al-Safa and al-Marwa, saying: "When Ibrahim left Ismail in Mecca, the baby was thirsty when he was close to a tree between al-Safa and al-Marwa. So his mother ran towards al-Safa and said: 'Aren't there anyone in the valley?' Nobody answered, she went on until reaching al-Marwa and said: 'Are there anyone in the valley?' Nobody answered. Then she returned to al-Safa and said the same. Until this story was repeated seven times.

"So, Allah had that tradition and Gabriel went to her and told her: 'Who are you?' She said: 'I am the mother of Ibrahim's son.' Gabriel said: 'To whom did he entrust you?' She replied: 'I asked him when he was about to leave that to whom did you consign us? He replied: To Allah, the Almighty.' Then Gabriel said: 'He has entrusted you to a suitable thing.'

"People were avoiding going through Mecca, but they rather prefer to go elsewhere looking for water, because of the lack of water in Mecca. Then the boy moved his legs on the ground and at that

time, Zamzam welled. She returned from al-Marwa to the boy. The water has already welled. She hurried to gather soil around it, fearing that the water moves elsewhere as it would if she did not.

"She saw birds flying around and a caravan from the right. When caravan saw the birds flying there, they said: 'There should have been water there. Go and supply the caravan with water and feed them with something.' This way, Allah had a way for feeding them. From that time, caravans used to pass through Mecca to be fed and to have water to drink."

Imam al-Sadiq (as) presented the reason behind the call for those attending Hajj to trot between al-Safa and al-Marwa.

Not Looking in Mirror

One of the things that is forbidden for those attending Hajj ceremony is not to look in mirror. Imam al-Sadiq (as) demonstrated the reason behind, saying: "Do not look in mirror because you are attending the Hajj ceremony and because it is considered as adornment."

The Hatred of Using Kohl for Women in Hajj

Imam al-Sadiq (as) hated the use of kohl for women who attend the Hajj ceremony. Al-Halabi asked the Imam (as) about this and he replied: "Ask her not to use kohl!" and al-Halabi went on saying: "But it is just darkness and does not have any good." Imam did not like this and said: "It is used because of adornment."

Making Hajj Compulsory for People

He said: "If people leave Hajj, it will be compulsory for the Imam to force them on Hajj whether they like or not, because this house was assigned for Hajj."

Hajj is a symbol for monotheism and a title for faith in Allah, the Almighty, so it is necessary to perform it. Therefore, if people

leave it intentionally, the Imam of the Muslims should ask them to perform this ceremony whether they like or not.

The Naming of Some Parts of Hajj

Imam al-Sadiq (as) presented the naming of some of the places in Hajj. However this is independent from the reason of instructions, but it is not useless. Here are some of those names:

Calling Mecca as Becca: He said: "It was named Becca, because people are weeping in it." Abdullah ibn Sanan narrated, saying: "Once I asked Abu Abdullah about the reason why Kabah is called Becca and he replied: 'Because of the weeping of people around it.'"

Naming the house as Forbidding House: Abu Hannan asked the Imam (as) why this house is named the Forbidden House (al-Bait al-Haram). He: "Because it is forbidden for the infidels to enter the house."

Forbidding Usury

Hoshan ibn al-Hakam narrated, saying: "I asked Abu Abdullah about the reason behind forbidding usury and he said: 'If usury was allowed, people would leave trading and what they need to do. So Allah forbade taking usury to have people hate usury and lead them to business buying and selling. Islam prefers borrowing.'"

Usury is among the cruellest crimes, because it corrupts and destroys the world's finance and spreads poverty and neediness in the nations and unites the wealth at hands of a group of people who are busy in usury, whose hearts are free from kindness and mercy. Islam is very decisive about usury and considers it as a social epidemic problem to be tackled with all tools and methods available.

Exceptions in Selling to Return Debt

He said: “House is not sold for returning debt; this is because man must have a place to live in.”

This is considered from the mercy of Islam and its kindness to those indebted and it has exempted some stuffs of the wealth in order to return the debt. And Imam al-Sadiq (as) mentioned some of those stuffs. Among them is a house.

- 1. By segment it meant the bony segments, which are connected with one another and they are twelve including: head, neck, two upper arms, two forearms, two thighs, two legs, right and left ribs. This was mentioned in the Medicine of Imam Sadiq (as), page 29.
- 2. The Arabic version of the book: The Medicine of Imam Sadiq, pg.30-32
- 3. The story that Umar ibn Abdul Aziz is a story, which has no real base at all.
- 4. This is done, by educating the person and softening his heart to be better in the next days.

In Holy Quran’s Atmosphere

The Holy Prophet (S) gave the greatest brilliant treasure for guiding his nation and developing it for enhancing the intellectual horizon and science in order to free the nations of the universe and the people of the earth from the darkness of slavery, the darkness of ignorance and establishing the pillars of light and awareness.

That treasure is the Holy Book of Allah (SwT), in which no wrong is available, alongside the infallible family of the Prophet1, who paid particular attention to the Holy Quran, adhered to its instructions, did their best in distributing its treasures, extracting its pearls, mentioning the resulting knowledge and superiority, which leads people towards what is best, what refines behaviours, guides those darkened, evolves the perfection, unify senses and beliefs and gather people on the accurate saying.

Among the attention that the Ahl al-Bayt (as) paid is that they considered interpreting Quran ahead in their methodology-studying list. Imam Muhammad al-Baqir (as) allocated some time for his students to describe the treasures of Quran for them, and clarify what verses came as complements for the older verses and to figure out the wisdom behind them. Some of his students authored the complete interpretation of Quran attributing it to him.

The great everlasting martyr, Zayd ibn Ali al-Husayn authored a book in interpreting Quran, getting use of his father Imam Zayn al-Abidin (as) as well as his brother Imam Muhammad al-Baqir (as).

Imam al-Sadiq (as), who is the subject of our discussion, set forth his best attention to interpret Quran. Interpreters narrated many ideas and original opinions. Before setting forth examples of his interpretations, let us present some of his ideas regarding the Holy Quran. Here is what follows:

Pondering on the Verses of Quran

Imam al-Sadiq (as) encouraged thinking and pondering on the verses of Holy Quran to understand the high concepts, which enlightens the mind and keeps hearts alive. He said:

"This Quran is the landmark of light and the enlightening lamp in darkness. This will refine the vision and opens the horizon. Pondering is the essence of live heart to light things up during walking in darkness."

One who thinks and ponders on the verses of Holy Quran, he will know what the great legislation actually means as well as the great inventions and creations and others, which let minds and thought to be highly astonished.

The Miracle and Strange in Quran

All that is in Holy Quran is strange. All of it is great. This is because of the availability of the news of the skies, the news of the earth and etc. Imam al-Sadiq (as) said:

"Allah, the Almighty, descended His Book to you, He is the real Honest. The Book contains your news, the news of people before you and after you and the news of the skies and earth."

The Holy Quran highlighted the stories narrated in some older nations, mentioning the reason behind their destruction and warning against them as they lead those following them to extinction.

Quran, Ordering and Denying

Quran is distinguished by its nature in calling towards every action that bring human beings closer to Allah (SwT) and warning against the actions that get them away from Him.

Imam al-Sadiq (as) said: "Quran is commanding and warning. It commands to Paradise and warns against Hell."

The commands of the Holy Quran are clear and transparent in asking people to do good as well as warning and denying committing any bad and crime, which would result in Hell.

The Rewards of Those Memorizing and Reading Quran

Imam al-Sadiq (as) encouraged memorizing Quran and reading it. He, in some of his tradition talked about the great and high rewards for those memorizing and acting according to Quran. Among what he said are the following:

He said: "One who memorized Quran and one who is acting according to Quran instructions are with those elevated creatures of Allah."

He said: "What does prevent a business man from you to read a chapter of Quran after going back to his house, before he sleeps. There will be ten rewards written for him for every verse as well as the removal of ten faults and sins."

There are also other traditions from Imam al-Sadiq (as) encouraging Muslims on reciting the Book of Allah (SwT) and memorizing it, because it enlightens the heart, opens new intellectual horizons and enriches people from every thought. Imam al-Sadiq (as) said: "One who reads Quran, is rich and there is no poverty after that, but just richness."

The Reward of Listening to Quran

Imam al-Sadiq (as) asked for listening to the Holy Quran and paying attention to it. He said: "One who listens to a letter from the Book of the Almighty Allah without reading it, Allah will write a good for him, removes a fault and elevates him a level. One who reads it silently, Allah will grant him a good one for each letter, as well as removing a fault and elevating him one level. One who learns a letter from the Book of Allah, Allah will grant him ten goods, remove ten and elevate him ten levels."

He said: "I do not say for every word, but I said for every letter." Then he added: "One who reads a letter from the Book of Allah while sitting, during his prayers, Allah will write fifty goods for him as well as removing fifty faults and elevating him fifty levels. One who reads a letter from the Book of Allah while standing, during his prayer, Allah will grant him a hundred goods as well as removing a hundred faults and elevating him a hundred levels; and one who reads Holy Quran entirely, Allah will fulfil his request, sooner or later." The narrator said: "Read it entirely?" He said: "Yes, entirely!"

Imam al-Sadiq (as) wanted to keep Muslims stuck to Quran and having it part of their lives as a methodology to be enlightened with its light and to be guided with its guidance.

Houses in which Quran is read

Imam al-Sadiq (as) admired the houses where Quran is recited in. He said: "If there is a house in which a man recites Quran, the angels look at him as the people of the earth look at a brilliant planet in the sky."

Reciting Quran in house brings the good and blessings to the members of the house. Imam al-Sadiq (as) narrated the following from his grandfather, Imam Ali (as), saying: "The house in which reciting Quran is common, its elevated people are increased and blessing comes to it."

Reciting Holy Quran sends back any bad and malicious events as well as brings any good and blessings for the members of the house. The ancestors welcomed Holy Quran every morning by reciting it in their houses and their working places.

What should be read during Each Day?

The proper amount to be read from the words of the Holy Quran is fifty verses, according to what was mentioned by Imam al-Sadiq (as) when he said: "Holy Quran is the advice of Allah to His creatures. So Muslims should look at the advice of Allah and read fifty verses from that, during each single day."

The reading should be accompanied with understanding and comprehension, because merely reading Quran is not fruitful.

Having Quran in House

Imam al-Sadiq (as) admired putting Holy Quran in house, as he said: "I like to see Holy Quran in every house as Allah drives away Satan with it."

Holy Quran should actually be read. Imam al-Sadiq (as) said the following in this regard: "There are three complaining to Allah: A destroyed mosque where no people is praying there; a scholar surrounded by ignorant people and a lonely Quran with dust on it as no one is reading from it."

The Duration That Quran's Reading Should be completed

Imam al-Sadiq (as) hated to see Quran being read hurriedly in a way that the reader does not understand the meaning of the verses of what he reads. He liked Quran to be read during a month. Once, Muhammad ibn Abdullah told him: "May I read Quran in a single night?" He answered: "This does not interest me."

There were companions of the Prophet Muhammad (S) who were reading Holy Quran in a month or less. Quran should not be read irregularly as gibberish, but it should be recited and whenever you pass by a verse mentioning paradise, you may have a small stop, asking Allah for paradise, and whenever you pass by a verse mentioning hell, ask Allah the Almighty and Majestic, to keep you away from it.

Hastening in reading the Holy Quran has no benefit for the reader. Therefore, one should ponder about it and extract the reassures available in it.

Reading Correctly

The reader of Quran should read the verses correctly and should not read it wrongly. Imam al-Sadiq (as) said: "Try to your best to read the Quran correctly in an Arabic pronunciation in the same way that Arabs read it."

Quran Descended in Four Sections

Imam al-Sadiq (as) spoke about the contents of the Holy Quran saying: "Quran was descended in four quarters: One quarter is about what is legal; the second quarter is about what is illegal; the third quarter is about the traditions and instructions; and another quarter is about what happened in the past and what will happen next and the interaction among yourselves."

The Holy Quran involves those four quarters, which came to lead human beings, refine their manners and establish their behaviours.

Writing Quran with Gold

Imam al-Sadiq (as) hated to see the Holy Quran written by Gold, but it should be in black. Muhammad ibn al-Waragh narrated saying: "I presented a Quran decorated with gold and he said: 'I am not interested in writing Quran in something other than black, as it was in the first time.'"

Examples of His Interpretation

Narrators narrated many things from the interpretations of verses of Holy Quran by Imam al-Sadiq (as). Here are some examples:

His Majesty Said: ***"Show us the straight way" (1:6).*** Imam al-Sadiq (as) wrote the following couple of things about the interpretation of this verse:

• We Guided people to the necessity of walking through the way of loving You, Allah; the way that leads to Your paradise; the way that prevents us from our malicious desires, which might end in our extinction.

• The Straight or Guided path is the path of knowing Allah. There are a couple of paths, one is the path in the world and the other one is the path in hereafter. The path related to the worldly life, is following the instructions of the Imam whose advices should be

taken into account and who is known in the world with his instructions and guidance to be able to cross the path leading towards hereafter. One who does not know him, his foot will slip at hereafter and will be in hell.

His Majesty Said: "Behold, thy Lord said to the angels:

'I will create a vicegerent on earth.' They said: 'Wilt Thou place therein one who will make mischief therein and shed blood? - whilst we do celebrate Thy praises and glorify Thy holy (name)?'" (2:30)

He said the following in interpreting this verse: "Who taught the angels when then say: 'Wilt Thou place therein one who will make mischief therein and shed blood?' if they did not see those who made mischief and shed blood before."

This tradition shows that Allah, the Almighty, has created this planet before Adam (as) and there were people residing in it. This way, angels knew them and saw them how they make mischief and shed blood. Al-Sayyid al-Tabatabaee commented on this tradition and said: This is possible that it is pointing to a former era, before the era of Adam (as). There is some news in this regard and we also have what the angels understood by looking at the following verse: 'I will create a vicegerent on earth' and He, the Almighty, did not finish with this. He, the Almighty, said:

"And He taught Adam the nature of all things; then He placed them before the angels, and said: 'Tell me the nature of these if ye are right.'" (2:31)

There was more than one interpretation for this verse. They are:

• Abu Abbas narrated from Imam Abu Abdullah (as) saying: "I asked him about the speech of Allah Who said: 'He taught Adam the nature of all things.' What does it mean? And he answered: 'The earth, mountains, reef, valleys.'"

• Fudayl ibn al-Abbas narrated from Imam Abu Abdullah (as) saying: "I asked him about the speech of Allah: 'He taught Adam the nature of all things.' What does it mean? He said: 'By nature it meant the names of valleys, plants, trees, mountains on the earth.'"

• Dawoud ibn Sarhard al-Attar narrated saying: "I was with Abu Abdullah and he asked at dinning table as we had our meals. I asked him whether he knew all the natures and names. He replied: 'Mountain passes and valleys.'"

• The following was among what Imam al-Sadiq (as) said: "Allah the Almighty and Majestic taught Adam the nature of all things. Then He presented them in front of the angels when they were soul and asked the angels the following: '***Tell me about the names of those, if you are right and that you are more worthy for kingdom on earth than Adam.' They said: 'Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom' (2:32)."***

• Allah the Almighty and Majestic said: ***'O Adam! Tell them their natures.' When he had told them,' (2:33)'*** they understood the greatness of their positions to Allah, the Almighty. So the angles understood that they deserve to be the kings of the earth and His evidence for His creatures. Then He hid them from their views and has them for worshiping and told them: 'Did not I tell you that I am the knower of the things unseen? I know what you express and what you deny, I know what you do not know.'

He, the Almighty, said: ***"And behold, We said to the angels: 'Bow down to Adam' and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith" (2:34)***

There were some speeches from Imam al-Sadiq (as) about the interpretation of this verse. Here are some of those interpretations:

First: In mentioning the reason behind the bowing down of the angels to Adam (as), Abu Basir narrated, saying: "Did the angels

have their forehead on soil? He said: 'Yes, that was a kind of respect and dignity from the Almighty Allah'"

Al-Sizawari commented about this tradition saying: This is about the angels of the earth, regarding the angels of the skies, we do not know the method of bowing down and this tradition is not used for this purpose. In a book called Tohaf al-Oghool, Imam al-Sadiq (as) said: "The bowing down of the angels to Adam was a kind of obeying Allah and a kind of respect to Adam." According to this, the bowing down is obeying and admiration. It is not the placing of forehead on the earth.

Second: Whether Satan is from the angels or not? Jamil ibn Darraj asking Imam al-Sadiq (as) about this aspect and he replied: "He was not from the angels, but the angels thought that he was from them, but Allah knew that he was not. He did not own anything from the sky."

Imam al-Sadiq (as) said: "He, the Almighty, commanded Satan to bow down to Adam, but he said: 'O Allah! I ask you with your dignity to exempt me from bowing down to Adam, so that I pray you such a prayer that no one has ever done.' Allah the Almighty and Majestic said: 'I'd like to be worshiped in a way that I prefer.'"

Then He said: "Satan was shocked four shocks: the first one was the one in which he was damned; then the day when he was exiled to the earth; afterwards, when Muhammad (S) was chosen after the former prophets and the last time when the Holy Book was descended. He was also had a deep comfortable breath, twice: one was when Adam ate from the tree and one when Adam was exiled from paradise."

He, the Almighty, said:

"We said: 'O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression'" (2:35).

"Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: 'Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time'" (2:36)

Imam al-Sadiq (as) presented a comprehensive interpretation for this couple of verses. He was asked whether the paradise of Adam (as) was a worldly paradise or a heavenly paradise? He answered: "It was from the worldly paradise, where there were sunrise, sun-set and moon. If it were from the hereafter paradise, he would never be out from."

He said: "When Allah granted him the paradise and allowed him to get use of it except the tree, because His creature would not survive without commanding and denying and by using food, clothes and marriage. The creatures do not know what is good and what is bad unless by being guided. Satan came and told Adam: 'If you eat from the tree that Allah denied you from, you will be angels and will stay in the paradise forever and if you do not you will be fired from the paradise.'"

He swore that he is an advisor for them, as Allah mentioned this story, saying: ***"Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever." "And he swore to them both, that he was their sincere adviser" (7:20-21).*** And Adam (as) accepted his speech, they ate from that tree and the story went on as Allah mentioned: ***"their shame became manifest to them" (7:22)*** and their clothes were off. They ran to cover themselves with the leaves of paradise. ***"Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?" (7:22)***

They replied, as Allah (SwT) mentioned: ***"Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost" (7:23).*** Then Allah told them: ***"Get ye down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time" (7:24),*** that is till the Resurrection Day.

Then He said: Adam was sent down to al-Safa. That is why that place is named al-Safa, because of the descending of a Safi person who was chosen by Allah. Eva was sent down to al-Marwa. Adam spent forty days weeping for losing paradise and then Gabriel came and told him: Did not Allah create you Himself and gave you from his soul and the angels bowed down to you? He said: Yes! Gabriel continued: and He commanded you not to eat from that tree, but you disobeyed. Adam said: Satan swore by lying.

Abdullah ibn Sanan narrated, saying: "Abu Abdullah was asked and I was present there: 'How long have Adam and his wife been staying in paradise till their being exiled from it?' He said: 'Allah the Almighty and Majestic, breathed life into Adam after the subset of Friday, then He granted him with a wife. Afterwards, the angels bowed down to him and he stayed in paradise from that part of the day. But he did not stay there more than a few hours until he disobeyed Allah and he was exiled after sunset and was taken to the yard of paradise till the morning while there shames were manifested to them and Allah told them: 'Did I not forbid you that tree?' Adam was shameful and humble when he said: 'Our Lord! We have wronged our own souls' and he asked forgiveness. Allah told them: Get ye down from my heaven to the earth, as disobedient stays neither in my paradise nor in my heavens.'"

He, the Almighty, said: ***"And remember We took your covenant and We raised above you (The towering height) of Mount (Sinai): (Saying): Hold firmly to what We have given you" (2:63).***

Imam al-Sadiq (as) was asked about the speech of Allah (SwT) Who said: "Hold firmly to what We have given you", does it mean the power of bodies or the power of heart? He said: "It means both of them."

He, the Almighty, said: ***"And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: 'I will make thee an Imam to the Nations.' He pleaded: 'And also (Imams) from my offspring!' He answered: 'But My Promise is not within the reach of evil-doers'" (2:124).***

Imam al-Sadiq (as) commented on this verse, saying: "Allah the Almighty and Majestic, considered Ibrahim as a man slave before considering him a prophet, and He considered him as prophet before considering him as a messenger, and He considered him as messenger before considering him as a friend, and He considered him as a friend before considering him as an Imam. So when He added up everything, He said: 'I will make thee an Imam to the Nations', he said: 'And also (Imams) from my offspring!' He, the Almighty, said: 'But My Promise is not within the reach of evil-doers' He said that those evildoers cannot be the Imams of those good-doers."

Theologians relied on this verse to take the conclusion that Imamate, which is among the best and the most elevated positions, will not be in hands of those who were cruel by committing sins and worshiping idols, even in a short time, but instead it will be in the hands of those devout whose souls are free from cruelty and sins. The Imams (as), the Ahl al-Bayt of the Prophet (S), are among them whom Allah (SwT) purified from sins and accompanied them with the Prophet (S).

He, the Almighty, said: ***"Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Ismail, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer)" (2:125).***

About the purpose of sanctifying of the House, Imam al-Sadiq (as) mentioned the following two cases:

First: By sanctifying, it meant keeping infidels away from it.

Second: The purpose is that human is not allowed to enter in the House unless he is cleaned his body from any dirt and etc.

Important Notes About Establishing the House

Imam al-Sadiq (as) presented the following important information about the construction of the Holy House, saying: "Ibrahim went on to the desert of al-Sham. When he had his son, Ismail, from his wife Haajar, Sara was very sad because she did not have any son. So, she was hurting Ibrahim in Hajar and she was grieving him.

"Ibrahim complain about this to the Almighty Allah and He ordered him to take out Ismail and his mother. Ibrahim asked: 'O Allah! Where should I go?' He, the Almighty, said: 'To my secure land, the first place in the world that was created and it is Mecca.' Allah sent Gabriel and he provided the vehicle and carried Hajar, Ismail and Ibrahim.

"Whenever Ibrahim was passing a green land with trees and palms, he used to say: 'Here! Here!' but Gabriel said: 'Let me keep going on' until he approached Mecca and put them close to the Holy House. Ibrahim promised Sara not to stay there unless returning to her. When they landed on that place, which had a tree. So Hajar spread a cloth on that tree to stay under the shadow.

"When Ibrahim put them there and wanted to leave towards Sara, Hajar told him: 'Do you want to leave us in a place that has no people, water and plants?' Ibrahim replied: 'Allah who ordered me to put you here, will take care of you.' Then he left them. When he approached Kada, which is the name of a mountain called Tawa, he turned his face up to Allah and said: 'O my Allah! I have placed my family in a region free of plants close to Your House to fulfil prayers. Please incline the heart of people towards them and feed them with food and fruits, so that they thank.'

"Then he departed and Hajar was there alone. When sun reached the middle of the sky, Ismail became thirsty. Therefore, Hajar went on to seek for water by climbing al-Safa, but when the mirage was shone in the valley, she thought that it might be water, so she went down inside the valley trying to find water. When she approached al-Marwa, Ismail was hidden from her sight until she was back to al-Safa. She attempted this path seven times.

"In the seventh time, she looked at Ismail and found water under his feet. She hurried towards him and gathered some soil around the water, because it was streaming. At that time a tribe, called Jarham, was close to al-Majaz and Arafah. When water appeared in Mecca, birds and animals gathered around the water. Jarham looked at the gathering of the birds and animals on that place and pursued them until they reached a woman and a child in that region resting under the shadow of a tree close to the appearance of water.

"They told Hajar: 'Who are you? And why are you and that child staying here?' She said: 'I am the mother of the boy of Ibrahim, the friend of Allah, the Almighty, and this is his son. Allah commanded him to put us here.' Then, they said: 'Do you allow us to stay near you?' She said: 'I should ask Ibrahim first'.

"When Ibrahim visited them in the third day, Hajar told him: 'O the Friend of Allah! There is a tribe from Jarham asking you whether you allow them to stay near us. Do you allow them?' He replied: 'Yes!' and Hajar allowed them. So they handed near them and set their tents there. Hajar and Ismail were happy by their existence. When Ibrahim met them for the second time, he looked at the high number of people around his family and he was extremely happy.

"When Ismail moved, each one of the people from Jarham tribe granted Ismail a ship or two, with which Hajar and Ismail were living. When Ismail becomes older, Allah ordered him to build the House, but he said that Ibrahim does not know where to build the House. So, Allah sent Gabriel and marked the position of the House.

"Then Ismail was elevated to the amount of nine arms from the ground and showed him the location of the Stone and Ibrahim took it out and put it in the place that it is currently in. When he built it, he assigned two doors for it, one towards the east and one towards the west. The door that is towards the west is called al-Mostajar. Then he covered it with trees.

"Hajar in her turn put clothes, which was with her. And they stayed under it. After the construction finished, Ibrahim and Ismail performed their Hajj and Gabriel came for them on eighth of Dhul-Hijjah at the day of Tarwia, and said: 'O Ibrahim! Come and drink from the water,' there was no other place having water in Mina and Arafah.

"Then he brought him out towards Mina, spent the night there and did what Adam had done. Then Ibrahim said the following when he finished the construction of the House: 'And remember Abraham said: ***'My Lord, make this a City of Peace, and feed its people with fruits, such of them as believe in' (2:126).*** By that verse, he meant the fruits of the heart, that is what make people love them, to be accompanied with them and return to them."

He, the Almighty, said: ***"They say: 'Become Jews or Christians if ye would be guided (To salvation).' Say thou: 'Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah.'" (2:135)***

Imam al-Sadiq (as) interpreted 'the Religion of Abraham the True' as the same True in Islam.

He, the Almighty, said: ***"(Our religion is) the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship" (2:138).***

There were two interpretations from Imam al-Sadiq (as) about the word, baptism:

- Baptism is considered Islam.

- Baptism is considered the belief of Muslims in religious guardianship, that is the guardianship of the right Imam.

He, the Almighty, said: ***"The fools among the people will say: What hath turned them from the Qibla to which they were used?" (2:142)***

Imam al-Sadiq (as) said the following in the interpretation of this verse: "Kiblah was changed to Kabah after the Prophet prayed thirteen years towards Jerusalem. He just prayed towards Jerusalem seven months after his migration to Medina."

He continued: "Then Allah told him to pray towards Mecca. That was because the Jewish were blaming the Prophet saying: 'You are following us, because you are praying towards our Kiblah.' The Prophet (S) became very sad and went out in the middle of the night, looking at the skies, waiting for a command from Allah.

"After the days came up and it was the time of noon prayer, he was in the Banou-Salim mosque. He prayed two parts of the noon prayers when Gabriel came in, taking his arms and turned him towards Kabah with the following verse:

'We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque' (2:144)

He prayed two parts of the prayer towards Jerusalem and the other two parts towards Kabah. At that time the Jewish said: 'What made them changing their former Kiblah?!'"

He said:

"It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (All things). But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For Allah is Oft-forgiving, Most Merciful" (2:180-182)

This holy verse demonstrated the legislation of some of the instructions that are related to testament. The following interpreta-

tions were presented from Imam al-Sadiq (as):

• Imam al-Sadiq (as) narrated from his grandfather, Imam Ali (as) who said: "One who does not invite some people, who do no have any share in the legacy, during the closeness of death as witness has ended his deeds with sin"2.

• Muhammad ibn Muslim narrated saying: "I asked Imam al-Sadiq about whether the inheritor is allowed to use the testament. He said: 'Yes,' then he read the following verse: 'It is good for parents and relatives to have testaments.'"

• He said: "If one had a testament, it is not allowed for the inheritor to change the testament made, but he should confirm it unless it stated something other than what Allah commanded, such as disobeying and cruelty. At this situation the inheritor is allowed to ask for his rights.

• "For instance, a man made his legacy by giving the whole of the wealth to some and depriving others completely and cruelly. The Almighty said: 'Either willingly or sinfully.' That is, the willing towards some of the inheritor without considering others, and the sin of commanding to construct the house of sins and investment for intoxicating. In this situation, it is allowed for the inheritor not to perform according the testament."

He, the Almighty, said: ***"When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way" (2:186)***

He said the following in interoperating parts of the mentioned verse: "To believe in Me" that is to believe in the fact that I am able to give them what they have asked, "They may walk in the right way" this means that they may find the Guided path to go through it.

It is worth mentioning that once, one of the companions of Imam al-Sadiq (as) told him: "I have found a couple of verse in the Book of Allah, but I could not feel them in reality."

The Imam (as) hurried, saying: "What are they?"

"The Almighty said: 'If you call me, I will fulfil your request', but we call Him without noticing a response!!" he said.

Imam (as) replied: "Do you think that Allah broke his promise?"

"No!"

"So what?"

"I do not know"

The Imam (as) said: "But I'll inform you about people who called Allah in the correct way and their calls were fulfilled."

"What do you mean by: in the correct way?" he said.

Imam al-Sadiq (as) replied: "You start with praising and glorifying him then thanking him and ask for Allah's blessing on Muhammad and his family. Then you will mention your sins and confess. Afterwards, you ask for forgiveness. This is the correct way of calling."

Then Imam (as) addressed the next question: "What is the next verse?"

He mentioned the following verse: "'You will not pay any alms unless it will be back', I pay without this alms be back."

The Imam (as) rejected saying: "Do you think that Allah broke his promise?"

"No!"

"So what?"

The Imam (as) replied to him with the fact that the man was unknown of, saying: "If one earns his money legally and pays alms accurately, he will not pay a Dirham unless it is being back by Allah to him."

He, the Almighty, said: ***"Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink" (2:187)***

Imam al-Sadiq (as) interpreted this verse and clarified the reason why it was descended, saying: "Eating and intercourse were forbidden in the nights of Ramadhan after sleeping. This means that, everyone who prayed the night prayer and slept without eating something and breaking his fast, it was forbidden for him to break his fast. Additionally, intercourse was not allowed at nights and days in Ramadhan.

"There was a man from the companions of the Holy Prophet named Khawat ibn Jobayr al-Ansari, the brother of Abdullah ibn Jobayr, who was presented by the Prophet to protect Shaab canal during the Uhud war alongside with fifty bowmen, but his companions left him and just twelve ones remained and they were killed on that canal. So his brother was Khawat ibn Jobayr, an old man who was fasting similar to the Holy Prophet.

"Once he returned to his family at night and said: 'Do you have food?' They said: 'Do not sleep so that we prepare the meal for you.' But the preparation of the meal took a while and he fell asleep before breaking his fast. When he woke up, he told his family that I am not allowed to eat this night. At the morning, when he came to continue trenching, he fainted.

"The Prophet saw him and felt pity for him. Additionally, youth in the tribe used to approach their wives secretly in the month of Ramadhan. Then Allah descended the following: 'Permitted to you,

on the night of the fasts, is the approach to your wives.' So, Allah, the Almighty, permitted approaching of wives at the nights of Ramadhan as well as eating even after sleeping but before the appearance of the dawn. The Almighty said: 'until the white thread of dawn appear to you distinct from its black thread'."

He, the Almighty, said: "And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property."

Abu Basir narrated the following, saying: "I read the following statement of the Almighty for Abu Abdullah 'And do not eat up your property among yourselves for vanities, nor use it as bait for the judges.' He said: 'O aba Basir! Allah the Almighty and Majestic, knows that there are always cruel judges in nations, but here He does not mean just judges. He meant unjust judges. O aba Basir! If you have some right from a person and you called him to a just judge, he may not accept to come and instead he may ask you to attend the court of an unjust judge to take his side. It is the words of Allah, the Almighty, who said: ''"

He, the Almighty, said: ***"It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors" (2:189).***

He said: "The messengers of Allah are proper doors through which He enters and without whom Allah, the Almighty, would not be known and with whom He closed the gates of all pretending."

He, the Almighty, said: ***"Make not your own hands contribute to (your) destruction" (2:195).***

Imam al-Sadiq (as) has specified an example for this verse, which was the following. If a man grants his money through the way of following Allah and nothing remains for himself and his family, it will not be considered good and he will not be successful. Does Al-

lah say: 'Make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good' that is, those who are not wasting money and saving it.

He, the Almighty, said: ***"And complete the Hajj or umra in the service of Allah. But if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice" (2:196).***

Imam al-Sadiq (as) had a number of interpretations for this statement of Allah, Who says: "And complete the Hajj or umra." Here are a group of those interpretations:

He said: "The statement 'And complete the Hajj or umra' means that these are compulsory"

Muhammad ibn Muslim, Zrarah and Hamran narrated the following from Imam Baqir (as) and Imam al-Sadiq (as) saying: "We asked them about the meaning of 'And complete the Hajj or umra' and they replied: 'Completing Hajj means that one should do neither sexual intercourse, corruption nor quarrel.'"

He said: "The purpose of completion is performing Hajj and keeping the one who is performing Hajj away from everything forbidden."

Al-Halabi narrated from Imam al-Sadiq (as), saying: "When the Holy Prophet of Islam was out to Hajj, he went four days before the end of Thee Ghada until approached the tree. He prayed there and then he rode his camel towards the desert and put on the Hajj clothes. He started his Hajj and sacrificed a hundred sacrifices and called people to come out to Hajj without intending umra.

"Nevertheless they did not know what the compulsory Hajj (or Muta) meant, until the Holy Prophet of Islam perform the circumambulation of the Kabah; people similarly circulated around the House. Then he had to two-part prayer close to the Ibrahim shrine and touched the stone. Then he started with what Allah said and

went to al-Safa starting with it. Then he circumambulated between al-Safa and al-Marwa seven times.

"After completing the circumambulation on al-Marwa, a speaker ordered them to put on their normal clothes and consider what they have done as Hajj, which was what Allah the Almighty and Majestic, ordered. The Holy Prophet (S) said: 'If I had even more time, I would do what I ordered you.' Allah, the Almighty, said: 'do not shave your heads until the offering reaches the place of sacrifice.'

"Saragha ibn Jatham al-Kinani said: 'Our religion taught us in a way that we think we are just created. Did your commands relate just to this year or for every year?' The Holy Prophet answered: 'No! It is forever'. Another man stood up and said: 'O the Messenger of Allah! Do you say that we can approach our wives right after performing Hajj?' The Prophet (S) said: 'You will never believe in it.'

"He said: "Ali came from Yemen while trying to perform the Hajj instructions and he found Fatimah (peace be upon her) using perfume and there was good smell. So he went to the Prophet asking him. The Prophet said: 'O Ali! With what did you start your Hajj?' He replied: 'I started with what the Prophet has ordered' And the Prophet said: 'You have not still offered a sacrificed' and he asked him to sacrifice thirty-seven and the Prophet himself sacrifice sixty-three ones. Then he took a small part from each one of the sacrifices and ordered to cook them. Then he tasted the gravy and said: 'Now, we have all tasted it.'"

He, the Almighty, said: ***"If any one wishes to continue the umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque" (2:196).***

This verse talked about a group of the instructions of Hajj. What comes in the following was one of the speeches of Imam al-Sadiq (as):

The purpose of "He must make an offering, such as he can afford" is sheep according to what Imam al-Sadiq (as) confirmed.

He, the Almighty, said: ***"Let there be no obscenity, nor wickedness, nor wrangling in the Hajj" (2:197)***

He said: "By this it meant, the obscenity of intercourse, the wickedness of lying and cursing and also quarrel."

He, the Almighty, said: ***"It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage)" (2:198)***

He said the following in interpreting the verse: "If a man took off his Hajj clothes and finished the Hajj duties, he would be able to sell and buy there."

He, the Almighty, said: ***"Then pass on at a quick pace from the place whence it is usual for the multitude so to do" (2:199)***

He said the following in interpreting the verse: "The people doing Hajj are doing all their duties in their places and they are stopping by Arafa and will not leave there until the citizens of Arafa appear. There was man called aba Sayyar who had a big donkey and he was always ahead of the citizens of Arafa. When the people who are doing Hajj see him, they say: This is Abu Sayyar and then they go. Allah commands them to stop in Arafa and to leave from it."

He, the Almighty, said: ***"And there are men who say: 'Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!'" (2:201)***

He said the following in interpreting the verse: "By this it meant the satisfaction of Allah and Paradise in hereafter; the expansion of earnings and having good manners in the worldly life."

He, the Almighty, said***: "Celebrate the praises of Allah during the Appointed Days" (2:203).***

He said the following when interpreting the verse: "By days it meant the days of Tashreeq. People used to be proud when they reached Mina after doing sacrifice. Once a man from them said: My father was doing so and so. Allah the Almighty and Majestic, said: ***'So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers, yea, with far more Heart and soul' (2:200)."*** He said: "By Takbeer it meant saying the following loudly: Allah akbar Allah akbar la ilah ila Allah, wallah-o-akbar, wa-lillah alhamd, Allah akbar ala ma hadana, Allah akbar ala ma razaghana min bahimat al-anam"

He, the Almighty, said: ***"There is no blame on him, if his aim is to do right" (2:203)***

There were two interpretations from Imam al-Sadiq (as) about this verse. They are:

• He said the following in interpreting 'if his aim is to do right': "If he does not hunt anything until quitting al-Mina."

• He said: "One who keeps himself away from committing large sins."

He, the Almighty, said: ***"When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and generation" (2:205).***

He said: "The purpose of the verse in destroying crops, is the religion; and by generation it meant human beings."

He, the Almighty, said: ***"Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings" (2:213).***

He said the following when interpreting the verse: "The situation, that mankind was on a single nation, was before Noah" He was asked: "Were they guided?" He replied: "No they were stray and

lost. This was because the fact that after the passing away of Adam and the rest of his good offspring. Sheeth the messenger could not publicly clear the religion of Allah as well as Adam and his good offspring.

"This was based from the time when Cain promised to kill all the good as he killed his brother Abel. So hiding was prevalent among them and darkness spread day after another till the time when there remained a very few ones. The messenger went to a far island to pray Allah. At that time, Allah, the Almighty, wanted to send messengers. But if the ignorant were asked they would say that He would not send messengers and they are lying. This is what Allah is always being judged every year.

"Then he recited: ***'In the (Night) is made distinct every affair of wisdom' (44:4). So*** Allah is governing on that year with force, ease or etc. He was asked then: Whether they were deviated or guided? He said: They were not guided; they were on the nature, which was set by Allah and the nature set by Allah is not changed; they would not be guided until Allah guides them. Haven't you heard what Ibrahim said: ***'Unless my Lord guide me, I shall surely be among those who go astray' (6:77)."***

Al-Sayyid Tabatabaee commented on this subject, saying: "They were not on the Guided Path; they were on the nature set by Allah; that is, they can be interpreted that they were deviated at the first part of the tradition. They were out of detailed guidance towards the divine instructions, but the overall guidance is similar to a deviation; by deviation we mean the detailed deviation as he said in a tradition: People on the nature set by Allah are neither guided nor deviated."

He, the Almighty, said: ***"They ask thee concerning wine and gambling" (2:219).***

Islam severely condemned the drinking of wine and there were several speeches from the Imam al-Sadiq (as) about this prohibition, among those are the following:

• He said: "The Prophet said: Wine is the root of all sins."

• He said: "The Prophet said: One who sits for a meal in which wine is served, is damned, damned."

• He said: "The Prophet said: My Allah, the Almighty, swears that there is no man drinking wine in this world unless he will be punished to the same extent at the Resurrection Day. Then he added: The drinker of wine, will appear in black face, livid eyes, streaming saliva and hanged tongue at the Resurrection Day."

Many such news has come from Imam al-Sadiq (as) and it warn Muslims from committing the sin of drinking wine, which is the destructor of moral behaviours.

He, the Almighty, said: ***"Your wives are as a tilth unto you; so approach your tilth when or how ye will" (2:223)***

He said the following in interpreting this verse: "This verse is related to the way one wants a child and it commands the way that it should be sought according to Allah's commands."

He, the Almighty, said: ***"And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly" (2:224).***

He said the following in interpreting this verse: "It talks about the way men speak: I swear by Allah' This is what considered using Allah to prove the faith or doing good."

He, the Almighty, said: ***"Allah will not call you to account for thoughtlessness in your oaths" (2:225).***

He said: "This is about the speech of men, saying: I swear by Allah I did not' or I swear by Allah' while it is not based on something."

He, the Almighty, said: ***"Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs" (2:228).***

He said the following in interpreting this verse: "'Nor is it lawful for them to hide what Allah Hath created in their wombs.' Being pregnant is among of the Allah's creation in their wombs and they are not allowed to hide it."

He, the Almighty, said: ***"It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah" (2:229)***

He said the following in interpreting this verse and mentioning the instructions of this verse: "Divorce will not happen unless the wife tells her husband: I do not fulfil any of promises for you; I will go out without your permission; I will sleep with another man or she says: I will not obey any of your speech unless you leave me. If she says so, then he will be allowed to take back everything he has given her and when they reach agreement, they can leave each other purely with witnesses for the first time.

"If the man comes for the second time, he will be just like any other one. If she wants him, she can accept his request for the second time and if she does not, she can do whatever she wants to do. Anyway if he marries her, there will be two times remained and they have to settle their conditions."

He said: "There are no disown or divorce by mutual consent unless if this is done purely alongside the existence of two witnesses. The wife, who is married another man and then she gets apart from him, she will be able to marry her first husband."

He, the Almighty, said: ***"An heir shall be chargeable in the same way" (2:233).***

He said: "The verse 'An heir shall be chargeable in the same way' means the expense which is the responsibility of the heir as well as the one the father is charged with."

He said: "It is not acceptable for the heir to hurt the woman saying: I do not allow the baby to see her and to hurt the baby if they have problem. Also he is not allowed to become stingy."

He, the Almighty, said: ***"There is no blame on you if ye make an offer of betrothal or hold it in your hearts" (2:235).***

He said: "You say nice statements to woman in order to make her interested in you, but do not say that I'll do such and such from bad doings and any bad thing."

He, the Almighty, said: ***"There is no blame on you if ye divorce women before" (2:236)***

He said: "If a man divorce his wife before have sexual relationship, she should be paid half of her marriage settlement and if this was not stated, she should be paid according to the wealth of the man and according to his power. Also does not have to wait and she can marry from the same hour if she wishes."

He, the Almighty, said: ***"Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?" (2:245)***

He said the following about the above-mentioned verse: "The verse ***'If any do good, good will (accrue) to them therefrom' (27:89)*** The Prophet said: Allah please give us more. And Allah descended the following: 'If one does a good, Allah will give him equivalent to the same, ten times', The Prophet said: Allah! Please give us more. And Allah descended the following: 'Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?' Here the Holy Prophet knew that 'many' from Allah means the amount that cannot be measured and is infinite."

He, the Almighty, said: ***"His Throne doth extend over the heavens and the earth." (2:255)***

The following interpretation is narrated from Hafs ibn Giath about the meaning of Throne: "I asked Abu Abdullah about the verse 'His Throne doth extend over the heavens and the earth' and he replied: 'His Knowledge.'"

He, the Almighty, said: ***"The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth." (2:261)***

Umar ibn Muslim narrated saying: "I have heard Abu Abdullah once said: 'If a believer does a good deed, Allah will multiply his deeds seven hundred times. This is the statement of Allah: 'Allah giveth manifold increase to whom He pleaseth' So purify the deeds that you are doing because of Allah's rewards.' I said: 'What does 'purify' mean?' He said: 'If you pray, then perform your Rokoo and Sojood in the best way; if you fast, then try to be way from all that may corrupt your fast and if you went to Hajj, try be away from everything that was forbidden for your Hajj.' Then he added: 'Keep every deed you are doing, pure away from any bad.'"

He, the Almighty, said: ***"Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord: on them shall be no fear, nor shall they grieve." (2:262)***

He said the following in interpreting this verse: "He Prophet said: If one assisted a believer and then hurt him by a statement or by reminding his generosity, his assistance will not be accepted by Allah."

He, the Almighty, said: ***"O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad." (2:267)***

He said the following in interpreting this verse: "When the Prophet order everyone to pay the religious tax (Zakat) for the dates trees, a tribe came with a wide variety of dates, which were among the worst types, which is called: Jaroor and Moafa, which have a large stone with a very small eating part. However there were some people bringing excellent types of dates.

"The Prophet mentioned the following verse: ***'And do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes' (2:267).*** Closing eyes means taking both types of the dates or fruits."

He, the Almighty, said: ***"He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing." (2:269)***

Imam al-Sadiq (as) has many interpretations of wisdom. The following narrations are some of them:

• He said: "The wisdom is knowledge and proficiency in the religion."

• He said: "The wisdom, in the verse, is obeying Allah and the knowledge about the leader."

• He said: "The wisdom is the light of the knowledge, the measure of faith, the result of honesty. If you say that Allah has not granted anything more worthy, greater and superior and more excellent than wisdom, I will say: Allah, the Almighty, said: ***'He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding' (2:269)."***

He, the Almighty, said: ***"Those who devour usury will not stand except as stand one whom the Evil one by his touch hath driven to madness." (2:275)***

Islam strongly forbidden usury and considered it as the worst sins, because it leads to the destruction of the economical balance of the world, distributing poverty and focusing the wealth in the hands of wolf-like human. There were several traditions from Imam al-Sadiq (as) forbidding and banning usury.

He said: "The Holy Prophet said: When I ascended to the heaven, I saw a group of people who are not able to stand up because of their large stomachs. I asked: 'O Gabriel! Who are they?' And he replied: These are people who are eating usury and they 'will not stand except as stand one whom the Evil one by his touch Hath driven to madness', they are similar to the tribe of pharaoh who are facing the fire every day and night, while saying: O Allah! When will the time of judgment come?"

He also said: "Usury is severely forbidden so that people are losing the benefits of doing good deeds such as borrowing and assisting."

He, the Almighty, said: ***"If the debtor is in a difficulty, grant him time Till it is easy for him to repay." (2:280)***

Imam al-Sadiq (as) interpreted the statement of Allah (SwT) when saying 'If the debtor is in a difficulty' as follows: "It means the one who is not able to provide his nutriments and that of his family sufficiently."

He said: "The Holy Prophet once when one to give a speech. He started by praising Allah, glorifying Him and admired His prophets, saying: O People! You who are here! Inform those who are absent about the verse 'If the debtor is in a difficulty, grant him time Till it is easy for him to repay'."

He, the Almighty, said: ***"He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical." (3:7)***

There are some interpretations and traditions from Imam al-Sadiq (as) about the words fundamental and allegorical. Among those are the following:

• Imam al-Sadiq (as) was asked about the words fundamental and allegorical and he said: "Fundamental is what is adhered to and allegorical is what those ignorant are mistaken in."

• He said: "Quran is fundamental and allegorical; fundamental is what you believe in, base your religion and behaviours on, however allegorical is what you believe in but do not base your works on it. Here is the statements of Allah, the Almighty, saying: 'But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: 'We believe in the Book; the whole of it is from our Lord'.' By 'those who are firmly grounded in knowledge' it means the offspring of the Holy Prophet, Muhammad."

• Mosada Ibn Sadagha said: "I asked Abu Abdullah about what are invalidating, what are invalidated, fundamental and allegorical. He said: 'The invalidating are common constant things; the invalidated are what people used to work base on it but the invalidating came and invalidated them; allegorical are what the ignorant are mistaken in.'"

He, the Almighty, said: ***"No one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge." (3:7)***

He said: "We are those who are firmly grounded in knowledge and we are familiar with its meaning."

Imam al-Sadiq (as) condemned those who are interpreting the Holy Book, distinguishing between what are fundamental and what are allegorical, while they are not among those firmly grounded in knowledge. He said: "They hit part of Quran with another part. They based their interpretations on what are invali-

dated, because of thinking that those are invalidating. They demonstrated their reasons on what are allegorical, because of considering them as fundamental.

"They used what are special and for a particular case because of believing that those are public. They reasoned with the staring part of the verse and leaving the reason of its descending and do not look at carefully at what opens the speech and what is the ending. They will not know the reasons and causes and they will be deviated, if they do not take this knowledge from those what are grounded in the field.

"Allah bless you! Beware those who cannot distinguish from the Holy Book of Allah, the invalidating from invalidated; special from public; fundamental from allegorical; verses from Mecca and verse from Medina; the reasons behind descending; the knowledge of determinism; distinguishing what are clear from what which are not; differentiating what are apparent from what that are not; beginning from ending; questions from answers; separation and joining; things which are exception; old attributes referring and demonstrating what the new ones; what are emphasized and what are not; the reason behind the religious duties and the instructions; the meaning of allowable and forbidden, which infidels will die for. These people are not firmly grounded in Quran and are not from those who should claim so.

"Whenever such people claim the knowledge in these fields without reason, they are doubtful and lying, expressing something uncertain and incorrect on Allah on his Messenger. Their destination is the Hell and the worst ending."

He, the Almighty, said: ***"O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest." (3:26)***

Dawoud ibn Farghad said: "I asked Abu Abdullah al-Sadiq about the verse 'O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom

Thou pleasest.' Did not Allah give the power to bani Umayya (The tribe of Umayya)? He said: 'It does not mean where it goes; Allah has already given us the power, but bani Umayya took it from us. This is in the same way that someone may take the clothes of another one, it would not be him, because it belongs to the main owner.'"

He, the Almighty, said: ***"If ye do love Allah, Follow me: Allah will love you." (3:31)***

Imam al-Sadiq (as) said: "If one knows that Allah loves him, he will act in a way that Allah ordered him and will follow us. Did they not hear the statement of the Almighty Allah Who said: 'If ye do love Allah, Follow me: Allah will love you.'"

He also added: "Allah does not love one who disobeys Him."

He, the Almighty, said: ***"Behold! A woman of Imran said: 'O my Lord! I do dedicate unto Thee what is in my womb for Thy special service.'" (3:35)***

He said: "Allah inspired Imran that He will grant him a handsome son, who can cure the deaf, patients and revive the death by the command of Allah. Allah assigned him as a Prophet for bani Israel (the tribe of Israel). Imran talked with his wife, Hana, who was the mother of Mary about this. So when she was pregnant, she thought that she has a boy on her womb, but when she had the childbirth, she noticed that the baby is a girl and she said: She cannot be a Messenger. Allah said: Allah knows better with what you had. When Allah granted Jesus to Mary, he was the same person in whom Allah indicated in advance. So when we say that there will be something with a man, and there would in his son and or the son of his son, do not reject this."

He, the Almighty, said: ***"And Allah will teach him the Book and Wisdom, the Law and the Gospel." (3:48)***

This verse is descended about the Prophet Jesus (as). Imam al-Sadiq (as) said the following: "Allah sent Jesus the son of Mary and granted him the light, knowledge, wisdom, the whole knowledge of his ancestors. He, the Almighty, granted him Gospel and sent him to bani Israel to call them to His Book, wisdom and to believe in Allah and His Prophet.

"But most of them disobeyed and were cruel and infidel. When they rejected accepting his call, he asked his Allah and they became just like devils in order that people can see them and learn a lesson. But this did not affect them. So he came to Jerusalem and stayed there thirty-three years to guide them and to persuade them to Allah. This continued until the Jewish called him and claimed that they tortured him and buried him live in the earth. Some also claimed that they have killed and crucified him. But they just thought he was him. There was another man like him. They could not torture and kill him not they can crucify him."

He, the Almighty, said: ***"If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: 'Come! Let us gather together, our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!'" (3:61)***

This above-mentioned holy verse, presented the invocation of curse of Allah on those who lie, which happened between the Holy Prophet (S) and the Christian of Najran. Imam al-Sadiq (as) depicted the details of this events, saying: "When the Christian of Najran came to the Prophet and the time of their prayers approached, they ranged the bell and started praying.

"The companions of the Holy Prophet, Muhammad said: 'O the Prophet of Allah! Is this happening in your mosque?' He said: 'Leave them.' When they finished, they came to the Prophet and said: 'Whom do you call?' He said: 'I witness that there is no Lord but Allah and that I am the Prophet and Jesus is a man created who can eat, drink and talk.' They said: 'Who is his father?'

"Revelation came and told the Prophet: 'Tell them: What do you think about Adam? Wasn't he a man eating, drinking, talking and marrying?' The Prophet asked them these questions and they said: 'Yes.' He said: 'Then who is his father?' They were expressed their surprise and Allah descended the following verse: ***'The similitude of Jesus before Allah is as that of Adam; He created him from dust' (3:59)*** He, the Almighty, also added: 'If any one disputes in this matter with thee, now after (full) knowledge' Then let us earnestly pray, and invoke the curse of Allah on those who lie!'

"Then the Prophet said: 'Let us invoke the curse of Allah. If I am honest, the curse will be on you; and if I am liar then the curse of Allah will be on me.' They said: You are right. And then they assigned an appointment. When they were back to their houses, their masters said: If he comes to invoke the curse of Allah with his tribe, then he's not a Prophet, but if he comes with his own family, then we will not be in that invocation, because he will not come with his own family, unless he is honest.

"Afterwards, when they came the Prophet there were Imam Ali, Fatimah, Hassan and Husayn with him. The Christian said: 'Who are they?' The following was said to them: 'This is his cousin and successor, Ali ibn abi-Talib, and this is his daughter Fatimah. These two are her sons Hassan and Husayn.' Then they said the following to the Holy Prophet: 'We will pay the tribute and forgive us from this invocation.' The Prophet agreed and they left."

The verse of invocation enlightens the high position and elevated level of the Ahl al-Bayt (as) and that they are among the most respected people before Allah (SwT). The Prophet (S) did not go out to that invocation with his uncle Abbass, who was similar to his father, his wives and nor with his brilliant companions, but he came out with the Members of his Family. This is worth mentioning that this verse considered Imam Ali (as) the continuation line of the Holy Prophet (S) with what he brought, such as guidance and blessings for the people wholly.

He, the Almighty, said: ***"Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah." (3:67)***

He said the following in interpreting this verse: "Imam Ali said: Abraham was not praying towards the west not he was Christian to pray towards the east, but he was a monotheist Muslim on the religion of Muhammad."

He, the Almighty, said***: "Behold! Allah took the covenant of the prophets, saying: 'I give you a Book and Wisdom'" (3:81).***

He said the following in interpreting this verse: "Allah took the covenant of the nations of the Prophets with the fact that people accepting their Prophets and acting according to their instructions. But there were many who were not loyal and many left the instruction of their religions and forged them."

There is also another interpretation from Imam al-Sadiq (as), which considered covenant as monotheism and this, is what Allah took as a covenant of the Prophets (as).

He, the Almighty, said: ***"All food was lawful to the Children of Israel, except what Israel Made unlawful for itself." (3:93)***

He said: "When Israel ate the meat of camels, he would have flank ache, so he left eating it. This happened before the Law of Moses was revealed. When the Law of Moses revealed, he did not take it as unlawful not he ate it."

He, the Almighty, said: ***"O ye who believe! Fear Allah as He should be feared." (3:102)***

Abu Basir narrated saying: "I asked Abu Abdullah about this verse and he said: 'He is obeyed and not disobeyed; He is mentioned and not forgotten; He is thanked and not disbelieved.'"

He, the Almighty, said: ***"Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong."***

(3:110)

He said the following in interpreting this verse: "This means the people that adhered to the call of Abraham. This is the nation that Allah revealed from it, on it. It is the nation of the middle and they are the best nation ever being in humankind."

He, the Almighty, said: ***"Remember that morning Thou didst leave Thy household (early) to post the faithful at their stations for battle: And Allah heareth and knoweth all things." (3:121)***

This holy verse descended in the battle of Uhud. Imam al-Sadiq (as) presented the details of this event, saying: "The reason behind the Uhud fight was the following: when Quraysh tribe was back from the Badr fight to Mecca, they were affected severely from that fight, as they had seventy captive and seventy killed. Abu Sufyan said: 'O the tribe of Quraysh! Do not let the women weep for their dead, because tears keep the sadness away'. So when they fought the Messenger of Allah at that day, they allowed their women to weep and mourn and they left Mecca with thousands of fighters and two thousands men. They brought women with themselves.

"When the Prophet was informed about this fact, he gathered his companions and motivated them for Jihad. Abdullah ibn abi Salool: 'O the Messenger of Allah! Do not be out of the city, so that we can fight in our avenues. This way weak men and women and everybody can fight from their avenues, rooftops. Whenever we fight a tribe from our houses, the victory will be ours, but if we go out, you may be defeated.'

"At that moment, Sad ibn Maaz and others from the al-Oos tribe addressed the Prophet and said: 'O the Messenger of Allah! Nobody from the Arabs could defeat us while we were infidels and were worshiping idols, how about now that you are with us? We may go out and fight them. If anyone of us is killed, he would be considered as martyr, and one who is saved from death, he has already fought for the sake of Allah.' The Prophet agreed with this

idea and went out with one of his companions inspecting the fight region.

"Quraysh reached Uhud and the Prophet motivates his followers who were about seven hundred. He also assigned Abdullah ibn Jobayr with fifty hurlers on the al-Shoab gateway fearing that they might be reached from that position. He said the following to Abdullah ibn Jobayr and his followers: 'If you see us defeating them and returning them back to Mecca, do not leave this position; and if you see us defeated and we are about to return Medina, do not leave this strategic position.'

"Abu Sufyan assigned Khalid ibn al-Walid with two hundred fighters and said: 'When you see us engaged in fighting, go ahead and attack them from that al-Shoab in order to be on their back.'

"The Prophet (S) inspired his followers and gave the flag to Imam Ali (as). Then the believers attacked the infidels of Quraysh and defeated them severely. The Prophet (S) allowed his followers to take the spoils of war. At that moment Khalid ibn al-Walid with two hundred fighters attacked Abdullah ibn Jobayr but his followers welcomed them with arrows and they were back.

"The companions of Abdullah ibn Jobayr looked at the companions of the Prophet (S) seeing that they are gathering the spoils of the war. So they said the following to Abdullah ibn Jobayr: Our fellows gathered spoils of war and we will stay without anything. Abdullah told them: 'Fear Allah! The Prophet (S) said that we should not leave.' But they did not accept this. Therefore, one after another left that place and that position was about to be completely empty. There were just Abdullah ibn Jobayr and twelve from his men.

"At that time the flag of Quraysh was carried with Talhah ibn abi Talhah al-Abdi from the Abdul al-Dar tribe (bani Abdul al-Dar) but Ali killed him. Abu Said ibn abi Talhah al-Abdi took flag but Ali killed him. The flag was on the ground. Masafe ibn abi Talhah

took the flag and he was also killed by Ali. This process went on until nine were killed from the tribe of bani Abdul al-Dar.

"Afterwards a slave, called Sawab, from that tribe took that flag but Ali cut his right hand. He took the flag with his left hand and Ali cut that hand too. And the flag was on the ground. Here a women, named Gamra bent Alghama al-Kinanieh, elevated the flag.

"Khalid ibn al-Walid attacked Abdullah ibn Jobayr whose followers were few and they were killed on that place. Afterwards he attacked the Muslims from their back. The Quraysh tribe looked at its fleeing which was changed to retaking the flag. So, they were gathered around the flag and the companions of the Holy Prophet (S) fled and went on climbing the mountain from everywhere.

"When the Prophet (S) saw that fleeing, he took off the helmet and said: 'I am the Messenger of Allah! Where are you fleeing from Allah and His Prophet?' Hend bent Atbeh was in the middle of army. Whenever a man from Quraysh was fleeing from the fighting area, she gave them stick and kohl container and said to them: If you are a girl, then take this and use it.

"Hamzah ibn Abd al-Muttalib attacked the tribe. Whenever they saw him, they tried to flee and no one could ever cope with him. At this moment, Hend promised a barbaric slave such as such if he could kill Muhammad, Ali or Hanza. He was the slave of Jobayr ibn Motam and he was from Habasha.

"The salve said: 'I could not defeat Muhammad, and I found Ali very careful and precise, so I could not find any way to do this. So I hid for Hamzah and saw him destroying everyone. He was passing through a river, but when he put his feet on the edge of that river, he fell. At that very moment, I took my spear and threw it towards him. It was placed in his flank. He fell down. I went to him and tore his stomach and got out his liver and brought it to Hend telling her that this is the liver of Hanza. She took it and put it in her mouth.'

"She tried to chew it, but Allah had in a way that it was harder than a bone. So she ejected it. He added: 'Then she came to him and cut his ears, hands and legs.' There left no one with the Prophet (S) except Abu Dajanah Sammak ibn Kharsha and Ali. Whenever a group tried to hit the Prophet, Ali faced them and sent them back until his sword is not as it should be. So the Prophet (S) handed his sword, Thol-Faghar to him and he went towards part of the mountain and stayed there. Ali was still fighting. He was hit in his head, face, stomach and legs more than seventy times. Gabriel came and said: 'O Muhammad! This is really a consolation.' Muhammad (S) said: He is from me and I am from him."

Imam Abu Abdullah (as) said: "The Prophet (S) looked at Gabriel who was sitting on a golden chair between the sky and the earth, saying: There is no sword except Thol-Faghar and there is no youth except Ali."

He, the Almighty, said: ***"And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins." (3:135)***

Imam al-Sadiq (as) said the following about this verse. The Holy Book of Allah is a salvation from every bad, a path to every good and a cure for everything in heart as Allah ordered us to ask Allah's forgiveness. Allah said: 'And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins, and who can forgive sins except Allah? and are never obstinate in persisting knowingly in (the wrong) they have done.' And He said: ***'If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.' (4:110)*** This is what Allah commanded as asking for His forgiveness and he conditioned that there should be a separation from what He prohibited.

He said: "When this verse is revealed 'And those who, having done something to be ashamed of' Satan went on a mountain on Mecca, which is called al-Thur and shouted with the loudest possi-

ble voice and gathered his followers and demons. They asked him: 'Sir! Why did you call us?' He said: 'This verse is descended who will be responsible for it?' A demon from the followers said: 'I know who to deal with it and I am such and such.'

"Satan said: 'No! You can not!' another one said the same and Satan answered: 'No! You can not!' Then the whisperer (of Evil), who withdraws said: 'I will deal with it.' Satan said: 'Deal with what?' He replied: 'I will give them promises and let them dream until they commit a sin. When they commit the sin, I will make them forget to ask Allah's forgiveness.' Satan said: 'You are responsible of this.' So he assigned him as the representative of this case till the Resurrection Day."

He, the Almighty, said: ***"No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated." (3:161)***

He said the following in interpreting this verse and in mentioning the reason of it descending: "The satisfaction of people is not reached not the control of their tongues. They accused the Prophet (S) that at the Badr fight he took an expensive cloth as spoil of war, until Allah show that spoil of war and acquit him from that accusation and Allah stated: 'No prophet could (ever) be false to his trust.'"

He, the Almighty, said: ***"Allah hath heard the taunt of those who say: Truly, Allah is indigent and we are rich!" (3:181)***

Imam al-Sadiq (as) said the following in interpreting this verse: "I swear by Allah that they have not seen Allah to know that He is indigent, but they have seen the follower of Allah indigent and said: 'If Allah was rich He would make His followers rich too.' So they expressed their pride over their richness."

He, the Almighty, said: ***"O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper." (3:200)***

There were several interpretations from Imam al-Sadiq (as) about this verse. There are some of them:

• Bear the problems; challenge with them and be in touch with those whom you are following.

• Bear for your religion; face your enemies and be connected with your Imam.

• Bear on what you should do about your religious duties; preserve in difficulty and be in touch with your Imams (as).

He, the Almighty, said: ***"Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice." (4:3)***

He said: "According to this verse, it is not permissible for man to marry more than four wives"3.

He, the Almighty, said: ***"And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer." (4:4)***

He said: "Man is not allowed to take back anything he has already given to his wife. Also, woman is not allowed to take back anything she has given to her husband. Did not Allah stated: ***'It is not lawful for you, (Men), to take back any of your gifts (from your wives)' (2:229).*** As He also said: 'If they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.' This case is categorized as charity and gift."

He, the Almighty, said: ***"To those weak of understanding Make not over your property." (4:5)***

He mentioned the following interpretations regarding this verse:

• Yunes ibn Yaqoub narrated, saying: "I asked Abu Abdullah about the statement of Allah, the Almighty 'To those weak of understanding Make not over your property' and he said: 'It means those whom you do not trust in.'"

• Ibrahim ibn Abd al-Hamid narrated, saying: "I asked Abu Abdullah about the statement of Allah, the Almighty 'To those weak of understanding Make not over your property' and he said: 'Those who drink wine.'"

He, the Almighty, said: ***"Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them." (4:6)***

He said: "The age of marriage means the ability to protect their property." He also said: "The age of marriage is reaching sexual maturity, which is the real age of puberty. If the age of sexual maturity reached but he / she has not yet seem to be reasonable, it will be better to protect his / her property."

He, the Almighty, said: ***"If he is poor, let him have for himself what is just and reasonable." (4:6)***

He said the following in interpreting this verse: "If the protector of the property is poor, there will be no problem to use a reasonable amount of that property. But if the property was not high, do not use anything from it."

He, the Almighty, said: ***"Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!" (4:10)***

Islam has emphasized on the illegality of using the properties of orphans. Imam al-Sadiq (as) said: "Allah has promised a couple of punishments if using the property of orphans: One of them is the punishment of the Blazing Fire of Hereafter and the other one is the punishment of this world.

"He, the Almighty, said: ***'Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort).' (4:9)*** He said: By this it meant fearing that he will have the same regarding his offspring as he had done with the orphans."

Abdul Ala Moula Aal Saam narrated, saying: "Abu Abdullah said: 'One who does a cruelty, Allah will assign someone to make cruelty for him or his offspring or the offspring of his offspring.' I said the following with myself: He does the bad and his offspring should bear the coming cruelty. But he told me: 'Allah stated: 'Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort)'.'"

He, the Almighty, said: ***"Allah accept the repentance of those who do evil in ignorance and repent soon afterwards." (4:17)***

News about the Holy Prophet (S) and Imams (as) came about accepting the repentance. Imam al-Sadiq (as) narrated from his grandfather, the Holy Prophet of Islam, who said: "One who repent a year before his death, Allah will accept his repentance." Then he added: "One year is too long, if one repent a month before his death, Allah will accept his repentance." Then he said: "One month is too long too, one who expresses his repentance a day before his death, his repentance will be accepted by Allah."

Ibn Wahab narrated saying: "I have heard Abu Abdullah who said: 'If a man expressed his repentance sincerely, Allah will cover his mistakes.' I said: 'How can He do so?' He replied: 'He made the two angels forget what they were writing. Then He commands the organs of the man and the ground to hide his sins. This way, he will meet Allah and there remains nothing to witness anything of the sins.'"

He, the Almighty, said: ***"Your step-daughters under your guardianship, born of your wives to whom ye have gone in." (4:23)***

This verse presented the women with whom marriage is not allowed. Among those are stepdaughters, who are the daughters of your wife from another person. The condition of this prohibition is the fact that the husband has gone in the mother of the stepdaughter. Otherwise if he gets a divorce from her before going in, there will be no prohibition.

Imam al-Sadiq (as), based on this verse, expressed the prohibition of stepdaughter if one went in her mother. Mansour ibn Hazem said: "I was with Abu Abdullah when a man came and asked about a man who married a woman, but she died before he went in. can he marry her mother. Abu Abdullah said: 'A man did this and nothing bad has happened to him.'"

He, the Almighty, said: ***"Seeing that ye derive benefit from them, give them their dowers (at least) as prescribed." (4:24)***

This verse talked about the legality of temporary-marriage, as there was news from Imams (as) of guidance about it legality. There are some traditions from Imam al-Sadiq (as):

He said: "Temporary-marriage has come with Quran and the tradition of the Prophet (S) confirmed it."

Abd al-Rahman ibn Ubayd narrated saying: "I heard aba Hanifa asking Abu Abdullah about temporary-marriage and he said: 'Praise be to Allah! Did you not read the book of Allah, the Almighty, Who said: 'Seeing that ye derive benefit from them, give them their dowers (at least) as prescribed.'' Abu Hanifah replied: 'I swear by Allah that it seems to me such that I have not read it before.'"

He, the Almighty, said: ***"O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you***

Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves." (4:29)

This verse contains a couple of instructions: The first one is the prohibition of wasting property and the second one is the prohibition of killing ourselves. Imam al-Sadiq (as) had the following traditions in this regard:

• Asbat ibn Salim narrated, saying: "I was with Abu Abdullah when a man came to him, saying: 'Tell me about this statement of Allah 'O ye who believe! Eat not up your property among yourselves in vanities.'' He said: 'By this it meant gambling.' It is also narrated from him that usury is already considered for this verse."

• He said: "One who kills himself intentionally, he will be in the Blazing fire of hell forever. Allah, the Almighty, said: ***'Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful! If any do that in rancour and injustice, soon shall We cast them into the Fire: And easy it is for Allah' (4:29-30)"***

In another tradition about this holy verse, it meant a man from the Muslims who was severe against infidels in a way that he was attacking them solely to their houses and was killed there. So Allah prevented them from such a case.

He, the Almighty, said: ***"If ye (but) eschew the most heinous of the things which ye are forbidden to do." (4:31)***

He said the following in mentioning the big sins, saying: "They are those, for which Allah promised the Hell."

He also said: "One who eschews what Allah promised Hell for, Allah will forgive his evil doing and will show him a proper entrance. There are seven big sins, which result entering the Hell: Killing ourselves; disloyal towards parents; eating usury; being infidel after being believer; accusing a married woman with adultery; and eating the wealth of orphans"

He, the Almighty, said: ***"And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others." (4:32)***

He said the following in interpreting this verse: "It means that nobody should say that I wish I had that blessings and I wish I could have that good woman, because this is considered jealousy. But it is allowed to say: O Allah! Please grant me similar to what you granted him / her."

He, the Almighty, said: ***"To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives." (4:33)***

He said the following in interpreting this verse: "By this He, the Almighty, meant the relatives in heirs and He does not mean the financial supporters. So the privilege is with those who have closer relationship which draws him nearer."

He, the Almighty, said: ***"Appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace." (4:35)***

He said: "Arbiters with judge, whether reuniting or separating. If they order either separation or union, these will be both legal."

He, the Almighty, said: ***"O ye who believe! Obey Allah, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Apostle, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination." (4:59)***

Al-Hassan ibn Salih asked Imam al-Sadiq (as) about those charge with authority, and he replied: "Those are the Imams and the Ahl al-Bayt of the Prophet (S), Allah's blessing and peace be upon him."

He, the Almighty, said: "***When there comes to them some matter touching (Public) safety or fear, they divulge it." (4:83)***

Muhammad ibn Ajlan narrated, saying: "I have heard Abu Abdullah said: 'Allah has gibe groups of people who are divulging and spreading scandals. As Allah, the Almighty, stated: 'When there comes to them some matter touching (Public) safety or fear, they divulge it.'" Imam al-Sadiq (as) has already ordered that people should hide sensitive things, in order to protect the bloods of Shiites during that dark era.

He, the Almighty, said: ***"If they had only referred it to the Apostle, or to those charged with authority among them, the proper investigators would have tested it from them (direct)." (4:83)***

He said: "Allah, the Almighty, said: 'Obey Allah, and obey the Apostle, and those charged with authority among you.' He also said: 'If they had only referred it to the Apostle, or to those charged with authority among them, the proper investigators would have Tested it from them (direct).' He, the Almighty, referred people to those charged with authority among them, those whom He orders to be obeyed."

What there is no doubt in, is the fact that Allah ordered people to obey those whom Allah charges with authority. In fact they are the Imams (as) of Guidance whom Allah (SwT) removed any bad and mistakes from and purified them completely.

He, the Almighty, said: ***"Then fight in Allah's cause - Thou art held responsible only for thyself." (4:84)***

Imam al-Sadiq (as) has the following interpretations about the above-mentioned verse:

• He said: "Allah charged the Prophet (S) with what He did not charged any other one from His creatures. Then He charged him to face all the people himself, he did not find any group to be with him fighting and He did not ask any of His creatures, neither before not after that case. Then He revealed the following verse: ***'Then fight in Allah's cause - Thou art held responsible only for thyself.'"***

• He said: "The Prophet (S) did not say 'no' to anybody, unless he gave them what he had, or if he did not have something with himself, he used to say: 'There will be something by the will of Allah.' He did not take revenge for any bad and he was not in a military group ***'Then fight in Allah's cause - Thou art held responsible only for thyself'*** unless he was the commander."

He, the Almighty, said: ***"When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy." (4:86)***

Narrators narrated some of the traditions about Imam al-Sadiq (as) regarding greeting. Here are some examples:

• He said: "Younger should greet the older; the walker should greet the one who is sitting; and a smaller group should greet a larger group."

• He said: "Smaller group should greet a larger group first; one who is riding should first greet the one who is walking; the owner of mules should first greet the owner of donkeys; also the owner of hours should first greet the owner of mule."

• He said: "The full greeting for people usually meeting each other is shaking hands, and the best greeting for passenger is hugging."

He, the Almighty, said: ***"When angels take the souls of those who die in sin against their souls, they say: 'In what (plight) Were ye?' They reply: 'Weak and oppressed Were we in the earth.'" (4:97)***

There were some traditions from Imam al-Sadiq (as) about describing those oppressed and deprived. Here are some of them:

He said the following about describing weakness and oppressed: "Those who are not able to find a work and are unemployed. Those are not guided to the guided path to enter inside. They enter the paradise by their good deeds and by avoiding what Allah makes illegal. They will not approach the level of those elevated."

Imam al-Sadiq (as) was asked the meaning of weakness and oppression, which was mentioned by Allah, the Almighty, and he said: "Those who cannot undressed a chapter from the chapters of Quran."

He, the Almighty, said: ***"When thou (O Apostle) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them." (4:102)***

This verse presented about the prayer, which makes Muslims stronger when facing the enemies. Imam al-Sadiq (as) clarified the case, saying: "The Prophet (S) prayed in one of the fights which was called Thaat al-Ragha. He divided his companions in two groups. One group stayed in front of the enemies and another group were behind them. They exclaimed Allah is great, they read and listened, they bowed down and prostrated. Then the Prophet (S) continued his praying standing and his companions continued their prayer. Then they greeted each other and went towards their companions and faced the enemies.

"The companions came and stood up behind the Prophet (S) and exclaimed Allah is great. Then they read, listened, bowed down and prostrated. Afterwards, the Prophet (S) sat down and greeted them. They stood up and prayed themselves. Afterwards they greeted each other. Allah, the Almighty, said: 'When thou (O Apostle) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them.' This is the prayer that Allah, the Almighty, ordered his Prophet."

He, the Almighty, said: ***"Ye are never able to be fair and just as between women, even if it is your ardent desire." (4:129)***

Ibn Abul-Awja asked Husham ibn al-Hakam, saying: "Isn't Allah wise?" He said: "Yes! He is the wisest wise." He said: "Tell me about His ***statement 'Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one' (4:3)*** isn't it the assumption?" He said: "Yes!"

Then ibn Abul-Awja said: "Inform me about this statement ***'Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air)' (4:129)*** Is there any wise who talks in this way?" He does not have any reply.

Husham went to Medina to present this question to Imam al-Sadiq (as). When he was honoured to see him, the Imam (as) said: "Why did you come in time which is neither for Hajj nor for Umra?" He said: "Yes! There is an important case. Ibn Abul-Awja asked me a question, but I did not have anything to answer with." The Imam (as) said: "What is it?" Then I presented the case to him and He said:

"Regarding the statement of Allah which says: 'Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one' it is about the financial point of view and the statement which says: 'Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air)' it is about kindness and love."

Husham left Medina and presented this answer to ibn Abul-Awja. He was astonished and said: "I swear by Allah that this answer is not made by you."

He, the Almighty, said: ***"If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best." (4:128)***

Al-Halabi narrated, saying: "I asked Abu Abdullah about the following statement of Allah 'If a wife fears cruelty or desertion on her husband's part.' He said: 'It means that a woman is being hated by her husband telling her: I want to get divorce from you. And she says: Do not do that! I hate to be rejoiced over my misfortune. This is He, the Almighty, Who said: 'There is no blame on

them if they arrange an amicable settlement between themselves.' This is what settlement means.'"

He, the Almighty, said: ***"O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice.' (4:135)***

He said: "Muslim has preserve seven rights: the most important one is to tell the truth, even if it is against himself or against his parents and do not be away from truth. Then He said: 'Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice.' This meant the truth."

He, the Almighty, said: ***"Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done." (4:148)***

He said: "Making the evil noised abroad in public speech, means that a man talks about his bad publicly."

He, the Almighty, said: "***They uttered against Mary a grave false charge." (4:156)***

He said: "He stated that: Did not they attributed the false case that Mary, the daughter of Imran, was pregnant with a baby from a woodworker whose name was Josef."

He, the Almighty, said: ***"And there is none of the People of the Book but must believe in him before his death." (4:159)***

He said: "According to the statement of Allah for Jesus 'And there is none of the People of the Book but must believe in him before his death' the meaning of belief for the People of the Book is to know the next Prophet who is Muhammad (S)."

He, the Almighty, said: ***"Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah. that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death." (5:3)***

One of the companions of Imam al-Sadiq (as) asked him, saying: "Why did Allah forbid dead meat, blood and the flesh of swine?" He replied: "Allah the Almighty and Majestic, did not forbid these for His men. Instead He made legal many other things by His willing and not because of renunciation. But He created His creatures and knows well what can make the body healthy and what is good for the health. So He allowed and told them to use those cases.

"Additionally, He knows what hurts them and their bodies, so he forbid them to do those things, except ones who are forced. He allowed them to use those cases just in emergency situations in which there are no thing to eat except them. So in such cases, one is allowed to use them just to the extent to satisfy the urgent need."

He added: "Regarding dead meat, nobody is allowed to eat them, except one whose body is weakened and whose power is gone.

Regarding the blood, it results in rabies, the hardheartedness and the lack of kindness. This way one does not mind killing his children, parents, friends or companions.

About wine, Allah has already forbidden wine because of its result and consequences and said: The alcoholic is similar to the worshiper of idols. The body will tremble and chivalry will be no more. It encourages him on committing sins and doing adultery. It removed thinking and it results in nothing other than maliciousness to its drinker."

Imam al-Sadiq (as), in a tradition, presented about the things that Allah forbade eating them in Quran. He said: "What is being strangled," which means it is being strangled by cord; and "Extremely patient," which means the patient animals that feel no anxious and

no blood comes out from their bodies; and "What falls from a high altitude," which is about what fall from a high altitude from rooftop or somewhere else; and "the beast that butts its owner."

He, the Almighty, said: ***"They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch)." (5:4)***

This Holy verse touched the case of the legality of eating what trained dogs hunt. Abu Basir asked Imam al-Sadiq (as) about this verse and he said: "There is no problem in eating what was catched by dog where the dog has not eaten from it. But if the dog eats from what was caught, then you should not eat from it."

Abu Ubaydah narrated from Imam al-Sadiq (as) about a man who went out with his trained dog. He said: "What the dog caught can be eaten, even if it captures and kills it. But he finds an untrained dog with that dog, it cannot be eaten."

He, the Almighty, said: ***"This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them." (5:5)***

The purpose of the food that the verse made lawful from the People of the Book is lentils and grains according to what comes from Imam al-Sadiq (as).

He, the Almighty, said: ***"Chaste women among the People of the Book." (5:5)***

He said the following in interpreting the chaste women among the People of the Book: "By this it meant the chaste."

He was asked about a man marrying a Jewish or Christian woman, and he said: "If he can take a Muslim lady, what does he want to do with a Jewish or Christian lady?" The following was said: It is the case of desire and love. He answered: "If he does, then he should stop them from drinking wine and eating pork."

He, the Almighty, said: ***"If any one rejects faith, fruitless is his work." (5:5)***

He said: "This talks about ones who reject faith, those who do not act according to what was commanded by Allah and what results in His satisfaction."

Ubayd ibn Zurarah narrated, saying: "I asked Abu Abdullah about the statement of Allah who said 'If any one rejects faith, fruitless is his work' and he said: 'By this it meant leaving the work that keeps him away from prayers with any reasonable cause.'"

He, the Almighty, said: ***"O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows." (5:6)***

He said the following in interpreting the following statement 'when ye prepare for prayer' he said: "It means when you wake up from sleep to prayer." Bin Kabir told him: "Does sleeping break the ablution?" He said: "Yes, in case it overcomes the hearing and one cannot hear any voice."

He, the Almighty, said: ***"Or ye have been in contact with women" (5:6)***

Al-Halabi narrated, saying: "I asked Abu Abdullah about the statement of the Almighty Allah 'Or ye have been in contact with women' and he said: 'It means intercourse, but Allah is concealing what should not be mentioned directly. So He does not call a thing in the same way that you call.'"

He, the Almighty, said: "***The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution" (5:33)***

He said the following about the reason of revealing this verse: "A tribe from Banou-Dubbah came to the Prophet (S) and they were sick. The Messenger of Allah (S) told them: 'Stay here with me, so

that you are better. Afterwards I'll send you to a military group.' They said: 'Send us out from Medina.'

"He (S) sent them and delivered to them camels to get use of their milks until they could recover their health. But they slaughtered three of the camels. The Prophet (S) sent Ali to them. He found them in a valley being confused and could not get out from it. Therefore, Imam Ali arrested them and brought them to the Prophet (S) and then this verse was revealed."

He, the Almighty, said: ***"It was We who revealed the law (to Moses): therein was guidance and light" (5:44)***

Imam al-Sadiq (as) said the following in interpreting this verse: "What was granted to the prophets (as) and Imams (as) were purification and refinement from any severe sins that might result in Hell. In the next level, they are granted the knowledge with which the nations need to know about whether something is lawful or forbidden, in addition to know about what are invalidating or invalidated and about what are fundamental or allegorical."

The Imam (as) was asked about the following: "What is reason that Imams (as) should have the knowledge about what you have mentioned?" He said: "Because of the statement of Allah who allowed them to govern and granted them the required capability, saying: 'It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and the physicians of law.' So these Imams (as) are not the Prophets who are training people with their knowledge. The Rabbis are scholars different from those divine scholars. Then He informingly said: 'For to them was entrusted the protection of Allah's book, and they were witnesses thereto' and He did not say what they carried from."

Al-Sayyid al-Tabatabaee commented on this tradition, saying: "This is a good interference showing the astonishing meaning of the verse."

He, the Almighty, said: ***"Do they then seek after a judgment of (the days of) ignorance?" (5:50)***

He said: "There are two kinds of judgments: the judgment of Allah and the judgment of the days of ignorance. So if someone considered the instructions of Allah wrong, he has come back to the judgments of the day of ignorance."

He, the Almighty, said: ***"Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers, those who establish regular prayers and regular charity, and they bow down humbly (in worship)" (5:55)***

This Holy verse was revealed for the Imam of the devout, the brilliant figure of thought and the leader of honesty, Imam Ali (as). This was when he was standing during the prayer, the obligation towards Allah, while a poor man came to the mosque asking for help. Nobody helped him at that moment except Imam Ali (as) and leaders of believers.

He helped the poor and granted him his finger ring. Then this verse was revealed. This was why the following verse was revealed: ***"O ye who believe! Obey Allah, and obey the Apostle, and those charged with authority among you" (4:59)*** as well as He, the Almighty, said: "Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers, those who establish regular prayers and regular charity, and they bow down humbly (in worship)."

He, the Almighty, said: ***"Why do not the rabbis and the physicians of Law forbid them from their (habit of) uttering sinful words and eating things forbidden?" (4:63)***

Imam al-Sadiq (as) based on this verse when Abu Basir told him: Umar ibn Riah claimed that you said: "There is no separation or divorce unless with a reason." He said: "I did not say that, this was mentioned by the Almighty Allah. If I ordered you to do some-

thing cruel, we would be worse than you. Allah says: 'Why do not the rabbis and the physicians of Law forbid them?'"

He, the Almighty, said: "***The Jews say: '(Allah)'s hand is tied up.' Be their hands tied up and be they accursed for the (blasphemy) they utter." (4:64)***

Imam al-Sadiq (as) said the following in interpreting this verse: "The Jews were saying: Allah's control is no more. He has no control other than what He controlled at first during the creation. Allah responded them 'Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth.' That is, He can do whatever He wants and He is the controller of everything."

He, the Almighty, said: ***"O Messenger. Proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief)" (4:67)***

This verse contains very important notes from the Almighty Allah about a significant matter regarding the destiny of the Islamic world and protecting it from being deviated to darkness of the life.

Allah, the Almighty, has elected the best and the most brilliant people for leading the Muslims. He elected those who are the most adhering to the instructions of Islam, Imam Ali (as), the leaders of Muslims, the prominent figure of social justice, the intelligent thinker and the owner of unlimited aptitude and talent.

The divine inspiration emphasized on the Holy Prophet (S) to claim the fact in Ghadir al-Khom, where people and caravans of Hajj are gathering, that Imam Ali (as) is the leader for the nation and a highest reference for Muslims with all the various races and nationalities. The Prophet (S) also asked the audience to shake hand with Ali (as) and to recognize him as leader.

The Prophet (S) actually conveyed the message and assigned Imam Ali (as) as a prominent figure and said: "Those whom I was the master, Ali is their master. O Allah! Help those assisting him and defeat those trying to defeat him." This way, the great blessing was conveyed, the religion was completed and Muslims' affairs were managed.

Imam al-Sadiq (as) said: "When the Prophet (S) assigned Imam Ali at the day of Ghadir al-Khom, he said: 'Those whom I was the master, Ali is their master' this news was spread in the country and Numan ibn al-Harith al-Fahri came to the Prophet and said: 'You commanded us on behalf of Allah to witness that there is not Lord but Allah and that you are His Messenger. You ordered us to fight, go to Hajj, to perform prayers, fast and to pay alms. We accepted all those case. But you have not yet getting satisfaction and assigned this young man and say that 'Those whom I was the master, Ali is their master.' Let us know whether this is from you or a command from Allah, the Almighty.' The Prophet answered: 'I swear by Allah who is the Lord and the only Lord that this is from Allah'

"Numan ibn Harith went on saying: ***'O Allah! If this is true and it is from you, descend stones on us from sky.' Allah descended a stone on his head and killed him. Then Allah stated the following: 'A questioner asked about a Penalty to befall' (70:1)."***

He, the Almighty, said: ***"Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses" (5:78)***

He said: "Swine was cursed by David and monkeys were cursed by Jesus the son of Mary."

He, the Almighty, said: ***"Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did" (5:79)***

He said the following in interpreting this verse: "Muslims were not entering their meetings, nor sitting their gatherings, but when Muslims saw them, they used to smile and to be pleased with them."

He, the Almighty, said: ***"O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: eschew such (abomination), that ye may prosper" (5:90)***

Imam al-Sadiq (as) presented the reason behind revealing of this blessed verse. He said: "Hamzah ibn Abd al-Muttalib and his companions were drinking a wine called Sakraka. At that moment, they remembered a Holy Tradition[4] and Hamzah told them how to deal with the case. They answered: This is the she-camel of your brother's son, Ali. He went out and beheaded it and brought the liver and the hump and entered to his friends.

"When Ali went there he saw his she-camel already butchered. He asked who did so? And he was told that Hamzah did this. So he went to the Prophet (S) and complained about the case. The Prophet (S) went there and knocked the door. Hamzah was told that the Prophet (S) is waiting for him on the door. Hamzah got out when he was drunk and angry. When the Prophet (S) saw Hamzah in that situation he decided to leave him at that moment but he told him: If the son of Abu Talib wanted to rein you, he would be about to do so.

"This story happened before the Uhud fight. When Allah, the Almighty, forbade drinking wine, the Prophet (S) ordered to gather the wine glass and he turned them upside down. When the time of Uhud fight arrived, he asked the people to get out to be prepared for Uhud. Hamzah was out and he was standing on one side of the Prophet (S). Then he launched an attacked on the enemies and people could not see him. Then he returned to his position.

"People told him, if something happens to you and there is something in the heart of the Prophet (S) it would not be fair. So he went to the Holy Prophet (S). When the Prophet (S) saw him coming, he went towards him and they hugged each other and the Prophet (S) kissed him on his forehead and said: 'Attack them.' He launched another attack and he became martyr. The Prophet (S) made the preparation for his burying himself."

He, the Almighty, said: ***"On those who believe and do deeds of righteousness there is no blame for what they ate (in the past)" (5:93)***

He said: "Umar ibn Khatab brought Ghadamah ibn Madhoon who drank wine and there already marks proving the case. He asked Imam Ali and he told him to lash him with eighty lashes. Ghadamah said: O the lord of the Muslims! I should not be punished. I am among those mentioned in the verse 'On those who believe and do deeds of righteousness there is no blame for what they ate (in the past).' He read the verse until completing it and Ali replied: You are lying and you are not considered among those mentioned in the verse. Those people just eat and drink what are allowed and avoid eating or drinking what is forbidden."

He, the Almighty, said: ***"For repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution." (5:95)***

He said the following in interpreting this verse: "If one who is in Hajj made a wrong hunt mistakenly, he has to atone, but if he aim the second one intentionally, he will be among those whom Allah to take his penalty from and does not need to pay any atonement."

He, the Almighty, said: ***"It was not Allah who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work" (5:103)***

He said the following as an interpretation for his verse: "The people of ignorance had a custom that if a she-camel gave birth a twin,

they would say that she has done what she should and they do not slit-ear or eat that she-camel. And if she gave ten births, they would not ride on her not eat it. In addition to that they did not use to eat stallion-camel. Then Allah revealed the verse and stated that none of the above-mentioned cases are forbidden."

He, the Almighty, said: ***"O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests." (5:106)***

Yahya ibn Muhammad narrated, saying: "I asked Abu Abdullah about the following statement of Allah, the Almighty: 'O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside.'

"He said: ***'By two men of your own, it meant Muslims and by others from outside, it meant People of the Book and if you could not find from the People of the Book, you may have two from Magi, because the Prophet (S) legislated that same tax for Magi as the one legislated for the People of the Book. So if someone is dead in a land strangely, it is recommended that he takes two from the People of the Book as witnesses and ask them to swear by Allah that: 'We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah. if we do, then behold! the sin be upon us!' (5:106)***

"'If the relative of the dead person doubted about the witnesses and noticed that their witness is wrong, he is not to cancel their witnesses until he found two other witnesses to play the role of the first two witnesses: ***'We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us!' (5:107)***

"'If he does so, then the witnesses of the first two witnesses are not valid anymore and the witnesses of the second two is valid. Allah, the Almighty, stated: ***'That is most suitable: that they may give***

the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths' (5:108)'"

He, the Almighty, said: "***One day will Allah gather the apostles together, and ask: What was the response ye received (from men to your teaching)? They will say: We have no knowledge: it is Thou Who knowest in full all that is hidden." (5:109)***

He said the following in interpreting the above-mentioned verse that Messengers are saying: You have no knowledge other than what you taught us.

He, the Almighty, said: ***"He it is created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!" (6:2)***

There were several interpretations from Imam al-Sadiq (as) about what is decreed as a stated term and what is a determined term. Some of them are among the following:

Hamran narrated, saying: "I asked Abu Abdullah about the statement of Allah 'decreed a stated term (for you). And there is in His presence another determined term.' He replied: 'The determined term is what that belongs to the angel of death at that night. It is He, the Almighty, who said: '***To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)' (7:34).*** It is what the angel of death is being acknowledged during the Qadr night. The other stated term is governed by His will, either sooner or later according to His will.'"

Masadah Ibn Sadagha narrated from Abu Abdullah about the statement 'then decreed a stated term (for you). And there is in His presence another determined term' in which he said: "The term which is not determined is unknown as it can happen sooner or later according to His will; but the determined term happens as it was pre-specified in the Qadr night and etc., as Allah, the Almighty, said: 'To every people is a term appointed: when their

term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)'"

Al-Hassin narrated from Abu Abdullah who interpreted the verse 'decreed a stated term (for you). And there is in His presence another determined term' saying: "The first state is what He let angels, Messengers and Prophets know about and the second one is what he hid from His creatures."

He, the Almighty, said: ***"And He is Allah in the heavens and on earth" (6:3)***

Muhammad ibn Kanan asked Imam al-Sadiq (as) about this verse and He replied:

"He is everywhere'"

"Himself?" Muhammad said.

The Imam (as) replied him with the following: "Beware that places are limited. So if you say: in a place Himself, you will have to say that whether by place you mean somewhere limited or not; but it is apparent from His creation that He governs everywhere by his knowledge, power and kingdom. His knowledge about the earth is not less than His in the skies. There is nothing far from Him or His knowledge, power and kingdom and will."

He, the Almighty, said: ***"There will then be (left) no subterfuge for them but to say: 'By Allah our Lord, we were not those who joined gods with Allah.'" (6:23)***

He said: "Allah forgives in what during the Resurrection Day that no one can ever imagine. To the extent that the people who join lords with the Almighty Allah say: By Allah our Lord, we were not those who joined gods with Allah."

He, the Almighty, said: ***"Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and***

thereafter repented, and amend (his conduct), lo! He is Oft-forgiving, Most Merciful." (6:54)

He said: "Allah is merciful for those who repented before their death. Repenting is pure from sins and saving from wrongdoing. Allah has assigned this for His good men to get use of and said: 'Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft-forgiving, Most Merciful.' If one does something bad or made a cruelty on himself and then ask for forgiveness, he will find Allah oft-forgiving and most merciful."

He, the Almighty, said: ***"Say: 'He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other'" (6:65)***

This verse has four sections and the following interpretation is from Imam al-Sadiq (as):

He said the following in interpreting the statement of Allah Say: He hath power to send calamities on you, from above: "By this it meant the cruel kings."

He said: "By and below it meant bad servant or one who has nothing good."

He said the following in interpreting the statement of Allah or to cover you with confusion in party strife: "By this it meant that He hits one with another by what He puts as enmity or cruelty between them."

He said the following in interpreting the statement of Allah 'giving you a taste of mutual vengeance - each from the other': "By this it meant bad neighbour."

He, the Almighty, said: ***"He knoweth the unseen as well as that which is open" (6:73)***

He said the following in interpreting 'the unseen': "Things that does not exist." And about the statement 'which is open' he said: "What happened and what is happening."

He, the Almighty, said: ***"It is those who believe and confuse not their beliefs with wrong" (6:82)***

He said: "By wrong it meant what is darkened or even more." Sayeed al- Tabatabaee said: "I would say that by darkened in the tradition it meant, the atheism which is the root for every cruelty, wrong and what are more severe."

He, the Almighty, said: ***"And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous." (6:85)***

This verse and the earlier ones talk about the descendent of the father of the Prophet Abraham. Imam al-Sadiq (as) said: "Allah, in Quran, has related the son of Mary to Abraham through women and continued: 'And from descendents are David and Sulayman' until the end of the verse when it mentioned Jesus."

He, the Almighty, said: ***"Say: Who then sent down the Book which Moses brought? A light and guidance to man: But ye make it into (separate) sheets for show, while ye conceal much (of its contents)." (6:91)***

Abdullah ibn Sanan narrated, saying: "I asked Abu Abdullah about the statement of Allah, the Almighty, who said 'make it into (separate) sheets for show, while ye conceal much (of its contents)' and He said: 'They deny what they want and what they wish.'"

He, the Almighty, said: ***"Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance." (6:108)***

He said: "The believers used to curse what atheists worship other than Allah and atheists were cursing what the believers worship. So Allah denied the believers from cursing their lords so not allow them to curse the Lord of the believers."

Amr al-Tilasi narrated, saying: "I asked Abu Abdullah about the statement of Allah 'Revile not' and he said: 'O Amr! Have you ever seen anyone revile Allah?' I said: 'How?' He replied: 'One who revile the elevated follower of Allah, he has already revile Allah.'"

And he may have wanted to refer to what was prevalent during the Umayyad ruling party, when they used to revile the master of believers, Imam Ali (as), in their sermons intentionally in order to protect and empower their government and kingdom over the Muslims.

He, the Almighty, said: ***"Those whom Allah (in His plan) willeth to guide, He openeth their breast to Islam." (6:125)***

Imam al-Sadiq (as) referenced this holy verse in the following tradition, saying: "If Allah, the Almighty, wants the good of His man, He will assign a light in his heart and will open the horizon to his heart. If He wants bad for his man, He will assign a dark spot in his heart and will close the horizon to his heart and will send Satan to darken him."

Then he recited the following verse: Those whom Allah (in His plan) willeth to guide, He openeth their breast to Islam; those whom He willeth to leave straying, He maketh their breast close and constricted, as if they had to climb up to the skies.

He also said: "The heart is beating inside, asking for the truth. When it reached that level, it will be confident and will recite that verse."

He, the Almighty, said***: "With Allah is the argument that reaches home." (6:149)***

Masada ibn Zyad narrated, saying: "I have heard Jafar ibn Muhammad was asked about the following verse 'With Allah is the argument that reaches home.' He replied: 'Allah, the Almighty, says the following at the Resurrection Day to his men: O my slave! Were you scholar? If he replies positive, He will ask him: Did you

do what you knew? And if he replied negative, He will ask him: Did you learn in order to perform properly? This way He, the Almighty, ends the case and it is considered an argument that reaches home.'"

He, the Almighty, said: ***"It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis; He refused to be of those who bow down." (7:11)***

There were several traditions from Imam al-Sadiq (as). The following were some among those traditions about Satan:

He said: "Satan was the first one who becomes infidel and the first one who originated infidelity."

He said: "The first sin appeared was selfishness and it was from Satan."

He said: "Satan considered himself great and that was the first sin disobeying Allah with."

Imam al-Sadiq (as) was asked about whether the Paradise that Adam was in, was from the Paradise of the earth or the heaven? He said: "It was from the Paradise of the earth having sunrise and moonrise. If it were from the Paradise of the heaven, he would not send out from it."

When Allah, the Almighty, settled him in the Paradise and allowed him to eat anything there except that tree. He, the almighty, has created his creatures in a way that they do need commanding, forbidding, food, clothes, marriage and they do not know what is good for them and what is not unless with guidance. When Satan came to Adam (as), he said: If you eat from the tree, which Allah has already prohibited you from eating, you will be angels and will stay with us in the Paradise forever; however if you do not, you will out of Paradise.

Satan swore that he is an advisor for them. Allah the Almighty and Majestic, stated what was mentioned by him: "He said: 'Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever'. And he swore to them both, that he was their sincere adviser." Adam accepted and ate from that tree.

The story went on as Allah (SwT) stated 'their shame became manifest to them.' Allah (SwT) pulled down what He used for dressing them from the clothes of Paradise. They hurried to cover themselves from the leaves of the Paradise. Allah called them saying: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?" As Allah stated, they replied: "***Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost" (7:23).*** Then, Allah (SwT) told them: "***Get ye down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time." That is, to the Resurrection Day.***

He said: "Satan said: O Allah! Considering your justice, are all the deeds that I did, not accepted? He, the Almighty, replied: No! But ask about your worldly affairs and your good deeds there so that I give you the reward. The first thing that Satan asked for was staying alive till the Resurrection Day. And Allah said: I grant you this. Then he said to Allah: Make me that master of Adam's offspring. Allah said: I made you the master.

"He said: Let me be so close to them just like blood in vessel. Allah said: I made you so. Satan said: Whenever Adam's offspring have one child, give me two. Also let me see them, while they are not able and let me present myself in any figure I'd like. Allah said: I granted you these. Then he said: O Allah! Give me more. Allah said: I made their thorax your place. And Satan said: I am satisfied and I need nothing more. Then Satan added: O Allah! I swear by your majesty that I'll cheat all of them except your honest and sincere men."

He, the Almighty, said: ***"Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the***

things, clean and pure, (which He hath provided) for sustenance?" (7:32)

Imam al-Sadiq (as) used the above-mentioned holy verse to reject those who argued with him for wearing good clothes. Below are some stories related to this case:

Sufyan al-Thawri stopped by the Holy Shrine, Kabah, and saw Imam Abu Abdullah who wore valuable and beautiful clothes. He said: "I swear by Allah that I'll go to him and upbraid him." Then he came close to him and said: "O son of the Prophet! The Messenger of Allah did not wear such clothes, nor did Ali or any of your fathers." Abu Abdullah said: "The Prophet was in an era that poverty was prevalent and he had to deal with that poverty. The world after that era has seen many progresses." Then he recited the following verse from the statement of the Almighty Allah: "Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance?" He also added: "We are among the most worthiest people to get use of what Allah granted."

Ibn al-Ghadah narrated, saying: "Abu Abdullah was leaning on me when meeting Abadah ibn Kathir who said: 'O Abu Abdullah! You are from the Ahl al-Bayt of the Prophet, so how could you wear such valuable clothes?' Abu Abdullah said: 'O Abadah! 'Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance?' If Allah the Almighty and Majestic, granted things to His men, he wants to see their effects on them and not to see them suffering.'"

He, the Almighty, said: ***"And on the heights will be men who would know every one by his marks" (7:46)***

Imam al-Sadiq (as) said: "We are the man of the heights. Those who know us will be destined in Paradise and those who deny us will be destined to the Hell."

He also said: "The heights are just like hills between the Paradise and the Hell on which every Prophet, king and those sinful of his era will stay as well as commanders of a troops with his weak soldiers. Good people are lead towards the Paradise and the commander of those sinful tells those standing close to him: 'Look at your good brothers who are ahead of us' and they greets them as it was mentioned in he Holy Quran: '***They will call out to the Companions of the Garden, 'peace on you'' (7:46).*** Then Allah the Almighty and Majestic, says that those sinful will not enter. And those sinful look at the people of the Hell and say: ***'Our Lord! Send us not to the company of the wrong-doers' (7:47).***

Then the people of the heights who are Prophets and kings calls upon the people of the Hell who are ashamed, saying: ***'Of what profit to you were your hoards and your arrogant ways?' (7:48)*** That is, those deprived whom you were keeping weak and keeping scorning them; those whom you tired to be proud upon." Then a command comes from Allah asking them ***'Enter ye the Garden: no fear shall be on you, nor shall ye grieve' (7:49)".***

He, the Almighty, said: ***"He is firmly established on the throne (of authority)" (7:54)***

Hanan Ibn Sadeer narrated, saying: "I asked Abu Abdullah about throne and chair and he said: 'The throne has many attributes each were mentioned for a situation in the Holy Quran. For instance in ***'Lord of the Throne (of Glory) Supreme' (23:86),*** it says the Lord of great kingdom and in the following holy statement ***'(Allah) Most Gracious is firmly established on the throne (of authority) (20:5)***, it means the powerful controller of the kingdom.

"'There are two gates in the knowledge, which are similar because throne is different from chair and its knowledge is more secret from that of the knowledge of the chair. So from this point of view it is said that Lord of the Throne (of Glory) Supreme. That is, it is greater than the chair. They are similar in this case.'"

His speech went on some philosophical affairs, which al-Sayeed al-Tabatabaee talked about in more details in his book, al-Meezan.

He, the Almighty, said: "When Moses came to the place appointed by Us, and his Lord addressed him, He said: 'O my Lord! show (Thyself) to me, that I may look upon thee.' Allah said: 'By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me.' When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: ***'Glory be to Thee! to Thee I turn in repentance, and I am the first to believe'" (7:143).***

Imam al-Sadiq (as) used the above verse in his next tradition demonstrating the fact that Allah, the Almighty, cannot be seen by eyes. He said the following when Muawiyah ibn Wahab asked him about the way the Prophet (S) saw his Lord:

"O Muawiyah! It is not proper for an eighty seven-year old man who is living in the kingdom of Allah, eating for His blessings and not know his Lord the best knowledge. O Muawiyah! Muhammad (S) did not see his lord by eyes. There are generally two types of seeing: the seeing of the heart and the seeing of the eyes. One who talks about the seeing of the heart is right and one who means the seeing of the eyes is liar and is disbelieving in Allah and his verses according to the following statement of the Prophet (S) who said: 'One who assimilates Allah to His creatures is disbelieved.'

"My father narrated the following from Husayn ibn Ali (as) saying: Imam Ali was asked the following question: O the Brother of the Prophet! I worship a Allah who cannot be seen by eyes, but can be seen by heart with the reality of faith.

"If believers see their Lord by eyes, this would mean that everything, which can be seen by eyes should necessarily being created. So what is being creates should also necessarily have a creator. So this way, Allah would become either something being created or

would be something that is similar to Allah and would have partner.

"Woe to them! Did not they hear the statement of the Almighty who said: ***'No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things' (6:103)*** and His statement to Moses ***''By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me.' When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon'' (7:143).***

"Then Moses said: 'Glory be to Thee! To Thee I turn in repentance', and he returned from his first claim that Allah can be seen and mentioned that I have got back my knowledge about you, saying: 'And I am the first to believe' and you are on the highest place and position."

He, the Almighty, said: ***"When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment" (7:165).***

He said the following in interpreting this verse: "They were three types: a group heard, commanded and they were saved; a group did not obey the commands and did not command. They were disfigured. The last group were those did not hear the commands and did not try to command and guide people. They were perished."

He, the Almighty, said: ***"Was not the covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth?" (7:169)***

He said: "Allah, the Almighty, described his men with two attributes in His Book: the first one is not to say anything until knowing about the case; and the second is not to narrate something not yet known. Allah, the Almighty, said: ***'Was not the covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth?' and added 'Nay, they***

charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them.' (10:39)"

He, the Almighty, said: ***"When We shook the Mount" (7:171).***

He said the following in interpreting this verse: "When Allah revealed Torah on the tribe of Israel, they did not accept it. So Allah settled the Mount of Toor Sina and Moses told them: 'If you do not accept it, the Mount will be destroyed on you.' At that moment, they accepted it and bow down their heads."

He, the Almighty, said: ***"When thy Lord drew forth from the Children of Adam - from their loins - their descendents, and made them testify concerning themselves, (saying): 'Am I not your Lord (who cherishes and sustains you)?' They said: 'Yea! We do testify!'" (7:172)***

Imam al-Sadiq (as) had several interpretations for this verse. Here are some of them:

Rafaa narrated saying: "I asked Abu Abdullah about the statement 'When thy Lord drew forth from the Children of Adam - from their loins - their descendents' and he said: 'Yes! Allah had evidence for all His creatures when He took the promise.'" Al-Sayeed al-Tabatabaee said: "I would say that the tradition shows that the word "drew forth" in the verse means encompassing and kingdom."

Ibn Maskan narrated from Abu Abdullah about the following verse "When thy Lord drew forth from the Children of Adam - from their loins - their descendents, and made them testify concerning themselves, (saying): 'Am I not your Lord (who cherishes and sustains you)?'- They said: 'Yea! We do testify!'" and I said: "Has that really happened?" He said: "Yes! The knowledge was actually demonstrated, but they forgot the obligation. However they will remember it. Otherwise no one would ever know who is the creator and who is helping him or her in their earnings. From

them are people who have already confessed this in Thar while not believing in heart. Allah said: 'They do not believe in what they have already rejected earlier'"

Abu Basir narrated, saying: "I told Abu Abdullah: 'How did they answer while they were in Thar?' He said: 'He have them in a way that they give answer if they are being asked.'" Ayashi added that by this it means in the obligation.

Zurarah narrated, saying: "I asked Abu Abdullah about the statement 'When thy Lord drew forth.' He said: 'Yes! The knowledge was actually demonstrated, but they forgot the obligation. However they will remember it. Otherwise no one would ever know who is the creator and who is helping him or her in their earnings.'"

He, the Almighty, said: ***"The most beautiful names belong to Allah" (7:180)***

He said the following in one of his traditions: "He, the Almighty, does not have anyone similar to Him nor equal. He has the most beautiful names belongs to Him and not any other one. These are those Allah described in His Book saying: 'So call on him by them; but shun such men as use profanity in his names' by ignorance and without knowledge. He does not know. He does infidelity and thought that he is doing the good. That is why the following Holy statement said: 'And most of them believe not in Allah without associating (other as partners) with Him!' So those are people who are polytheist in His names without knowledge and put it somewhere that should not."

He, the Almighty, said: ***"We shall gradually visit with punishment, in ways they perceive not" (7:182)***

Samaa ibn Mehran narrated, saying: "I have asked Abu Abdullah about this verse and he said: 'It is about a person who commits a sin, but Allah grants him the blessings and keeps him away from repenting about the committed sin.'"

Sufyan ibn Samat narrated, saying: "Abu Abdullah said: 'If Allah wants good for His man, there will be some trouble for that man if he does an evil doing and reminds him to repent. However, if He wants bad for His man, there will be nothing bad to reminds him to repent. So he will continue doing it. It is the same of His Holy statement, which said: 'We shall gradually visit with punishment, in ways they perceive not.' That is, by granting them blessings when something evil is performed.'"

He, the Almighty, said: ***"And know that Allah cometh in between a man and his heart" (8:24)***

There are several interpretations from Imam al-Sadiq (as). Here are some of those interpretations:

He said: "Allah brings something in the middle between Him and the fact that what is false is true."

He said: "It means that one senses the things with his ears, eyes, tongue and hands, but he does not cover anyone of them, if he wants them. So He comes to it in a way that his heart rejects that case, denying what he intends to do although he knows that the truth is not in it."

He said: "Heart does not be sure that what is true is false at all. And it does not get sure that what is false is true at all."

He, the Almighty, said: ***"But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous" (8:34)***

He said: "It means that the guardians of the scared Mosque are none other than the righteous, as well as their superiority over the infidels."

He, the Almighty, said: ***"But kindred by blood have prior rights against each other in the Book of Allah" (8:75)***

He said: "Ali ibn Abi-Talib disagreed with Uthman ibn Affan about a man who died without having anyone to inherit his wealth, but has relatives who do not normally inherit from his wealth. Ali said: 'His wealth is for his relatives, because Allah, the Almighty, said: 'But kindred by blood have prior rights against each other in the Book of Allah'' and Uthman said: 'Put his wealth in the house of Muslims' wealth and no one from his relative would inherit from his wealth.'"

He, the Almighty, said: ***"A (declaration) of immunity from Allah and His Apostle, to those of the Pagans with whom ye have contracted mutual alliances" (9:1)***

He said: "This verse is revealed about the Prophet (S) returned from the Tabook fight at the ninth year from his migration."

When the Prophet (S) conquered Mecca, he did not reject the infidels from Hajj at that year. The customs of the Arabs in Hajj was that if one enters Mecca and circulated around the House with his clothes, his or her clothes would not be his or her. And they should grant it and not use it anymore after the circulation. So when people reached Mecca, they used to rent clothes and circulate with them and then have them returned. If one could not find clothes for renting and did not have any clothes except his own, he or she would circulate around the House naked.

A pretty lady from the Arab came and asked for rental clothes, but she did not find any. They told her: "If you circulate around the House with your clothes, you have to grant it to the House." She said: "How can I present them while I have no other clothes?" Then she circulated around the House naked while people were there and they could see her. She put her hands on her private parts.

When she finished her circulation, people came to talk with her and she said that I have husband.

The custom of the Holy Prophet (S) before the revealing of the Chapter of Disavowal, was not to fight any group other than those who fight and not to announce war against any group unless those groups which announce war against them. The following was also revealed*: "They would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you (to war against them)" (4:90).*

The Holy Prophet (S) did not fight with anyone who did not attack. This continued until the Chapter of Disavowal was revealed and the command came to kill the infidels either attacking physically or intellectually, except those whom the Prophet (S) contracted not to fight when he conquered Mecca. Among those people were Safwan ibn Omaya and Suhayl ibn Umar.

Allah the Almighty and Majestic, said: *"A (declaration) of immunity from Allah and His Apostle, to those of the Pagans with whom ye have contracted mutual alliances: Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land" (9:1-2).* Then they were killed wherever they were found after that. The time of spreading throughout the land is from twentieth of Dhul Hijjah, containing al-Moharam, Safar, Rabi al-Awal till tenth of Rabi al- Akher.

When the verse of the Chapter of Disavowal was revealed, the Messenger of Allah (S), commanded Abu Bakr to go towards Mecca and to read this verse for them for the people at the Day of Immolation. When Abu Bakr went out, Gabriel descended on the Holy Prophet (S) and told him: "O Muhammad! This mission should be accomplished unless by a man from you."

So the Prophet (S) sent Imam Ali (as) to ask Abu Bakr to return. He went towards him till al-Roha and took the verse from him. Abu Bakr returned to the Prophet (S) and said: "O the Prophet! Does Allah say anything about me in Quran?" The Prophet replied: "No! Allah ordered me that nobody unless someone from me can accomplish this mission."

He, the Almighty, said: ***"They take their priests and their anchorites to be their lords in derogation of Allah" (9:31)***

Abu Basir asked Imam al-Sadiq (as) about the interpretations of this verse. He said: "I swear by Allah that they, priests and anchorites, did not call the people to pray them. Even if they did ask them to pray them, people would not accept that. But they make the illegal legal and made the legal illegal. So the people prayed them unknowingly."

He, the Almighty, said: ***"But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah" (9:99)***

David ibn Haseen narrated, saying: I asked Abu Abdullah about this verse and that whether Allah rewards the Arabs who are paying for His sake? He said: 'Yes!'. This means that Allah, the Almighty, rewards people who are contributed and have payment.

He, the Almighty, said***: "Of their goods, take alms, that so thou mightest purify and sanctify them" (9:103)***

He said: "This verse was revealed in the month of Ramadhan. Therefore the Prophet (S) called people and said: 'Allah made it compulsory to pay alms and He made it compulsory to obligate prayers. He, the Almighty, wanted that from gold and silver and the alms should be among camel, cow and sheep and from wheat, barely, date and raisin.'

"So he called them with it in Ramadhan and forgave other things. Then he did not assign anything from their wealth until a year passed from that one. Afterwards, when they fasted on the next year and the month came to end, he called upon them and said: 'O Muslims! Pay alms for your wealth to make your prayers acceptable.' Then he sent employees to gather those alms." Those alms were divided among the poor.

He, the Almighty, said: ***"And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid)" (9:115)***

He said: "He, the Almighty, let them know what makes Him satisfied and what makes Him discontented."

He, the Almighty, said: ***"Yea, those who believe, their faith is increased and they do rejoice" (9:124)***

Imam al-Sadiq (as), in his talk with abi Amr al-Zobaydi, presented an interpretation for this verse. Al-Zobaydi told the Imam (as): "I understood the lack and the completeness of faith, but from where does the increase in faith come?" He said: "Allah the Almighty and Majestic, said: ***'Whenever there cometh down a sura, some of them say: 'Which of you has had His faith increased by it?' Yea, those who believe, their faith is increased and they do rejoice. But those in whose hearts is a disease, it will add doubt to their doubt' (9:124-125)*** and He, the Almighty, also said: ***'We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance' (18:13)***

If the faith was an absolute quantity, there would be no decrease or increase and no one would be better over the other. This way the blessings would be the same for all; people would all be equal and superiority would be meaningless. By the completeness of faith the believers enter Paradise and by the increase of faith of one believer over the other the believers would be classified before Allah and be the lack of faith, the exaggerators enter the Hell."

He, the Almighty, said: ***"And give the good news to the Believers that they have before their Lord the lofty rank of truth" (10:2)***

He said: "The purpose of those who believe is the Prophet (S)." It is he, who has before his Lord the lofty rank of truth, as it was narrated from him that by this it means the intercession of the Prophet (S) at the Resurrection Day.

He, the Almighty, said: ***"Their faces will be covered, as it were, with pieces from the depth of the darkness of night" (10:27)***

He said the following in interpreting this verse: "Did you not see a house during the night which is darker inside than outside? This way their faces are getting more darkened."

He, the Almighty, said: ***"They would declare (their) repentance when they see the penalty: but the judgment between them will be with justice" (10:54)***

Imam al-Sadiq (as) was asked about this verse and he was told: "What is the usefulness of their repentance while they are suffering the penalty?" He said: "They just hate the gloating of their enemies over their grieves."

He, the Almighty, said: ***"For them are glad tidings, in the life of the present and in the Hereafter" (10:64)***

Uthman ibn Aghaba narrated saying that he had heard Abu Abdullah once say: "If man's soul gets into his heart he will see." I said: "What will he see my master?" He said: "He will see the Prophet (S) who says: 'I am the prophet of Allah who bring glad tidings.' Then he will see Ali ibn Abu Talib who says: 'I am Ali ibn Abu Talib whom you liked one day and today I may be able to help you.'"

Uthman continued: "I said: 'Are there anyone who sees this and return to the world?' He said: 'When he sees this, he is dead and how great it is.'" The following was mentioned in the Holy Quran: ***"Those who believe and (constantly) guard against evil. For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah" (10:63-64).***

He, the Almighty, said: ***"They would not believe what they had already rejected beforehand" (10:74).***

He said the following in interpreting this verse: "Allah sent the Messengers to people before their birth. One who believes at that

time, he or she will believe afterwards and one who disbelieved at that time, he or she will reject afterwards."

He, the Almighty, said: ***"Those who believe and work righteousness, and humble themselves before their Lord" (11:23)***

Imam al-Sadiq (as) used this verse when he talked in the following tradition. Zayd al-Shaham narrated, saying: "I told him, Imam al-Sadiq (as), that we know a man named Kolayb. Whenever something is mentioned about you, he used to say, 'I convey my greeting to him' or I believe in him, so we called him Kolayb Greet. The Imam respected him and said: 'Do you know what greeting or submitting is?' We were silent. He added: 'I swear by Allah that it means being humble before the Lord as Allah the Almighty and Majestic, said: 'Those who believe and work righteousness, and humble themselves before their Lord.'"

He, the Almighty, said: ***"There came Our messengers to Abraham with glad tidings. They said, 'Peace!' He answered, 'Peace!' and hastened to entertain them with a roasted calf" (11:69).***

Imam al-Sadiq (as) talked about the descending of the angels to Abraham (as) and their news to him about the intention to abolish the tribe of Lot (as). He said: "Allah had descended four angels to abolish the tribe of Lot (as): Gabriel, Mikaiel, Estafiel and Krobiel. They dropped by Abraham and greeted him while they were in a form that he could not recognize them, he just saw handsome characters.

"He said to himself: 'I should personal give service to them.' So he becomes the owner of a party. He roasted a calf for them until it became ready. Then he brought it for them. When he put it forth, he noticed that their hands could not reach. He did not know why a sense of fright came to him. When Gabriel watched this scene he took off his turban and Abraham recognized him and said: 'Was it you?' He replied: 'Yes!' When a lady was passing by the way, he brought the glad tiding of having Isaac to her and Jacob after Isaac.

She said: 'What does Allah, to Him belongs might and majesty, say?' They replied her according to what was in the Book.

"Abraham told them: 'Why did you come?' They said: 'We came to destroy the tribe of Lot.' Abraham asked: 'If there are a hundred believers, will you abolish them?' Gabriel answered: 'No!' Then he asked: 'If there are fifty believers, will you abolish them?' He said: 'No!' Abraham asked: 'If there are thirty believers, will you abolish them?' Gabriel said: 'No!' Abraham went on asking: 'If there are twenty believers, will you abolish them?' He replied: 'No!'

"Then Abraham said: 'What if there are ten, will you abolish them?' He said: 'No!' Abraham continued: 'If there are five believers, will you abolish them?' Finally Abraham asked: 'What if there is just one believer?' Gabriel said: 'No!' Then Abraham said: 'What if Lot is there?' The angels replied: 'We are more knowledgeable about who are them to save them and we will save him and his family, except his wife who is from those deviated darkened.' Then they left."

He, the Almighty, said: ***"She laughed: But we gave her glad tidings of Isaac" (11:71)***

He said: "By 'laughed' it meant, she menstruated."

He, the Almighty, said: ***"We rained down on them brimstones hard as baked clay, spread, layer on layer" (11:82)***

This verse presented the severe punishment that happened on the tribe of Lot (as). Imam al-Sadiq (as) said the following when commenting about this verse: "There is no man gets out of this world, who finds the action of the tribe of Lot permissible, and can survive the same brimstone hard as baked clay to cause his death, but people cannot see it."

He, the Almighty, said: ***"And give not short measure or weight: I see you in prosperity" (11:84)***

Imam al-Sadiq (as) interpreted this statement of the Almighty as followed: "I see you in prosperity, means that the prices are cheap."

He, the Almighty, said: ***"And my success (in my task) can only come from Allah. In Him I trust, and unto Him I look" (11:88)***

Abdullah ibn Hashim narrated saying: "I asked about the following statements of the Almighty: 'And my success (in my task) can only come from Allah' and the next one: 'If Allah brings his assistant to you, there will be no defeater and if He leaves you, who can ever help you without him.'

"He said: 'If man does whatever obedience commanded by Allah, the Almighty, his deeds will be considered following the commands of Allah and that man is called successful. However, if he wants to commit one of the sins, Allah the Almighty and Majestic, put an obstacle between him and the sin, and he will leave that sin. So, he can leave that evil deed by the assistance of Allah. Otherwise if He leaves him and put nothing in the middle between him and that evil deed, he will do it and he will not be considered successful.'"

He, the Almighty, said: ***"And incline not to those who do wrong, or the Fire will seize you" (11:113)***

The meaning of incline to those cruel is being kind to and advising them. Imam al-Sadiq (as) interpreted the phrase 'Fire will seize you' in the following way: "The Almighty, does not allow the fire to be permanent, but He will make seizing."

He, the Almighty, said: ***"And establish regular prayers at the two ends of the day and at the approaches of the night' (11:114)***

He said: "By at the two ends of the day it meant, the noon and sunset prayers and by at the approaches of the night it meant the night prayer."

He, the Almighty, said: ***"For those things, that are good remove those that are evil" (11:114)***

He interpreted this part of the verse as the fact that, the purpose of 'good' is midnight prayer, which removes the evil that people do during the night.

Samaa ibn Mehran narrated, saying: "A man from the people of al-Jabal asked Imam Abu Abdullah about a man who gathered his wealth by serving a king. He tried to pay alms from that wealth and to help his relatives and to go Hajj in order to ask Allah's forgiveness for what he has already gathered. He used to say: 'For those things, that are good remove those that are evil.' Abu Abdullah said: 'The evil does remove the evil, but things that good remove those that are evil.'"

He, the Almighty, said: ***"'Tell us' (they said) 'The truth and meaning thereof: for we see thou art one that doth good (to all)'" (12:36)***

The Imam (as) interpreted the statement of Allah 'We see thou art one that doth good', saying: "Josef used to visit patients, help those who need and free those imprisoned. So when the man, who saw in his sleep that he was pressing wine, asked Josef about this sleep, he told him that you'll be free and Josef also asked him: ***'Mention me to thy lord' (12:42)*** but the story went on as Allah said: ***'But Satan made him forget to mention him to his lord' (12:42)."***

He, the Almighty, said: ***"Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)" (12:55)***

Imam al-Sadiq (as) used this verse when replying the question of Sufyan who talked about a man who tried purifying his soul. He said: "Yes! Did you hear the statement of Josef who said: 'Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)' and the statement of the good man: ***'I am to you a sincere and trustworthy adviser' (7:68)"***

He, the Almighty, said: ***"Then shouted out a crier: 'O ye (in) the caravan! behold! ye are thieves, without doubt!'" (12:70)***

Imam al-Sadiq (as) was asked about the interpretation of this verse and he said: ***"They stole Josef from his father. Did you not see what they said when they were told 'turning towards them: 'What is it that ye miss?'' (12:71)*** They replied: ***'We miss the great beaker of the king' (12:72)*** and they did not say that we stole the beaker of the king. This means that they meant they have stolen Josef from his father."

He, the Almighty, said: ***"When the caravan left (Egypt), their father said: 'I do indeed scent the presence of Joseph: Nay, think me not a dotard.'" (12:94)***

He said: "Jacob found the smell of Josef when the caravan left Egypt and reached Palestine after ten nights."

He, the Almighty, said: ***"They said: 'By Allah! Truly thou art in thine old wandering mind'" (12:95).***

Nashit ibn Naseh al-Bejli narrated, saying: "I asked Abu Abdullah whether the brothers of Josef were messengers? He said: 'No! And not even faithful believers. How this can be done, when they say the following to their father 'By Allah! Truly thou art in thine old wandering mind'?"

He, the Almighty, said: ***"Nor did We send before thee (as apostles) any but men, whom we did inspire" (12:109)***

Imam al-Sadiq (as) used this verse when speaking with some of his students, saying: "Do you know that Allah does not leave the earth empty from messengers or Imam for guiding people? Did not Allah said: 'Nor did We send before thee (as apostles)'? It means for the people 'any but men, whom we did inspire, (men) living in human habitations.' So He said that He did not send angels for earth of govern the world, but instead He sent Prophets."

He, the Almighty, said: ***"But thou art truly a warner, and to every people a guide" (13:7)***

There were some interpretations from Imam al-Sadiq (as) about this verse. They are:

The great jurisprudent, Muhammad ibn Muslim, said: "I asked Abu Abdullah, what is the purpose of this statement of Allah 'But thou art truly a warner, and to every people a guide.' He replied: 'Each Imam is a guide for each tribe in their era.'"

Abu Basir asked the Imam (as) about this verse and he said: "The Holy Prophet (S) once said: 'I am the warner and I am the guide.' O Aba Muhammad! Is there any guide today?" I said: "There is still one Guide after another until this responsibility is handed over to you." He said: "Allah's mercy and blessings be upon you! O aba Muhammad! If a verse is revealed on a man and that man died, this verse will die too and the Book will too. But it is still available for those who are still living and available as it was before."

Al-Fudayl narrated saying: "I asked Abu Abdullah about the statement of Allah 'to every people a guide' and he said: 'Each Imam is a guide of Quran which is in your hand.'"

He, the Almighty, said: ***"Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion" (13:8)***

He said: "By 'how much the wombs fall short' it meant the number where there is no baby and by 'do exceed' it meant the male and female."

He, the Almighty, said: ***"He knoweth the unseen and that which is open" (13:9)***

He said: "Unseen is what which cannot be seen by eyes and what is open means what happened."

He, the Almighty, said: ***"Those who join together those things which Allah hath commanded to be joined" (13:21)***

Narrators narrated many interpretations from Imam al-Sadiq (as). The following are among those:

Umar ibn Zayd narrated saying: "I asked Abu Abdullah about the statement of Allah 'Those who join together' and he said: 'Your relatives.'"

Umar ibn Zayd narrated saying: "I asked Abu Abdullah about this verse and he said: 'It was revealed about the relatives of the Prophet (S) and it can also mean your relative.' Then he added: 'Do not be among those who say about a thing that it is a single thing.'"

Al-Sayyid al-Tabatabaee commented on this narration and said: This means that do not take Quran for just one meaning, if there is a possibility of having another meaning. Quran has something apparent and something covered.

Umar ibn Maryam narrated saying: "I asked Abu Abdullah about the statement of Allah 'Those who join together' and he said: 'By this it meant, visiting the relatives and the ultimate meaning is to visit us.'"

He, the Almighty, said: ***"And fear the terrible reckoning" (13:21)***

There were many interpretations for this verse. Among those are the following:

Haman ibn Uthman narrated from Abu Abdullah who said to a man: "O Man! What happened between you and your brother?" He said: "I had some rights from him and I followed my right from him." Abu Abdullah said: "Tell me about the statement of Allah when said: 'And fear the terrible reckoning.' Do you see them fearing that He makes any cruelty or unkind? I swear by Allah that they fear the investigation and follow-up."

Husham ibn Salim narrated from Imam al-Sadiq (as) who interpreted this verse. He said: "Investigation and follow-up" and said: "He considered that as evil and does not consider them as good."

Husham narrated from Abu Abdullah about this verse who said: "He considered that as evil and does not consider them as good and it is investigation."

He, the Almighty, said: ***"Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book" (13:39).***

The following have been seen as interpretations of Imam al-Sadiq (as) for this verse:

Husham ibn Salim and Hafs ibn al-Bahtari narrated the following from Imam al-Sadiq (as) about the interpretation of this verse, who said: "Something that is constant, can be blotted out. And something which was not before, can be confirmed."

Al-Fadeeel ibn Yasar narrated from Abu Abdullah who said: "Allah the Almighty and Majestic, wrote a book which was available and already exist before His hands. He can make something happen sooner, as He wishes or postpone if He wishes. He can blot out anything from the book as well as allowing to have something happen and to controlling what should not happen."

He, the Almighty, said: ***"See they not that We gradually reduce the land (in their control) from its outlying borders?" (13:41)***

He said: "The reduction of the land is measured with the departure of its scholars, jurisprudents and those with elevated rank."

He, the Almighty, said: ***"And remember! Your Lord caused to be declared (publicly): If ye are grateful, I will add more (favours) unto you" (14:7)***

A group of narrators narrated some traditions from Imam al-Sadiq (as) regarding the gratefulness, which was mentioned in the verse. Here are some of those traditions:

He said: "One who gives gratefulness, s/he will be given more favours. As Allah, the Almighty, said: 'If ye are grateful, I will add more (favours) unto you'"

He said: "The gratefulness of every blessing and boom, whatever great it is, is to praise and thank Allah."

Hamad ibn Uthman narrated, saying: "Abu Abdullah went out from the mosque and he lost his riding animal. He said: 'If Allah returns it to me I'll thank Allah in the best way.' After waiting a few moments, it was back and he said: 'Praise be to Allah! Thank Allah!' A speaker said: 'O Sir! Did not you say that I would thank in the best way?' Abu Abdullah said: 'Did not you hear me saying 'Thank Allah'?'"

Abu Basir narrated, saying: "I said to Abu Abdullah: 'Is there any limit for thanking?' He said: 'Yes!' I said: 'What is it?' And he replied: 'Thanking Allah for every blessing and boon regarding family and wealth; and to thank Allah for whatever He granted him in wealth. He, the Almighty, said: '***Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves)' (43:13).*** He also said: ***'O my Lord! Enable me to disembark with thy blessing: for Thou art the Best to enable (us) to disembark' (23:29).*** Additionally, He said: ***'O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)' (17:80).'***"

Abu Walad narrated, saying: "I told Abu Abdullah: 'Did you see these blessings, which were from Allah? We have to thank Him. When we praised Him, He granted us more as He said in His Holy Book: 'If ye are grateful, I will add more (favours) unto you.' He said: 'Yes! One who thanks Allah for his blessings and boons and knows that all these are from Allah and no one else, He, the Almighty, will add him more favours.'"

He, the Almighty, said: ***"Allah sets forth a parable - A goodly word like a goodly tree, whose root is firmly fixed, and its***

branches (reach) to the heavens" (14:24)

There were several interpretations from the speech of Imam al-Sadiq (as) about this verse. Here are some of them:

Amr ibn Harith narrated, saying: "I asked Abu Abdullah about the verse 'like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens.' He said: 'The Holy Prophet (S) is its root; the Imams and their offspring are their branches; the knowledge of the Imams are their fruits; the believer followers of Imams are their leaves. Is there anything wrong here?' I said: 'No! Not at all!' Then he said: 'I swear by Allah that when a believer has a child, a leaf will be added to those leaves and whenever one dies, a leaf falls off that tree.'"

Abd al-Rahman ibn Salim narrated from his father about the interpretations of Imam al-Sadiq (as) regarding this verse and what followed. He said: "This is a parable Allah used for the family of His Prophet (S). This is similar to a parable for those having enmity with that family, this tree will be just like an ugly tree, which is chopped down on the ground and has not stability."

He, the Almighty, said: ***"Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter" (14:27)***

Imam al-Sadiq (as) used this holy verse in his next speech with Safwan ibn Mehran. He said: "Satan tries to come towards our companions, he comes on their death. He comes from left and right to deviate them from what they have already believed in. Allah refused this and said: 'Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter.'"

He, the Almighty, said: ***"He then who follows my (ways) is of me" (14:36)***

Imam al-Sadiq (as) cited this verse in the following speeches:

Abu Ubaydah narrated from Imam Abu Abdullah who said: "One who loved us is from us, the Ahl al-Bayt." I told him: "From you?" He said: "I swear by Allah that he will be with us. Haven't you heard in Quran which mentioned the statement of Abraham saying: 'He then who follows my (ways) is of me.'"

Muhammad al-Halabi narrated from Imam Abu Abdullah who said: "Those whom Allah makes devout and faithful, he or she will be from us, the Ahl al-Bayt." I said: "From you the Ahl al-Bayt." He said: "Yes, from the Ahl al-Bayt. Abraham said the following in this regard: 'He then who follows my (ways) is of me.'"

Umar ibn Zayd told him: "From the Ahl al-Bayt of the Prophet?" He replied: "Yes! I swear by Allah! From the Ahl al-Bayt of the Prophet. I mean from them. Haven't you heard the statement of Allah, the Almighty, Who said: 'He then who follows my (ways) is of me'' and the statement of Abraham: 'He then who follows my (ways) is of me.'"

He, the Almighty, said: ***"Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them" (15:4)***

Imam al-Sadiq (as) invoked this verse in his talk with Rafaa when he said: "At the Resurrection Day, if a call is heard on behalf of Allah, saying: 'No one will enter the Paradise except the believers.' That day all the infidels wish to be believers. Then He said: 'Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them.' That is letting them busy in their affairs. Afterwards, He added: 'soon will knowledge (undeceive them).'"

He, the Almighty, said: ***"And there is not a thing but its (sources and) treasures (inexhaustible) are with Us" (15:21)***

The following had been presented by Imam al-Sadiq (as) about the above-mentioned verse:

He narrated from his fathers about the interpretation of the verse, saying: "The sky has a protected demonstrating example for the entire Allah's creature in lands and seas. This is the explanation of the verse."

He said: "When Moses climbed the Toor mountain, he called his Lord, the Almighty and said: O Lord! Show me Your treasures. He, the Almighty, replied: O Moses! My treasure is that if I intend something, I will say the following to it: Be! And it will be."

He, the Almighty, said: ***"And We have bestowed upon thee the Seven Oft-repeated (verses) and the Grand Quran" (15:87)***

The great jurisprudent, Muhammad ibn Muslim, asked Imam al-Sadiq (as) about the Seven Oft-repeated (verses) and the Grant Quran and whether it is the Chapter of al-Fatiha (the Opening)? He said: "Yes!" I said: Is 'In the name of Allah the Compassionate the Merciful' among those seven? He said: "Yes, It is the best one."

He, the Almighty, said: ***"Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah" (15:94)***

Muhammad ibn Ali al-Halabi narrated from Imam al-Sadiq (as) about the interpretation of this verse, when the Imam (as) said: "The Prophet's mission (S) was not apparent in Mecca while Ali and Khadija were with him. Then he was order to declare publicly what he is told. There, the Prophet's mission (S) became apparent and he started introducing himself to the Arab tribes. When he came to them, they accused him of being liar and asked him to be away from them."

Muhammad ibn Ali al-Halabi also narrated from Imam al-Sadiq (as) about the interpretation of this verse, saying: "I have heard Abu Abdullah saying: 'The Holy Prophet (S) stayed in Mecca after the descending of the angel from Allah the Almighty and Majestic, almost thirteen years. Among those years were three years at which he did not declare his mission publicly until a command

came from Allah asking him to declare what Allah ordered publicly. Then, he had the mission publicly known."

He, the Almighty, said: ***"And marks and sign-posts; and by the stars (men) guide themselves" (16:16)***

The following interpretations were made by Imam al-Sadiq (as) regarding this verse:

He said: "By star it meant Capricorn, with which the people of land and sea are guided"

Dawoud al-Jassas narrated, saying: "I have heard Abu Abdullah saying: 'The star is the Holy Prophet (S) and the signs are the Imams.'"

He said: "We are the signs and the Prophet (S) is the star." He also said: "Allah has assigned the stars as the trust of the skies and the Ahl al-Bayt as the trust of the people of the earth."

He, the Almighty, said: ***"And to Him is duty due always" (16:52)***

Samaa narrated, saying: "I asked Abu Abdullah about the statement of Allah, 'And to Him is duty due always' and he said: 'That is, it is compulsory.'"

He, the Almighty, said: ***"Allah applies the highest similitude" (16:60)***

Hanan Ibn Sadir narrated from Imam al-Sadiq (as) in a tradition as an interpretation of this verse. The Imam (as) said: "He is a thing Who cannot be assimilated to anything, none describable and none imaginable."

He, the Almighty, said: ***"And of you there are some who are sent back to a feeble age, so that they know nothing after having known (much)" (16:70)***

He said: "When man reached the age of hundred, this age is the most feeble age."

He, the Almighty, said: ***"And made for you, out of them, sons and daughters and grandchildren" (16:72)***

He said: "By grandchildren (or Hafada as it was mentioned in Arabic), it meant the children of daughter and we are the grandchildren (or Hafada) of the Holy Prophet (S)."

He also said: "By grandchildren (or Hafada) it meant companions and assistants."

He, the Almighty, said: ***"One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people)" (16:89)***

Imam al-Sadiq (as) used the above-mentioned holy verse, in his speech with Hamad al-Laham, who has commented on the vast knowledge of the Imams of the Ahl al-Bayt (as). He said: "We know what are in the skies and what are in the earth; we know what are in the Paradise and what are in the Hell and all that are available in the middle." Hamad was astonished.

The Imam (as) continued: "O Hamad! This is mentioned in the Book of Allah, the Almighty." Then he recited the following verse: 'One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.' It was from the Book and it has the explanation for everything. There were also similar traditions from him.

He, the Almighty, said: ***"Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions" (16:97).***

Imam al-Sadiq (as) cited this verse in his next tradition: He was told: Aba Khatab narrated from you that you said: If you knew the true fact, they do however you'd like to. He said: "Allah damn aba Khatab! I never said this, but I told him: If you knew the true fact then do whatever good you'd like to do.

Allah the Almighty and Majestic, said: ***'He that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden (of Bliss): Therein will they have abundance without measure' (40:40)*** and He, the Almighty, said: '***Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure.'"***

He, the Almighty, said: ***"When thou dost read the Quran, seek Allah's protection from Satan the rejected one" (16:98).***

Abu Basir narrated from Imam al-Sadiq (as), saying: "I recited the following to him 'When thou dost read the Quran, seek Allah's protection from Satan the rejected one. No authority has he over those who believe and put their trust in their Lord' and he said: 'O Muhammad! Allah allows authority the body of the believers, but there are no authority allowed over their religion. Allah had already allowed authority over Job and deformed his face and did not allow any authority over his religion. So, Allah may permit authority over Believers bodies, but not over their religion.' I told him: The Almighty, said: ***'His authority is over those only, who take him as patron and who join partners with Allah' (16:100).*** He said: 'Yes, Allah allowed authorities over the bodies and religion of those who join partners with Allah.'"

He, the Almighty, said: ***"Except under compulsion, his heart remaining firm in Faith" (16:106)***

Amr ibn Imran narrated, saying: "I have heard Abu Abdullah saying: 'The Holy Prophet (S) said: 'Four attributes have been omitted from my nation: They do not do mistakes; they do not forget; they do not keep hatred in their heart; they are free of what they cannot

bear.' This has been mentioned in the Holy Book of Allah 'Except under compulsion, his heart remaining firm in Faith.'"

He, the Almighty, said: ***"Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith" (16:120)***

Samaa ibn Mehran, narrated saying: "I have heard Abu Abdullah saying: 'In the world, there was just one, worshiping Allah. If there was anyone else, Allah would add them when saying: 'Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah.' He bore this, which was the will of Allah and then Allah, the Almighty, blessed and granted him Ismail and Isaac. This way they became three.'"

He, the Almighty, said: ***"And argue with them in ways that are best and most gracious" (16:125)***

He said the following in interpreting this verse: "He argued with them using Quran."

Al-Sayyid al-Tabatabaee said: "I think that the interpretation of 'in ways that are best and most gracious' means, by using Quran which includes the behaviour of Allah."

He, the Almighty, said: ***"And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient' (16:126)***

Al-Hasan ibn Hamzah narrated, saying: "I have heard Abu Abdullah saying: 'When the Prophet (S) saw what happened to Hamzah ibn Abd al-Muttalib, he said: 'To Allah be the Praise and to You is all the complaint. You are the helper for what I am seeing.' Then he said: 'If I gain the victory over you, I'll mutilate; I'll mutilate; I'll mutilate.' At that time when the following verse revealed 'And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient.' The Prophet (S) said: 'I'll stay patient! I'll be patient!'"

He, the Almighty, said: ***"Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque" (17:1)***

Imam al-Sadiq (as) talked comprehensively and in detail about al-Isra (The Night Journey) with Husham ibn Salim. It was mentioned by al-Ghomi in his interpretation. Those, who are interested in reading the detailed case, can refer to it. There was also a speech with Aban ibn Uthman.

The tradition narrated the following from the Imam (as): "He took His Messenger (S) to the farthest Mosque (Jerusalem Mosque), where Gabriel carried him and they approached Jerusalem. He was shown the prayer place of the prophets where he (S) prayed for a while. The Prophet (S) in his return passed by a Quraysh caravan. He found water in a container. The caravan lost a camel at the time and they were looking to it. The Prophet (S) drank from that water and poured the rest.

"When the Prophet (S) returned to his place and woke up, he told the Quraysh: 'Allah the Almighty and Majestic, took me to a journey from the Scared Mosque to the farthest Mosque and showed me the trace of the prophets and their houses. Afterwards, I passed by a caravan from Quraysh and the position such and such. They were looking for a lost camel. I drank from their water in a container and poured the rest.'

"Abu Jahal said: 'Now you have the opportunity to ask him about the details of the Jerusalem Mosque.' At that moment, Gabriel illustrated the Mosque for him, in front of his face, and he replied their questions. They said: 'We should wait for the caravan to come and we will ask them about what you said.'

"The Prophet (S) said: 'As another sign, you will see the caravan with sunrise with a nice camel in front of the caravan.' They were waiting for the caravan from the early of the next day and they were saying: 'The sun will rise in this hour.' As soon the caravan appeared, the disk of the sun appeared too with a nice camel at the

front. They asked them about what the Prophet (S) said: 'We lost a camel the location such and such. We also put some water, but when we woke up, we saw the water already poured.' But this did not reduce their pride and cruelty."

He, the Almighty, said: ***"Verily this Quran doth guide to that which is most right (or stable)" (17:9)***

The Imam (as) interpreted 'guide' as "inviting and calling."

He, the Almighty, said: ***"(It will be said to him:) 'Read thine (own) record: Sufficient is thy soul this day to make out an account against thee'" (17:14).***

He said the following in interpreting this verse: "It reminds men all they have done so far and what was written for him. It seems to them that they just done those deeds. That is why they say: ***'Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!' (18:49)."***

He, the Almighty, said: ***"Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them' (17:23)***

Abu Walad al-Hannat narrated, saying: "I asked Abu Abdullah about the statement of Allah 'And that ye be kind to parents.' He said: 'Being kind is to be respectful when speaking with them and not to bother them if they ask you for something they need, even if their need is not so urgent. Did not Allah say: 'You'll not reach beneficence if you do not pay from what you like'?'"

"Then Abu Abdullah said: 'Regarding His statement 'Whether one or both of them attain old age in thy life, say not to them a word of contempt.' This means, if they make you bored, do not say a word of contempt and do not repel them if they hit you. He, the Almighty, said: 'Address them in terms of honour.' Say to them: May Allah forgive you. This is considered as an address in term of

honour. He the Almighty and Majestic, also said: ***'And, out of kindness, lower to them the wing of humility' (17:24).*** Do not look at them in a look other than respectful and tender look. Do not make your voice louder than their voice, nor your hand above their hands and do not be ahead of them in walking.'"

Hadid ibn Hakim narrated from Imam Abu Abdullah (as) who said: "The least disobedience is to say a word of contempt. If Allah the Almighty and Majestic, knew something smaller than this He would mention it."

He, the Almighty, said: ***"Verily He is Most Forgiving to those who turn to Him again and again (in true penitence)" (17:25)***

He said: "By turning to Him again an again, it meant one who has expressed his repentance, devout and one who has already left his sin."

The Imam (as) advised aba Basir, telling him: "O aba Muhammad! Try to be faithful, devout and to return what you have being given to protect. Be honest in your speech and be kind with your companions. Make your prostration, in praying, long. These are considered from the customs of those who turned to Allah."

He, the Almighty, said: ***"But squander not (your wealth) in the manner of a spendthrift" (17:26)***

The following interpretations were presented from Imam al-Sadiq (as):

Abd al-Rahman ibn al-Hajjaj narrated, saying: "I asked Abu Abdullah about the Holy statement 'But squander not (your wealth) in the manner of a spendthrift' and he replied: 'One, who has paid for something other than Allah's worshiping, is spendthrift; and one who spends in a good way, is economical.'"

Abu Basir narrated that he asked Imam al-Sadiq (as) about the verse and he replied: "The man gave his wealth and he stayed

without any property." I said: "So this is considered wasting what is legal." He replied: "Yes!"

He, the Almighty, said: ***"Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute" (17:29)***

Imam al-Sadiq (as) used the above-mentioned holy verse in the following traditions:

Ajlan narrated: I was with Abu Abdullah when a beggar came. He went to the warehouse and filled his hand with date and gave the dates to him. After a while another beggar came. He gave him a handful of dates. Then another one came and said: 'Allah granted us subsistence and you too.' He replied: "If the Prophet (S) was asked by somebody, he would never leave them unless giving them something."

A woman sent a son of her and told him to ask him for something, if he told you that he did not have anything then tell him to give you his shirt. The boy came to him and asked for something from the Prophet (S). The Prophet (S) told him: 'We do not have anything now.' He said: 'So give me your shirt.' He (S) gave him his shirt. Allah the Almighty and Majestic, sent an advice teaching Hid Prophet how to deal: 'Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.' He said: "destitute" means poverty.

Masada Ibn Sadagha narrated from Imam al-Sadiq (as) who said: "Allah taught His Prophet how to pay alms. He had ounces of gold and he thought that it might be unused with him. So he tried to give it to those who ask for something. He woke up and He did not have anything. One came to ask for help, but He did not have anything to give. The beggar blamed him. He became grieved, because he did not have anything himself while he was so kind and merciful.

"So Allah gave a firm advice to His Prophet, ordering Him: 'Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.' It is said: People may ask you for something and do not forgive you if you do not help. So, if you pay all your wealth, you will be deprived from wealth and will have nothing to work with."

Ibn Sanan narrated from Abu Abdullah who said the following about this statement of Allah 'Make not thy hand tied (like a niggard's) to thy neck.' He said: He coupled his hand and said: "This way." Then he recited: 'nor stretch it forth to its utmost reach', he extended it comfortably and said: "This way."

He, the Almighty, said: ***"For every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)" (17:36)***

Abu Umar al-Zobaydi said: Abu Abdullah said: "Allah, the Almighty, make faith compulsory for body's organs and He swore on them and the fact that all parts of the body were asked for be devout. There is no part separated from other organs in being asked for devoutness, such as the eyes with which one can see and legs with which one can walk."

He considered that eyes should not look at something that Allah has already prohibited and to keep them away. This was what has been asked and it is from the elements of faith. Allah the Almighty and Majestic said: "And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)." This was what Allah has commanded to keep eyes away from what have already been prohibited as it is considered from faith.

Allah, the Almighty, also ordered us not to walk with feet towards the sins. Allah has commanded to use them in the way that has been specified, as He said***: "And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster" (31:18).*** He, the Almighty, also said: ***"And be***

moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass" (31:19).

He said: "The hearing will be asked about what have been heard; the sight will be questioned about what have been seen and the heart will be investigated about what it believed in."

He, the Almighty, said: ***"His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory!" (17:44)***

He said: "There is no bird hunted in land or sea, and there is no wild animal hunted except forgetting to Praise." There were also several similar traditions in this regard.

He, the Almighty, said: ***"There is not a population but We shall destroy it before the Day of Judgment" (17:58)***

Imam al-Sadiq (as) interpreted the destruction of populations before the Day of Judgment as killing, death or etc.

He, the Almighty, said: ***"One day We shall call together all human beings with their (respective) Imams" (17:71)***

The following had been heard from the Imam (as) regarding the interpretation of this verse:

He said: "The earth is not left without an Imam who can clarify what has been made allowed by Allah or what has been marked as illegal. Here Allah said: 'One day We shall call together all human beings with their (respective) Imams.'" Then he added: "The Prophet (S) said: One who dies without an Imam, he will die the death of ignorance."

Ismail ibn Hamam narrated from Imam al-Sadiq (as) about the interpretation of the verse, saying: "When the Resurrection Day comes, Allah will say: Isn't it justice from your Lord that anyone get with those whom he followed? They will answer: Yes! And He,

the Almighty, will say: 'So recognize each other and be in your group!' Then, all will be in their groups."

He said to his followers: "Do you not praise Allah? He, the Almighty, in the Resurrection Day, ask people to get to the tribe and group that they have already adopted. Then we will move towards the Prophet (S) and you will come towards us."

He, the Almighty, said: ***"But those who were blind in this world, will be blind in the hereafter, and most astray from the Path" (17:72)***

The Imam (as) cited this verse in his talk with Abu Basir. Abu Basir told him: "There is a man who has a hundred thousands, he says that he will go to Hajj this year, and again he says that he will go to Hajj this year, until death comes to him and he was not able to perform his Hajj." He said: "Have you ever heard the following statement of Allah: 'But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.' So he becomes blind in performing his religious duties towards Allah."

He, the Almighty, said***: "And their purpose was to tempt thee away from that which We had revealed unto thee" (17:73)***

The Imam (as), in the following tradition, talked about the reason behind revealing this verse: "During the day of victory, the Prophet (S) was bringing out the idols from the Mosque. One of those idols was on al-Marwa. The Quraysh tribe requested him to leave it. The Prophet (S) became doubtful because of shying. Then this command came and ordered him to break that idol too."

He, the Almighty, said: ***"We send down (stage by stage) in the Quran that which is a healing and a mercy to those who believe" (17:82)***

Masada Ibn Sadagha narrated from Imam al-Sadiq (as) who interpreted this verse in the following way: "The healing is in the knowledge of Quran."

He, the Almighty, said: ***"Everyone acts according to his own disposition" (17:84)***

Imam al-Sadiq (as) used the above-mentioned verse in his speech with Sufyan ibn Ayena. He said: "The intention is better than the action itself. On other word, the intention is the same of the action." Then he recited the verse.

He said: "The people of Hell stay eternally in the Hell, because their intentions were in the world and if they were in the world forever, they would disobey Allah forever. On the other hand, the people of Paradise stay in the Paradise forever, because their intentions were in the world and if they were in the world forever, they would obey Allah forever. So, these couple of groups, with there intentions, becomes eternal." Then he read the verse 'Everyone acts according to his own disposition.'

He, the Almighty, said: ***'Fall down on their faces in humble prostration' (17:107)***

The Imam (as) referenced to this verse when asked about those who have disease and cannot perform prostration. He said: "He or she can put her chin on the ground, Allah, the Almighty said: 'Fall down on their faces in humble prostration.'"

He, the Almighty, said: ***"Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between" (17:110)***

The Imam (as) clarified the reason behind revealing this verse, saying: "When the Prophet (S) was speaking the Prayer aloud, the infidels could locate his position and they came to hurt him. So this verse was revealed."

Abdullah ibn Sanan narrated, saying: "I told Abu Abdullah: 'Is it necessary for the man, who stands in front of others in Prayer, to be heard by all the people who are behind him?' He replied: 'It is better to follow a middle course between, as Allah the Almighty

and Majestic, said: 'Neither speak thy Prayer aloud, nor speak it in a low tone.'"

He, the Almighty, said: ***"Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign?" (18:9)***

Imam al-Sadiq (as) presented the following speech about the reason behind revealing the Cave Chapter, as well as narrated the story of the People of the Cave. He said: "The reason of revealing the Chapter of Cave is that Quraysh tribe sent three of its men to Najran to learn from the Jewish problem asking the Prophet about. Those three were: Nadhr ibn al-Hareth ibn Kalda, Aghaba ibn abi Maet and al-As ibn Wael al-Sahmi.

"They went to Najran towards the scholars of the Jewish. The scholars said: 'Ask him about three problems. If he replied you according to what we know, then he is honest and sincere. Then ask him about one case. If he claims that he knows that knowledge, then he is a liar.'

"They asked: 'What are those problems?' They replied: 'Ask him about a group at the early era, at which they went out, disappeared and slept. And that how many years did they stay till they woke up? How many they were? Were there anything with them and what was their story? Then ask him about Moses when Allah ordered him to travel on the earth and learn from someone. Who was that? And who did he follow him? What was the story that happened to them? Also ask him about a traveller who travels throughout the world from the west to the east, until reaching the dam of Yajooj and Majooj. Who was that? What was his story?' Then they gave them the answer of those questions in detail and told them: 'If he told you what we have given to you, you should know that he is honest and sincere, but if he replied in another way, then do not trust him.'

"They asked: 'What about the forth question?' They replied: 'Ask him about the time of the Resurrection Day? If he claims that he

knows, then he is liar, because the time of the Resurrection Day is not known by anybody, except Allah, the Almighty.'

"They returned to Mecca to met Abu Talib and said: 'O Abu Talib! Your brother's son claimed that the news of the sky comes to him. We are about to ask him some questions. If he can give us the answers, then he is sincere and honest, but if he cannot, he will be considered liar.' Abu Talib said: 'Ask him about everything you'd like.' They asked him the three questions and the Prophet (S) said: 'I'll let you know later' and he did not repeal. He inspiration was away from him forty days to the extent that the Prophet (S) became sad and his companions doubted about him. The Quraysh tribe was happy and they tried scorning his companions. Abu Talib was sad too.

"After forty days, the Chapter of the Cave was revealed and the Prophet (S) told Gabriel: 'O Gabriel! You were late.' Gabriel replied: 'We cannot come down without Allah's permission.' So Allah revealed: 'Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign?' Then He narrated the story, saying: 'Behold, the youths betook themselves to the Cave: they said, 'Our Lord! Bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!'"

Imam al-Sadiq (as) said: "The Companions of the Cave and Inscription were in the era of a powerful cruel king, who was asking his nation to worship idols. Those, who did not accept his call, would be killed. Those were the believers who were worshiping Allah, the Almighty. The king put his agent in all the gates, and nobody was allowed to enter or exit the gate without having prostration for idols. The Companions of the Cave left the region pretending to go to hunting. During their path, they saw a shepherd. They called him to their religion and belief, but he did not accept their call. There was a dog with the shepherd that came out and went with them.

"The Companions of the Cave left the city pretending that they were going hunting, but actually they wanted to escape from the

religion of the king. When they left the city, they entered inside the cave while the dog was with them. They felt asleep and Allah stated 'Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not).' They slept until Allah abolished that king and the people of the city. The time passed and another era came with new people.

"When they woke up, they told each other: 'How long have we been sleeping here?' They looked that the sun which was high in the sky and they said: 'We slept a day or part of a day.' Then they asked one the following: 'Take this paper and enter the city in disguise so that nobody knows you and buy something for us. If they know us they will kill us or force us to return to their religion.' The man returned and saw the city different from what was before. He saw the people whom he did not know. They did not know his language and he did not too.

"They conveyed to him: 'Who are you and from where you are?' He informed them about the fact. Afterwards, the king of that city with his companions and alongside the man from Cave, left the city and went towards the gate of the Cave. They got closer to know what is the story. Some of the people said: 'They are three and the forth one is their dog.' Some other said: 'They are five and their dog is the sixth.' Another ones said: 'They are seven and their dog is the eighth.'

"Allah covered the people with a cover of horror and nobody dared to enter the Cave except their friend. When he entered inside, he found his friends frightened, fearing that they might be the soldiers of Decius. He informed them that they were sleeping all this long time; and that they were signs for people. They wept and asked Allah to return them to their former state sleeping as they were.

"Then the king said: 'There should be a Mosque here for pilgrimage as they were a group of believers.'

There were two turns each year, they were spending six months sleeping on the right arms and the other six months they were on their left arms. The dog was extending his arms in the space of the Cave. This was as Allah, the Almighty, said: '***We relate to thee their story in truth' (18:13)*** till the end of the verse."

He, the Almighty, said: ***"If they implore relief they will be granted water like melted brass, that will scald their faces" (18:29)***

He said: "Human kind were created with organs which are empty and they have to eat and drink, as the Almighty Allah said: 'If they implore relief they will be granted water like melted brass, that will scald their faces.'"

He, the Almighty, said: ***"So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence" (18:65)***

He said: "When Allah, the Almighty, talked with Moses, revealed Torah, wrote slates about all the prayers in detail, granted him a sign in his hand and his walking stick, gave him power at the time of storms and during the attack of locusts and lice broke the sea for him and drowned Pharaoh and his soldiers and taught the people about these, he said to himself: 'I do not see anyone created by Allah, who is more knowledgeable than me.'

"Then Allah sent Gabriel and told him to reach His man before he is dead and tell him: 'At the joint point of the two rivers is a praying man. Follow him and learn from him.' Gabriel descended on Moses and told him what He was ordered to tell. Moses knew what he thought about himself and went on with his fellow, Yoshe ibn non, until he approached the end of the river. There they found al-Khedhr worshiping, Allah the Almighty and Majestic, as Allah, the Almighty, said: 'So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence'"

He, the Almighty, said: ***"As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man)" (18:80)***

He said: "The scholar feared that maybe his love to his son, who is calling his parents to infidelity, causes that he is inclined to infidelity because of their extreme love."

He, the Almighty, said: ***"So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection" (18:81)***

He said: "The maid gave birth and a son was born, who became messenger."

He, the Almighty, said: ***"As for the wall, it belonged to two youths, orphans" (18:82)***

Isaac ibn Ammar narrated, said: "I have heard Abu Abdullah say: 'Allah reforms the offspring of good man and protects them in their region, because they are in the circle of Allah respecting. Then he mentioned the two sons 'Their father had been a righteous man.' Do not you see that Allah affected the righteous manner of their father on their own behaviours?'"

Safwan al-Jammal narrated, saying: "I asked Abu Abdullah about this statement of Allah 'As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled', he said: 'In addition to the treasure nature of what was beneath the wall, there were four statements: There is no Lord other than Allah, one who believes in Allah does not laugh unreasonably; one who believes in the Resurrection Day does not become happy unreasonably fearing that Day; one who believes in fate, does not fear anyone other than Allah.'"

He, the Almighty, said: ***"As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise" (18:107)***

He said: "This verse was descended about Abu Dharr, Salman, Moghdad and Ammar ibn Yaser. Allah assigned the Gardens of Paradise for them as home and shelter."

He, the Almighty, said: ***"Ah! Would that I had died before this!" (19:23)***

The Virgin Mary wished to be dead. Imam al-Sadiq (as) said: "She did not find anyone in her tribe who could consider her away from bad."

He, the Almighty, said: ***"I have vowed a fast to (Allah) Most Gracious" (19:26)***

Imam al-Sadiq (as) said: "The fast that Virgin Mary vowed, was not concerning food and beverages, but it was the fast not to enter into any talk."

He, the Almighty, said: ***"And He hath made me blessed whereso-ever I be" (19:31)***

Imam al-Sadiq (as) interpreted this holy statement as "useful for people."

He, the Almighty, said: ***"And hath enjoined on me Prayer and Charity as long as I live" (19:31)***

Imam al-Sadiq (as) used this holy verse when Muawiyah ibn Wahab asked him about what can be considered the best thing, which brings man closer to Allah and what is the best choice? He said: "I do not know anything better than this prayer in this regard. Do not you see that the elevated man Jesus the son of Mary said: 'And hath enjoined on me Prayer and Charity as long as I live.'"

He, the Almighty, said: "***Also mention in the Book (the story of) Ismail: He was (strictly) true to what he promised, and he was an apostle (and) a prophet" (19:54)***

He said: "The Ishmael that was mentioned in the verse 'Also mention in the Book (the story of) Ismail: He was (strictly) true to what he promised' is not Ishmael the son of Abraham, but he was a messenger from the messengers of Allah the Almighty and Majestic."

He, the Almighty, said: ***"Instead, they shall reject their worship, and become adversaries against them" (19:82)***

He said: "Those which had been selected as gods will witness against those worshiping them at the Day of Judgment and they will deny their prayers and those who prayed them."

He, the Almighty, said: ***"None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious" (19:87)***

Abu Basir narrated, saying: "I asked Abu Abdullah about the verse 'None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.' He said: 'Except those who confess the leadership of Imam Ali and the Imams who were after him as this is the promise from Allah.'"

He, the Almighty, said: ***"They say: '(Allah) Most Gracious has begotten a son!'" (19:88)***

Abu Basir narrated from Imam al-Sadiq (as) when he told him: "What does 'They say: '(Allah) Most Gracious has begotten a son!'' mean?" He said: "This was about what Quraysh said. They said that Allah is male and the angels are female. Allah the Almighty and Majestic, addressed them, saying: ***'Indeed ye have put forth a thing most monstrous!' (19:89)***

That is tremendous ***'At it the skies are ready to burst' (19:90)*** according to what they said and what they claimed 'That they should invoke a son for (Allah) Most Gracious.' Allah, the Almighty, said: ***'For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son. Not one of the beings in the heavens and the earth but must come to (Allah) Most***

Gracious as a servant. He does take an account of them (all), and hath numbered them (all) exactly. And everyone of them will come to Him singly on the Day of Judgment' (19:92-95) one by one."

He, the Almighty, said: ***"Ta-Ha. We have not sent down the Quran to thee to be (an occasion) for thy distress" (20:1-2)***

Imam al-Sadiq (as) narrated from his father, Imam Muhammad al-Baqir (as) that the Prophet was suffering from long prayers. So Allah, the Almighty, revealed the following verse: 'Ta-Ha. We have not sent down the Quran to thee to be (an occasion) for thy distress.'

He, the Almighty, said: ***"(Allah) Most Gracious is firmly established on the throne (of authority)" (20:5)***

The following interpretations were found from Imam al-Sadiq (as) about this verse:

He said the following when he was asked for the interpretation of this verse: "He is far away from everything and there is nothing closer to Him than Himself."

A person asked him about this verse and he replied: "He, the Almighty, described himself in this way. He is the seizer of everything as well as the throne (of authority); He is different from His creatures; the throne does not surround Him; nor it encircles Him. But we say: He is the carrier of the throne, the keeper of the throne and therefore we mention the following: ***'His Throne doth extend over the heavens and the earth' (2:255)."***

He said: "One who claims that Allah is from a thing or in a thing or on a thing, he verily expresses his atheism." Then he added: "One who said that Allah is from something, he considers Allah as something, which is created; one who claims that Allah is in something, he considers Allah being surrounded in something and one who states that Allah is on something, he considers Allah being carried by something."

He, the Almighty, said: ***"Verily He knoweth what is secret and what is yet more hidden" (20:7)***

Muhammad ibn Moslem narrated, saying: "I asked Abu Abdullah about the following statement of Allah, the Almighty: 'He knoweth what is secret and what is yet more hidden.' He said: 'Secret is something that you hide in yourself and keep it there. What is more hidden is something that you remember but you forget.'"

He, the Almighty, said: ***"But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance" (20:82)***

Imam al-Sadiq (as) used this holy verse in the following speech, when he said: "Allah, the Almighty, does not accept any deed except good ones; also Allah does not accept anything except fulfilling obligations. One, who fulfils his obligations towards Allah and does what he must do in order to fulfil the promise that he made in front of Allah, will be guided through the guided path of Allah the Almighty and Majestic.

"He, the Almighty, will show him the objectives and will inform them of how to live. He said: 'But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance.' He also added 'Allah accepts the deeds of those devout.' So one, who fears Allah and performs what he is obligated according to the instructions that Muhammad (S) came with, Allah will consider him believer."

He, the Almighty, said: ***"We shall raise him up blind on the Day of Judgment" (20:124)***

Abu Basir narrated, said: "I have heard Abu Abdullah say: 'One who dies without going to Hajj in spite of his wealth, will be raised up blind on the Day of Judgment and he is from those whom Allah said 'We shall raise him up blind on the Day of Judgment.'' I said:

'Really blind!' He replied: 'Yes, he will be blind from the guided path.'"

He, the Almighty, said: ***"Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them" (20:131)***

He said: "When this verse is revealed, the Prophet (S) stood upright and said: If one does not organize his affairs according to Allah's will, he will passes his life with grief and regret; if one keeps following the wealth of people, he will spend his life with many troubles and will not stay satisfied. And if one does not know that his life and wealth are from Allah, neither in his eating or drinking, he will die sooner and will make his punishment more severe."

He, the Almighty, said: ***"Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish!" (21:18)***

The Imam (as) used the above-mentioned verse in his speech with Job ibn al-Hour and told him the following: "O Job! There is no one who does not accept the truth when it is revealed inside his heart, as Allah, the Almighty, said 'Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us).'"

He, the Almighty, said: ***"If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both!" (21:22)***

Husham ibn al-Hakam narrated, saying: "I told Abu Abdullah: 'What is the reason that Allah is one?' He said: 'The connectivity of the wisdom and the completeness of the creation, as Allah, the Almighty, said: 'If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both!'"

He, the Almighty, said: ***"And We test you by evil and by good by way of trial" (21:35)***

He said: "Imam Ali was sick, so his brothers visited him and said: 'How are you?' He said: 'I am in the evil condition.' They said: 'How do you express this statement?' He said: 'Allah, the Almighty, said 'And We test you by evil and by good by way of trial', so the good is health and richness and evil is illness and poverty.'"

He, the Almighty, said: ***"We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him" (21:51)***

This verse and the subsequent verses are about the story of Abraham and the kinds of sufferings he faced from his tribe, who were worshiping idols. Imam al-Sadiq (as) talked about this story in the following speech: "Abraham became against his tribe and scorn their gods. His countrymen escaped from him to one their countryman. Abraham went on towards their gods with an axe and broke all of them except the largest one. He then put the axe on the neck of that unbroken largest idol.

"When they returned they saw what he had made and they said: 'We swear by Allah that this idol can never do this and no one broke them except that young man who was scorning them.' They did not find anything more severe than fire as punishment.

"They gathered firewood and brought him and imprisoned him till the day that he would have to be burned in the fire. Nimrod and his soldiers appeared. He built a place to see how Abraham is being captured by fire. They put Abraham in catapult. The earth said: 'O Allah! I can see no one other than Abraham who prays you.' Allah said: 'If he calls for help, I will help him.'"

Abraham ibn Zyad al-Karkhi narrated, saying: "I have heard Abu Abdullah say: 'When Abraham, Allah's blessing and peace be upon him, broke the idols, Nimrod commanded to arrest Abraham and to build a wall, which was full of firewood. The fire was inflamed and then Abraham was thrown there. Then they stayed aside waiting for the fire to be quenched. Afterwards they came to

visit inside the wall and they surprisingly saw Abraham completely safe and fully free. Nimrod was informed about the case. He ordered to exile Abraham from his country. He also said that if you allow Abraham to stay here, he will abolish your religion and will harm your gods.'"

Abdullah ibn Hellal narrated, saying: "Abu Abdullah said: 'When Abraham was thrown in the fire and was in the air about to fall, Gabriel told him: 'O Abraham! Do not you have any request?' He said: 'But not from you.'"

He, the Almighty, said***: "We restored his people to him, and doubled their number" (21:84)***

Abdullah ibn Bakeer narrated from Abu Abdullah about the interpretations of this verse, who said: "Allah the Almighty and Majestic, brought to life the people of Job who were before the disaster and brought to life the people who died in the disaster."

He, the Almighty, said: ***"And from the Sacred Mosque, which We have made (open) to (all) men - equal is the dweller there and the visitor from the country" (22:25)***

Al-Husayn ibn Abil-Ala narrated saying: "Abu Abdullah mentioned this verse and said: 'Mecca did not have any gate and the first one who installed a gate with two locks was Muawiyah ibn Abi-Sufyan. Nobody is allowed to prevent those pilgrims from entering the houses and homes there.'"

He, the Almighty, said: ***"And any whose purpose therein is profanity or wrong-doing - them will We cause to taste of a most Grievous Penalty" (22:25)***

The following speeches have been made by Imam al-Sadiq (as) as interpretations: Muawiyah narrated, saying: "I asked Abu Abdullah about the statement of Allah 'And any whose purpose therein is profanity or wrong-doing' he said: 'Every cruelty is infidelity,

beating a servant without any sin is considered from those infidelities.'"

Aboul-Sabah al-Kinani narrated, saying: "I asked Abu Abdullah about this verse and he said: 'All the cruelty that a man does in Mecca such as stealing or being cruel to someone, is considered infidelity.' That is why he tried his most not to stay in Mecca."

He, the Almighty, said: ***"That they may witness the benefits (provided) for them" (22:28)***

The following interpretations have been made by Imam al-Sadiq (as):

• The benefits are the benefits of the hereafter and they are mercy and forgiveness.

• The benefits are from the benefits of the worldly life or hereafter. Al-Rabi ibn Khaytham said: "I saw Abu Abdullah when he was carried and circumambulated the Kabah in a sedan chair while he was severely ill. Whenever he reached the right corner, he used to order to put him down on the ground. Then he brought his hands out and touched the ground with his hands and then he said: 'Take me up.'

• "When he did that several times in every round, I told him: 'O son of the Prophet! This is difficult for you.' He said: 'I have heard the statement of Allah 'That they may witness the benefits (provided) for them.'' I said: 'The benefits of the worldly life or hereafter?' He replied: 'Both of them.'"

He, the Almighty, said: ***"And celebrate the name of Allah, through the Days appointed" (22:28)***

He said the following in interpreting the phrase 'through the Days appointed': "By this it meant the Days of Tashrigh." It is said that the Days appointed are from tenth of Dhul-Hijjah.

He, the Almighty, said: ***"And (again) circumambulate the Ancient House" (22:29).***

Hammad al-Nab asked Imam al-Sadiq (as) about the circumambulation around the Ancient House, which was mentioned in the verse. He said: "By this, it meant the women circumambulation."

This house is named the Ancient House, because it is older than the storm that happened at the era of Noah. This was narrated by Abu Basir from Imam al-Sadiq (as).

He, the Almighty, said: ***"In them ye have benefits for a term appointed" (22:33)***

Abul-Sabbah al-Kinani narrated from Imam al-Sadiq (as) in interpreting the verse from Allah, the Almighty 'In them ye have benefits for a term appointed.' He said: "If one needs to ride on it, he can do that without having any violence and he can use its milk without making it suffer."

He, the Almighty, said: ***"Eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility" (22:36)***

He said: "By those live in contentment, it meant those who are satisfied with what you give them without complaining. And those beg with due humility are people who came to you for feeding them."

Sayf al-Nammar narrated saying: "Abu Abdullah said: 'Saied ibn Abd al-Malik went to Hajj one day and saw my father. He said: 'I have a sacrifice, what shall I do with it?' He said: 'Use third of it for your family; third for those who live in contentment and third for those who live in poverty.' I asked: 'Is poor the same as one who ask you for help?' He said: 'Yes, and one who lives in contentment is one who is satisfied with what you send to him.'""

He, the Almighty, said: ***"To every People have We appointed rites and ceremonies which they must follow: let them not then dispute***

with thee on the matter" (22:67)

Abd al-Rahman Baya al-Anmat narrated from Abu Abdullah who said: "Goraysh tribe used to use ambergris for the idols. One of those idols, Yaghooth was in front of the door; another one, Yaoogh was on the right of Kabah and Nasr was on the left. When they entered, they used to prostrate in front of Yaghooth, not bowing, then they return to its left towards Nasr and them they began their praise, saying: At your service! O Allah you have no partner, except the partner that you own yourself and he does not own."

He added: "Allah sent green housefly with four wings. They left nothing from that ambergris and ate them all. Then Allah stated the following: ***'O men! Here is a parable set forth! 'Listen to it!' (22:73)"***

He, the Almighty, said: ***"He has chosen you, and has imposed no difficulties on you in religion" (22:78)***

The Imam (as) used this verse in the following speech, which was narrated by Abdul al-Ala Mowla aal Saam, who said: "I told Abu Abdullah: 'I fell and my nail was cut. I bandaged it, but how can I perform ablution?' He said: 'It and other similar cases are known in the Book of Allah, who said the following 'He has chosen you, and has imposed no difficulties on you in religion.' You can just touch it gently during ablution.'"

He, the Almighty, said: ***"Those who avoid vain talk" (23:3)***

He said the following in interpreting vain talk: "When a man talks something wrong to you and brings what that has no relation to you. In those situations, you should avoid this for the sake of Allah."

He, the Almighty, said: ***"And who (strictly) guard their prayers" (23:9)***

Al-Fudayl ibn Yasar asked about the prayers that one should strictly guard and the Imam (as) said: "Those are obligated

prayers."

He, the Almighty, said: "And who (strictly) does their prayers"

He said: "By this it meant the supererogatory performance."

He, the Almighty, said: ***"And those who dispense their charity with their hearts full of fear" (23:60).***

He said the following in interpreting this verse: "By 'with their hearts full of fear' it meant the fear of not accepting the deeds or what they have presented."

He, the Almighty, said: ***"O my Lord! Send me back (to life). In order that I may work righteousness in the things I neglected" (23:99-100)***

The Imam (as) made use of the holy verse in his speech. He said: "One who avoids a small amount of money for alms, is not believer nor Muslim. Allah, the Almighty, said: 'O my Lord! Send me back (to life). In order that I may work righteousness in the things I neglected.'"

He, the Almighty, said***: "Before them is a Partition till the Day they are raised up" (23:100)***

This holy verse looked at the Partition World and Imam al-Sadiq (as) said the following in this regard: "I swear by Allah that I do not fear for you except at the Partition world, because we do not have role there, but if the control comes to us, we will protect you."

He, the Almighty, said: "***They will say: 'Our Lord! Our misfortune overwhelmed us, and we became a people astray!'" (23:106)***

He said the following in interpreting the verse: "They were misfortune while they were darkened and deviated from the truth - by their deeds."

A man told Imam al-Sadiq (as): "O Abu Abdullah ! We were born for exclamation!" He said: "Why do you think so?" He said: "We were created for destruction and abolishment." He replied: "Woe to you! We were created for remaining. Does the Paradise reach an end or the fire of the Hell dies out? We just move from one house to another."

He, the Almighty, said: ***"Let no man guilty of adultery or fornication marry and but a woman similarly guilty" (24:3)***

Zurarah asked Imam al-Sadiq (as) about this verse, and he said: "They are known women and known men. People know them and their locations. No one should marry with one, who has already punished for adultery and is accused of adultery, unless he expresses his repentance from that sin."

He, the Almighty, said: ***"O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them" (24:27)***

Abd al-Rahman ibn Abu Abdullah narrated from the Imam Abu Abdullah (as) about the interpretation of 'asking permission' in the verse. He said: "Asking permission means salutation and greeting."

He, the Almighty, said: ***"It is no fault on your part to enter houses not used for living in" (24:29).***

Imam al-Sadiq (as) interpreted 'the houses which are not used for living in' in the following way: "There are both houses and caravansary, which you can enter without permission."

He, the Almighty, said: ***"Say to the believing men that they should lower their gaze and guard their modesty" (24:30)***

Imam al-Sadiq (as) used the mentioned verse in the following speech. He said: "It is assumed, by Allah, that the eyes should not look at what were made forbidden by Allah and to keep away from what were made illegal. This is faith. Allah the Almighty and

Majestic, said: 'Say to the believing men that they should lower their gaze and guard their modesty.'

"He, the Almighty, told them not to look at each other defects and faults and not to look at each other private parts as well as hiding own private parts. He, the Almighty, said: ***'And say to the believing women that they should lower their gaze and guard their modesty' (24:31).*** By this it meant not to look at another woman's private parts as well as not allowing other women to look at their own."

He said: "Everywhere in Quran, which talks about guarding the modesty, is aiming adultery, except this verse which talks about keeping the eyes."

He, the Almighty, said: ***"Or the slaves whom their right hands possess, or male servants free of physical needs" (24:31)***

The Holy Quran allowed for women to look at what they posses in their right hands. Imam al-Sadiq (as) interpreted this as male salves and bondwoman.

He, the Almighty, said: "***Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things" (24:35)***

The following interpretations have been made by Imam al-Sadiq (as) regarding this verse:

Eshaq ibn Jarir narrated, saying: "A woman asked me to allow her to enter and see Imam al-Sadiq (as). I asked the Imam (as) and he allowed her to enter. She entered with a her bondwoman and said: 'O Abu Abdullah! Allah said: '***An Olive, neither of the east nor of***

the west' (24:35). What does this mean?' He told her: 'O woman! Allah does not express sayings for the trees, He states sayings for human kinds.'"

Talhah ibn Zayd narrated from his father about Imam al-Sadiq (as) in the interpretation of the verse 'Allah is the Light of the heavens and the earth.' He said: "He started with his light 'The Parable of His Light' as a guide in the heart of the believer; 'as if there were a Niche and within it a Lamp', the Niche is the interior of the believer and the lamp is his heart. It is the light the Allah put inside his heart."

'Lit from a blessed Tree', the tree: the believer. 'An Olive, neither of the east nor of the west', on the darkness of the tree, neither of the east nor of the west. If the sun rises, it will shine on it. And if there is a sunset, it will be on that tree too. 'Whose oil is well-nigh luminous', the light, which is inside his heart, may light without ever talking.

'Light upon Light!', duty upon duty, and tradition upon tradition. 'Allah doth guide whom He will to His Light', Allah guides anyone He wills to the obligations and traditions. 'Allah doth set forth Parables for men', this is just like the one done for the believer.

Then he said: "Believer turns in five types of lights: his entrance is light, his way out is light, his knowledge is light, his speech is light and his destination at the Resurrection Day is light too." It told Jafar: They say, just like the light of the Lord. He said: ***"O Praise be to Allah! Allah does not have something similar to Him. Allah said: 'Invent not similitudes for Allah' (16:74)."***

He said the following in interpreting this verse: "He, the Almighty, chose this saying for us. The Prophet and the Imams are from the signs of Allah and His evidences, who are used for guiding people to monotheism, the benefits of religion and the instructions of Islam, the traditions and the obligations. There is no power other than the power of Allah, the Almighty."

He, the Almighty, said: ***"O ye who believe! Let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom" (24:58)***

Zurarah narrated from Abu Abdullah (as) regarding the interpretations of this verse when he said: "This verse is specific for men without women." I said: "Do women ask in these three times?" He said: "No, they can come and go."

He, the Almighty, said: ***"Or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately" (24:61)***

Zurarah narrated from Abu Abdullah (as) regarding the interpretations of this verse when he said: "Those whom Allah mentioned their names in this verse are among those who one can eat dates and bread from their properties without permission. For instance, a wife can eat from her husband's house without any permission."

Ibn Ameer narrated saying the following about those whom the Abu Abdullah (as) talked about in interpreting the verse: "Also, when a man assigns a representative for his financial affairs, he can eat these items without permission."

He, the Almighty, said***: "Blessed is He who sent down the criterion to His servant" (25:1)***

Imam Abu Abdullah (as) was asked about whether Quran and criterion are different things or that they are the same? He said: "Quran is the Book overall, but the criterion is the compulsory obligation one has to do."

He, the Almighty, said: ***"And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about" (25:23)***

Sulayman ibn Khalid asked Imam al-Sadiq (as) about the interpretation of this verse. He said: "I swear by Allah that their deeds are pure, but if they are presented with something illegal, they will do it and will not leave it."

He, the Almighty, said: ***"As also Ad and Thamud, and the Companions of the Rass" (25:38)***

Two women came to Imam al-Sadiq (as) asking the following: "Is the sexual relation between two female forbidden in the Book of Allah?" He said: "Yes, It is forbidden."

"A dress from fire is designed for them; an armour from fire; a belt from fire; a crown from fire and a thick tough dress from fire too." Then he turned to his followers and said: "Let your wives know this."

A group of women came to the Imam (as) and one of them asked the following regarding the sexual relation between females. He said: "The punishment for this action is similar to the punishment of adultery." The woman said: "But Allah does not say anything in this regard in His Book." He commented: "He did." She said: "Where?" and he replied: "They are the Companions of the Rass."

He, the Almighty, said: ***"And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude" (25:62)***

Imam al-Sadiq (as) used the mentioned verse in the following speech:

He said: "Whenever you lost a prayer in night, perform it during the day. Allah, the Almighty, said: 'And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude.' This means that

men should perform the night prayers that they lost during the day. And they should perform the day prayers that they lost during the night."

He, the Almighty, said: ***"And the servants of (Allah) Most Gracious are those who walk on the earth in humility" (25:63)***

He said: "The man who walks with the nature with which he was grown up with without being proud."

He, the Almighty, said: ***"Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind" (25:73)***

Abu Basir asked about the interpretation of this verse and he said: "Those endowed with insight not those doubtful."

He, the Almighty, said***: "But only he (will prosper) that brings to Allah a sound heart" (26:89)***

He said the following about 'a sound heart': "By sound heart, it means those who does not love the worldly life"

He, the Almighty, said: ***"Seest thou? If We do let them enjoy (this life) for a few years. Yet there comes to them at length the (Punishment) which they were promised! It will profit them not that they enjoyed (this life)!" (26:205-208)***

Imam al-Sadiq (as) demonstrated the reason of revealing these verses. He said: "The Prophet (S) in his dream, saw Banou-Umayyah sitting on his platform, deviating people from the Guided-Path. He woke up sad. Gabriel came down to him and asked: 'O the Prophet of Allah! Why do I see you sad?' He said: 'O Gabriel! In my dream, I saw Banou-Umayyah sitting on my platform and deviating people from the Guided-Path.' He said: 'I swear by Allah who assigned you as a true Prophet, I do not know anything about this.'

"Then he ascended to the sky and did not stay their until being back, bringing the following verse from Quran. He, the Almighty, said: 'Seest thou? If We do let them enjoy (this life) for a few years. Yet there comes to them at length the (Punishment) which they were promised! It will profit them not that they enjoyed (this life)!' and He also revealed the following: ***'We have indeed revealed this (Message) in the Night of Power: And what will explain to thee what the night of power is? The Night of Power is better than a thousand months' (97:1-3).*** Allah had the Night of Power for the Prophet (S) better than thousand of years for Banou-Umayyah."

He, the Almighty, said: ***"And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs" (28:5)***

Al-Mufaddhal ibn Umar narrated, saying: "I have heard Abu Abdullah saying: 'The Prophet (S) looked at Ali, Hassan and Husayn, wept and said: 'They are those depressed in the land after me.'" Al-Mufaddhal said: "I told him: 'What does it mean?' He said: 'This means that they are the Imams after him. Allah, the Almighty, said: 'And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs.'"

He, the Almighty, said: ***"When he reached full age, and was firmly established (in life)" (28:14)***

He said the following in interpreting this verse: Regarding 'reaching full age', he said: "When he becomes eighteen years old" and regarding 'being firmly established', he said: "When his beard appears."

He, the Almighty, said: ***"And there came a man, running, from the furthest end of the City. He said: 'O Moses! The Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice'" (28:20).***

Sadeer al-Sayrafi narrated the statement of Imam al-Sadiq (as) regarding the interpretation of this verse. He said: "'And there came a man, running, from the furthest end of the city. He said: 'O Moses! The Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice.' He therefore got away therefrom, looking about, in a state of fear. He left Egypt without any riding animal or a slave helping him.

"He went on until approaching Madyan. He got closer to a tree where he accidentally found a well there. Then he found people irrigating their animals. There were also two weak women with their sheep. He said: 'Who are you?' They replied: 'Our father is an old man and we are weak women who cannot be as well as the men. If people finished irrigating their sheep, we would be able to irrigate ours too.' He took their bucket and said: 'Bring over your sheep' and then he irrigated them. Then they returned at the morning before the people.

"Afterwards, Moses went on towards a tree, sat under its shadow and said: ***'O my Lord! Truly am I in (desperate) need of any good that Thou dost send me!' (28:24).*** It is narrated that he said so and he needed to eat a fruit. When the women returned to their father, he asked them: 'How did you come early today?' They replied: 'We found a good man who helped us and irrigate the sheep for us.' Then he told one of them to go and call him to come with her. Then one of them went, walking shyly towards him telling him that her father called him to reward him for his help. It is narrated that Moses said: 'Show me the way and walk behind me, we are the sons of Jacob and we do not look at woman.' When he reached the house of the old man, Moses narrated his story and the old man told him: 'Fear thou not: (well) hast thou escaped from unjust people.'

"He said: 'I want to marry you one of my girls provided that you help me eight years and if you help me ten years, that will be your kindness.' It is narrated that Moses helped him ten years, because prophets do not do anything unless they do their best completely."

He, the Almighty, said: ***"And we made them (but) leaders inviting to the Fire; and on the Day of Judgment no help shall they find" (28:41)***

Imam al-Sadiq (as) got use of the above-mentioned verse in the following speech. He said: "The leaders in the Book of Allah, the Almighty, are two types of leaders. Allah the Almighty and Majestic, said: '***And We made them leaders, guiding (men) by Our Command' (21:73).*** They do not set forth their commands before the commands of Allah nor they set forth their orders before the order of Allah.

"Allah also said: 'And we made them (but) leaders inviting to the Fire' these type of leaders set forth their command before the commands of Allah and their orders before the orders of Allah. They do not take the command of Allah as granted and do something on the contrary to what were mentioned in the Book of Allah the Almighty and Majestic."

He, the Almighty, said***: "Everything (that exists) will perish except His own Face" (28:88)***

The following have been found from Imam al-Sadiq (as) for the interpretation of this verse:

Al-hareth ibn al-Mughirah al-Nazari narrated, saying: "I asked Abu Abdullah about the statement of Allah 'Everything (that exists) will perish except His own Face.' He said: 'Everything is perishable except things that followed the truth path.'"

Al-hareth ibn al-Mughirah al-Nazari narrated, saying: "I asked Abu Abdullah about the statement of Allah 'Everything (that exists) will perish except His own Face.' He said: 'What do they say in this regard?' I said: 'They say: everything is perishable except the fact of Allah.' He replied: 'Praise be to Allah!! This is a dangerous speech. By this verse, it meant the face that Allah, which is aimed.'"

He, the Almighty, said: ***"But on the Day of Judgment ye shall disown each other and curse each other" (29:25)***

Imam al-Sadiq (as) got use of the above-mentioned verse in the following speech. He stated the types of infidelity as follows: "The fifth face of infidelity is the infidelity of disavowal. Allah, the Almighty, said: 'And he said: 'For you, ye have taken (for worship) idols besides Allah, out of mutual love and regard between yourselves in this life; but on the Day of Judgment ye shall disown each other and curse each other.' This means that one denies the other."

He, the Almighty, said: ***"O My servants who believe! Truly, spacious is My Earth: therefore serve ye Me - (and Me alone)!" (29:56)***

He said the following in interpreting this verse: "If you are in a land where Allah is disobeyed, leave it to somewhere else."

He, the Almighty, said: ***"Allah's handiwork according to the pattern on which He has made mankind" (30:30)***

The following have been found from Imam al-Sadiq (as) for the interpretation of this verse:

He said the following about 'Allah's handiwork according to the pattern on which He has made mankind': "It means Monotheism."

He said: "According to Allah statement 'Allah's handiwork according to the pattern on which He has made mankind', people do not know any religion nor infidelity. Then Allah sent the prophets who called people to pray Allah and be faithful. Among those people are those who have been guided and a group who have not been guided."

He, the Almighty, said: ***"That which ye lay out for increase through the property of (other) people, will have no increase with Allah" (30:39)***

He said: "There are two types of interest: legal interest and illegal interest. Legal interest is happened when you give someone some-

thing and he prays for you. This is called legal interest or reward, (which is given in here after). Allah, the Almighty, said: 'That which ye lay out for increase through the property of (other) people, will have no increase with Allah.' Regarding the illegal interest, Allah denied people from this kind of interest and promised hell for those getting close to it."

He, the Almighty, said: ***"But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah" (31:6).***

He said the following for interpreting this verse: "By this it meant contesting the truth and mocking at it."

He, the Almighty, said: ***"And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him" (31:14)***

Islam has paid a great attention to parents' respect and it considered any disloyal deeds concerning parents as one of the great sins. Imam al-Sadiq (as) said the following in this regards: "Among the greatest sins is disloyalty to parents." He also added: "A man came to the Prophet (S) and said: 'O the Prophet of Allah! Who is kinder?' He said: 'Your mother,' He said: 'Who is next?' He replied: 'Your mother.' He said: 'Who is next?' He replied: 'Your mother.' Then he said: 'Who is next?' He said: 'Your father.'"

He, the Almighty, said: ***"O my son! Establish regular prayer" (31:17)***

Praying is among the most important kinds of worships in Islam and human is honoured with it. If one stays in front of the Great Creator, this will be a great honour. This is one of the Allah's favours for his men. Imam al-Sadiq (as) was asked about the best thing that makes one closer to his Allah and the thing that is greatly loved by Allah, the Almighty. He said: "After acquiring knowledge, that is the knowledge of knowing Allah, I found praying the best kind of worship."

He, the Almighty, said: ***"And swell not thy cheek (for pride) at men" (31:18)***

He said the following in interpreting this verse: "That is, do not turn your face from people in pride and do not talk proudly with people scorning them."

He, the Almighty, said: "***Verily the knowledge of the Hour is with Allah (alone)" (31:34)***

Abu Osama narrated from the Imam Abu Abdullah (as), saying: "Abu Abdullah said: 'Did I not inform you about five cases, that Allah let nobody know from his creatures?' I said: 'Yes.' He said: 'Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die'" (31:34).

He, the Almighty, said: ***"The Angel of Death, put in charge of you, will (duly) take your souls" (32:11)***

Imam al-Sadiq (as) was asked about the relation among the following holy verses: Allah, the Almighty, said: 'Allah will take souls during their death'; He the Almighty and Majestic added: '***The Angel of Death, put in charge of you, will (duly) take your souls'; Allah also said: '(Namely) those whose lives the angels take in a state of purity, saying (to them)' (16:32);*** He, Praise Be to Him, said: ***'(Namely) those whose lives the angels take in a state of wrong-doing to their own souls' (16:28)***; another statement from Allah was ***'When death approaches one of you, Our angels take his soul' (6:61);*** He, the Almighty, also added: ***'If thou couldst see, when the angels take the souls of the Unbelievers (at death)' (8:50).*** Many people may die at the same hour throughout the world. How could someone other than Allah count this?

He said: "Allah the Almighty and Majestic, assigned co-operators for the Angel of Death, who help him to take the souls. They are just like representative who take the souls and then the Angel of

Death takes the souls from them alongside what He himself takes. Then Allah takes all from the Angel of Death."

He, the Almighty, said: ***"He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths" (33:4)***

Jamil narrated from Imam al-Sadiq (as) saying about the reason behind descending this verse. He said: "The reason was that when the Prophet (S) married Khadeeja ibn Khoyled (sa), they went to the Akadh market for doing business, and there he saw Zayd being sold. He found him a clever pure slave. So he bought him. When the Prophet (S) informed him about Islam, he embraced Islam and from then he was called Zayd, the follower of Muhammad (S).

"When Haritha ibn Sharaheel al-Kalabi was informed about his son, he set off to Mecca to bring back his son. He was a respected man. He went to aba Talib and said: 'O aba Talib! My son was arrested and he became slave. I was told that not he's for you brother's son. Your brother's son, can either sell him to me or take money or free him.'

"Aba Talib talked with the Prophet (S) and the Prophet (S) said the following: 'He is free and he can go wherever he wishes.' Haritha came to his son and told him: 'My son! Join your honour and family.' Zayd said: 'I'll not leave the Prophet (S)." His father said: 'Do you want to leave your honour and family respect as slave for Quraysh.' Zayd said: 'I will not leave the Apostle of Allah as far as I am alive.'

"His father becomes angry, faced the tribe of the Quraysh and said: 'O people! Witness that this man is no longer my son.' Then the Prophet (S) said: 'O people! Witness that Zayd is my son, I inherit from him and he inherits from me.' From this point, Zayd was called Zayd ibn Muhammad. The Prophet (S) liked him and used to call him, Zayd of love.

"When the Prophet (S) migrated to Medina, he married Zayd with Zaynab, the daughter of Jahash. She was among those respected people there and the Prophet (S) wanted to show that in Islam, even someone who was slave, can marry someone from a respected family, because the factor of respect in Islam is not tribe and wealth, but it is faith.

"They lived with each other, but afterwards there were some problem between them and Zayd did not love Zaynab any more. They could not get along with each other. They Prophet (S) felt responsible for this problem and tried to speech with Zayd to let him know that he should stay with his wife as Allah narrated the story in the following statement:

'Retain thou (in wedlock) thy wife, and fear Allah.' But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled' (33:37)

"Zayd did not want Zaynab anymore and Zaynab could not find other husband at her level to get along with after getting divorced. Nevertheless, the Prophet (S) was shameful to declare that He would marry Zaynab, because people might think that He loved Zaynab because of her beauty. Additionally, He thought that people might say that the Prophet (S) got married with the wife of His son. But Zayd was just his son by the speech of the tongue, not by the wife of the Prophet.

"They problem were still, until the above-mentioned verse revealed ***'Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is***

(only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way' (33:4) saying that you could marry Zaynab to tackle this problem. Then Zayd got divorce and the Prophet (S) married her."

He, the Almighty, said: ***"O ye who believe! Celebrate the praises of Allah, and do this often" (33:41)***

Ibn al-Ghadah narrated from the Imam Abu Abdullah (as) who said: "There is nothing infinite on its own, except praising Allah. It has no limit. Allah has specified the compulsory prayers and they have their own limits. Ramadhan has limits if one fasts that month. Hajj has a limit too. But Praising Allah does not have any limit. Allah does not specify any limit for Praising. He, the Almighty, will not be satisfied and does not specify a limit for it." Then Imam al-Sadiq (as) recited the following verse: 'O ye who believe! Celebrate the praises of Allah, and do this often; and glorify Him morning and evening.' Then he said: "Allah did not specify any limit for it."

He said: "My father was praising Allah a lot. When I was walking with him and he was praising Allah. When I was eating with him, he was praising Allah. He was ordering us to be gathered and to praise Allah till sunrise. Then he ordered us to read, for those who can and those who cannot read would praise Allah. A house where Quran is recited, blessings will enter, angels will attend, Satan will leave and it will lights the people of the sky.

"A house where Quran is not recited there, blessings will leave as well as the angels and Satan will enter. The Prophet (S) said: 'Did not I inform you about the best deed, the most elevating factor for your position, the best one in front of your angels, the thing better than money and wealth and something better than fighting the enemies?' They replied: 'Yes.' And He said: 'Praising and mentioning Allah and doing this often.'"

Then he said: "A man came to the Prophet (S) and said: 'Who is the best man in the Mosque?' He said: 'The most praising one.' The

Prophet (S) also added: 'One who makes his tongue busy, he will win the best of the worldly life and the Hereafter.'"

He, the Almighty, said: ***"We bestowed Grace aforetime on David from ourselves: 'O ye Mountains! Sing ye back the Praises of Allah with him! And ye birds (also)!" (34:10)***

He said in a tradition regarding a story about David: "He went out reciting the Psalms, and when he started reciting the Psalms, all the mountains, stones and birds accompanied him."

He, the Almighty, said: ***"But they turned away (from Allah), and We sent against them the Flood (released) from the dams" (34:16)***

He said: "The Flood was sent to them because of a mouse drilling a hole in the dam."

He, the Almighty, said: ***"Our Lord! Place longer distances between our journey-stages: but they wronged themselves (therein)" (34:19)***

Sadeer narrated saying: "A man asked Abu Abdullah about the statement of Allah 'Our Lord! Place longer distances between our journey-stages: but they wronged themselves (therein)' and He said: 'There were tribe with connected villages, one looking at the other, with joint rivers and apparent wealth. They did not thank Allah for the blessings and they changed their beliefs from praising Allah.

"'So Allah changed what he gave them. Allah does not change His manner with a tribe unless it changes it manner itself. Allah sent against them the Flood and destroyed their tribe, abolish their wealth and said: ***'We converted their two garden (rows) into 'gardens' producing bitter fruit, and tamarisks, and some few (stunted) Lote-trees. That was the Requital We gave them because they ungratefully rejected.' (34:16-17)"***

He, the Almighty, said: ***"It is not your wealth nor your sons, that will bring you nearer to Us in degree" (34:37)***

The Imam (as) used the above-mentioned verse in the following speech: There was a man discrediting rich people. Imam al-Sadiq (as) said: "Be quite! If there is a rich man who uses his wealth to help his brothers and be kind to them, Allah will double his reward, because Allah the Almighty says: 'It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness - these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high!'"

He, the Almighty, said: ***"It is Allah Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection!" (35:9)***

Jamil ibn Darraj narrated saying about Imam Abu Abdullah (as) who said: "When Allah wants to have the Resurrection, He will send down the rains for forty days. Then are parts are gathered together and meat will grow." This narration clarifies the method of resurrection that the verse describes.

He, the Almighty, said: ***"But there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave" (35:32)***

Imam al-Sadiq (as) said the following in interpreting this verse: "One who does wrong, is swarming about his own soul; one who follows a middle course, is swarming about his heart and one who is running towards the good, is swarming about his Lord."

He, the Almighty, said: ***"When they are told, 'Fear ye that which is before you and that which will be after you'" (36:45)***

Imam al-Sadiq (as) said the following in interpreting this verse: "Fear what 'sins', which are before you, and what 'punishments', which are after you."

He, the Almighty, said: ***"He says, 'Who can give life to (dry) bones and decomposed ones (at that)?'" (36:78)***

Al-Halabi narrated from Imam al-Sadiq (as) the reason behind descending this verse. Imam al-Sadiq (as) said: "Abi ibn Khalf came taking an old bone and crumbled it and said: 'If we were bones and crumbled, would we be created again?' Allah, the Almighty, revealed the verse: 'He says, 'Who can give life to (dry) bones and decomposed ones (at that)?' Say, 'He will give them life Who created them for the first time! For He is Well-versed in every kind of creation!'""

Imam al-Sadiq (as) clarified in a speech with one who asked him about the description of Resurrection after the crumbling of bodies. Here is the structure of the question: Will the soul be crumbled after being quitted from the body or it stays? He said: "It stays till the time of blowing in the bugle (calling them to gather). Then, there will be nothing, everything will be destroyed; there will be no sense or nothing sensed. Afterwards, things will be back as the Creator created them at first. But this will be done forty hundred years after the sleep of the creatures. This will happen between the couple of blows."

He asked: "Suppose that I am in front of the Lord and my body is already affected and the organs are scattered being eaten by wild animals and being cut. And suppose that other parts have become soil and were used in building a wall. How can this be gathered again?"

He said: "One Who had created things without any pattern and image, is able to return what was at the beginning"

He said: "Clarify this for me!"

He said: "The soul is situated in its place; good souls are in pleasure and wideness; bad souls are in darkness and narrowness. Body will be soil as it was. What were eaten by wild animals are out from their inside and all the articles of the soil are protected by

someone who keeps all the information everywhere in the world and knows the number of things.

"On Resurrection, the rain of the Resurrected is down on the earth. The soil of the resurrection is similar to the relationship between soils and gold. When they are washed with water, they can be separated from each other. So the soil of each one is returned to him. They, by the will of Allah, move toward where the soul is located. There, the creatures are back in the same figure that they were and their souls are joined with them. When both the body and the soil are with each other, nobody can deny what they have committed."

He, the Almighty, said: ***"He (agreed to) cast lots, and he was condemned" (37:141)***

Cooperation: Casting lots. Imam al-Sadiq (as) used the holy verse in his speech, saying: "There are no tribes who casts lots and left their affair to Allah, the Almighty, unless the truth appeared." He also added: "Are there anything more just than casting lots when the case is handed to Allah. Did not Allah say: 'He (agreed to) cast lots, and he was condemned.'"

He, the Almighty, said: ***"Those who patiently persevere will truly receive a reward without measure!" (39:10)***

Abdullah ibn Sanan narrated from Imam Abu Abdullah (as) who said: "The Prophet (S) said: 'If the files are released and justice appeared, Allah will not call to account those who were under pressure and will not release their file,' then he recited the following verse: 'Those who patiently persevere will truly receive a reward without measure!'"

He, the Almighty, said: ***"Those who eschew Evil, and fall not into its worship, and turn to Allah (in repentance), for them is Good News: so announce the Good News to My Servants" (39:17)***

Abu Basir narrated from Imam al-Sadiq (as) about the interpretation of this verse. He said: "You are those, who kept away from

obeying those cruel, and those who obey the tyrannical are actually praying them."

He, the Almighty, said: ***"If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)" (39:65)***

Imam al-Sadiq (as) said: "This verse is addressing the Prophet (S) but it addresses His nation too."

He, the Almighty, said: ***"(Allah) knows of (the tricks) that deceive with the eyes" (40:19)***

Abd al-Rahman ibn Salma al-Hariri narrated saying: "I asked Abu Abdullah about the verse '(Allah) knows of (the tricks) that deceive with the eyes.' He said: 'Haven't you seen a man looking at somewhere in a way that he does not seem to look at? This is called disloyal eye'"

He, the Almighty, said: ***"Then Allah saved him from (every) ill that they plotted (against him), but the burnt of the Penalty encompassed on all sides the People of Pharaoh" (40:45)***

He said the following in interpreting this verse: "They caught hold of him, but do you know what Allah protected him from? He protected him from committing any harm in his religion. This means, what prevented them from killing Moses was the fact that they wanted him to embrace their religion and to leave the religion of monotheism."

He, the Almighty, said: ***"But this thought of yours which ye did entertain concerning your Lord" (41:23)***

Abd al-Rahman ibn al-Hajjaj narrated from Imam Abu Abdullah (as), who said: "The Prophet (S) said: 'There is no man who thought good about Allah, the Almighty, and Allah does not give him the good in return. Allah the Almighty, said the following: 'But this thought of yours which ye did entertain concerning your Lord.'"

He also added: "A believer should fear Allah in a way that shows the way in which one is entering the Hell and to ask Him humbly to be from the people of the Paradise. Allah, the Almighty, said: 'But this thought of yours which ye did entertain concerning your Lord.' Allah reaction depends on the men's actions; if they are good then He will bring them the good, otherwise the bad."

He, the Almighty, said: ***"Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?" (41:53)***

He said the following in interpreting this verse: "In disasters, great changes and hatred."

These are the signs that Allah will show His men.

He also added the following in interpreting this verse: "He will show them great changes inside and will let them see the great disasters to see the huge and strong power of Allah in their soul and in the furthest region of the earth." When he was asked about the verse 'until it becomes manifest to them that this is the Truth' he said: "The appearance of the saviour is considered the Truth before Allah the Almighty and Majestic."

He, the Almighty, said: ***"It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise" (42:51)***

This holy verse talks about the descending of the revelation on the Prophet (S). The following speeches were from Imam al-Sadiq (as) in this regard:

Zurarah narrated, saying: "I told Abu Abdullah: 'Was the faint that happened on the Prophet (S) was the result of the descending of the revelation?' He said: 'This happens if there was no one be-

tween Him and Allah and it happened when Allah was manifested to Him.' Then he added: 'Zurarah! This is the Prophecy.'"

Ibn abi Omayr narrated from Amro ibn Jame from Imam Abu Abdullah (as) who said: "When Gabriel was near the Prophet (S) he was sitting just like the sitting of servants. He was not entering on the Prophet, before asking for permission."

Husham ibn Saalem narrated from Imam Abu Abdullah (as), saying: "Some of our companions said: 'The Prophet (S) used to say: 'Gabriel said, Gabriel ordered me or…' But sometimes He was in faint in other situations.' Abu Abdullah said: 'If the revelation was from Allah without the existence of Gabriel, then He would be affected with faint, because of the greatness of the revelation from Allah. But if there was Gabriel in the middle, that would not happen. In this situations, he used to say: 'Gabriel said, Gabriel ordered me or…'"

Zurarah said: "I told Abu Abdullah: 'How did not the Prophet (S) fear that the revelation were deviated by Satan?' He said: 'If Allah chose a man as Prophet, He will grant him the settlement and gravity, so He was able to recognize what came from Allah with His eyes.'"

He, the Almighty, said: ***"When at length they provoked Us, We exacted retribution from them, and We drowned them all" (43:55)***

He said the following in interpreting this verse: "Allah, the Almighty, does not get disappointed as our disappointment, but He has creatures for Himself who are getting disappointed or satisfied. They are intelligent creatures. He also had their satisfaction along His satisfaction and their anger along His anger. He assigned them as His propagandists and He had them as people who are leading people towards Him. That is why they became so.

"This does not mean that they are at the same level of Allah. We can see the exact meaning of this in the following phrase: 'One who insults one of those people, he has publicly declared war

against Me and called Me for this war.' He, the Almighty, also said: ***'He who obeys the Apostle, obeys Allah' (4:80).*** He also added: ***'Verily those who plight their fealty to thee do no less than plight their fealty to Allah' (48:10).*** This is who anger and satisfaction are getting described.

"The creatures are being affected with disappointment and unhappiness. These are what being designed and created by Allah in order to have the following inference: Creatures will be destroyed one day, because they are changeable by being unhappy and disappointed. So when a change came to something, it means that that thing is destroyable. This way the difference between the creator and creatures is displayed."

He, the Almighty, said: ***"It is He Who is Allah in heaven and Allah on earth" (43:84)***

Husham ibn al-Hakam narrated, saying: "Abu Shaker al-Dishani said that there is a verse in Quran. Husham said: 'What is it?' He replied: 'It is He Who is Allah in heaven and Allah on earth.' Husham said: 'I did not know what to answer, so I called Imam Abu Abdullah and informed him about the case.' He said: 'This is the speech of a wicked infidel. Whenever you see him, tell him: What is your name in Kufah? He will say such and such. Then tell him: What is your name in Basrah? He will say such and such. Then you should add: Our Lord, Allah, is Lord in the heaven and He is Lord on the earth; He is the Lord on the sky and everywhere.'

"Husham said: 'I went to Kufah and informed abi Shaker about what the Imam stated. He said: 'This was brought from Hijaz.'"

He, the Almighty, said: ***"What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin" (44:37)***

Tubba was a good man who brought the good news of the coming of the Prophet (S). Imam al-Sadiq (as) said: "Tubba told the tribe of

al-Ous and al- Khazraj the following: Be here until this prophet comes. But me, if I see him, I'll go with Him and serve Him."

He, the Almighty, said: ***"This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect" (47:28)***

Muhammad ibn Amara narrated, saying: "I asked Abu Abdullah and told him: 'O son of the Prophet! Inform me about Allah, the Almighty, does He get angry or satisfied?' He replied: 'Yes! But not in the same way that exist for His creatures on the earth. The anger of Allah is his punishment and His satisfaction is His rewards.'"

He, the Almighty, said: ***"Verily We have granted thee a manifest Victory" (48:1)***

Ibn Sanan narrated from Imam al-Sadiq (as) who said: "The reason of descending this verse and this manifest Victory was that Allah, the Almighty, commanded His Messenger (S) in his sleep to enter the Holy Mosque, circulate around the Mosque and to cut His hair just like the others. Then He informed His companions and ordered them to exit. When then entered Thaa al-Halifa for Umra. They took sheep and the Prophet (S) took sixty six sheep too. They got prepared and wore the special clothes from Thaa al-Halifa in Umra and prepared the sheep for sacrificing.

"When the Quraysh were informed, they sent Khalid ibn al-Walid with a hundred fighter to wait for the Prophet (S) to face Him. When they were in the middle of the way, the noon prayer time arrived. Bilal made the Adhan and then the Prophet (S) and His companions started their prayers. Khalid ibn Walid said: If we attack them during their prayer, we will win, because they do not cease their prayer, but there will be another prayer that they love more than any other one. When they start this prayer, we will attack them.

"Gabriel came down for the Prophet (S) during his prayer, conveying the following statement of Allah: ***'When thou (O Apostle) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment' (4:102).***

"When it was the second day, the Prophet (S) went to Hodaybia and on His path he was motivating the nomads to join Him, but no one joint Him, saying: 'Does Muhammad and His companions aim at entering the Holy House while the Quraysh tries to attack them in their houses and kills them? Muhammad and His followers will not return to Medina.'"

He, the Almighty, said: ***"If they had been apart, We should certainly have punished the Unbelievers" (48:25)***

He said the following in interpreting this verse: "If Allah separate those unbelievers from their believers generations and those believers from their unbeliever generations, He will punish those who disbelieve."

He, the Almighty, said: ***"And made them stick close to the command of self-restraint" (48:26)***

Imam al-Sadiq (as) was asked about the meaning of 'self-restraint' and he said: "By this it means the faith."

He, the Almighty, said: ***"By the (Winds) that scatter broadcast; And those that lift and bear away heavy weights; And those that flow with ease and gentleness" (51:1-3)***

Jamil narrated from Imam Abu Abdullah (as) in the interpretation of this verse: "Ibn al-Kawa asked Imam Ali about 'By the (Winds) that scatter broadcast' and He said: 'Storm' and about 'And those that lift and bear away heavy weights', he said: 'the clouds' and about 'And those that flow with ease and gentleness' and he said that they are ships."

He, the Almighty, said: ***"They were in the habit of sleeping but little by night" (51:17)***

He said the following in interpreting this verse: "There are a few nights for them, the believers, which are passed without performing a prayer."

He, the Almighty, said: ***"And in the hour of early dawn, they (were found) praying for Forgiveness" (51:18)***

He said: "They were asking for Allah's forgiveness seventy times in their early dawn prayer."

He, the Almighty, said: ***"And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking)" (51:19)***

He said the following in interpreting the ones are needy but for some reason, prevented from asking: "They are those poor minded who are not able to work and to earn."

And in another tradition, he said the following about this kind of people: "Those men who are poor minded and are unable to have living."

He, the Almighty, said: ***"As also in your own selves: Will ye not then see?" (51:21)***

This holy verse talked about the holy verses, which are available in many different ways; among those is human. Imam al-Sadiq (as) said: "He created you hearing and seeing; being angry once and

being satisfied once; being hungry once and being sated. These are among the signs of Allah."

He was asked the following: "How did you know your Lord?" He said: "By the destruction of aims and the abolishing of attempts. I aimed but He destroyed my aims and I attempted but He abolished my attempts."

He, the Almighty, said: ***"But his wife came forward (laughing) aloud" (51:29)***

He said: "Laughing aloud means: in group"

He, the Almighty, said: ***"I have only created Jinns and men, that they may serve Me" (51:56)***

Abu Basir narrated saying: "I asked Abu Abdullah about this verse, saying: 'He created them to order them to pray.'"

He, the Almighty, said: ***"And those who believe and whose families follow them in Faith" (52:21)***

He said the following in interpreting this verse: "Children cannot compensate the kindness of their parents, but children come to their parents to be happy."

He, the Almighty, said: ***"That to thy Lord is the final Goal" (53:42)***

He said the following in interpreting this verse: "Whenever the speech reaches Allah, hold on" and then he recited the following verse.

He, the Almighty, said: ***"That it is He Who giveth wealth and satisfaction" (53:48)***

He said: "Regarding the following verse of Allah, the Almighty 'That it is He Who giveth wealth and satisfaction' Imam Ali said: 'He makes all people satisfied with their earning and let them be content with what they make.'"

He, the Almighty, said: ***"And they even sought to snatch away his guests from him, but We blinded their eyes" (54:37)***

This holy verse is talking about the tribe of Lot and what they were doing as atrocity until Allah sent His punishment over them, according to the statement of this holy verse: "They contended with him, that's Lot, and entered his house. Gabriel called him out, saying: O Lot! Let them get in. When they entered, Gabriel stretched out his hands towards them and they lost their eyes. This is exactly as it was stated by Allah 'We blinded their eyes.'"

He, the Almighty, said: ***"The Day they will be dragged through the Fire on their faces, (they will hear:) 'Taste ye the touch of Hell!'" (54:48)***

He said the following in interpreting this verse: "Determinism is the Magi of this nation, and they are those who try to describe Allah with his justice. They considered Him out of His kingdom. The following verse revealed for them: 'The Day they will be dragged through the Fire on their faces, (they will hear:) Taste ye the touch of Hell!'"

Al-Sayyid al-Tabatabaee said the following regarding this tradition: I say, the purpose of Determinism are those who deny fate. They are those who consider everything pre-determined. His statement: "they are the Magi of this nation" is because of their speech which said: The creator of optional behaviours is human and Allah is the creator of something beyond this. So they consider two types of Allah as the Magi did the same and considered two Gods: the Lord of the good and the Lord of the bad.

Also his statement: "they tried to describe Allah with his justice. They considered Him out of His kingdom" because they considered the behaviours of human as something, which free him from being determined which is against the justice of Allah, so they considered Allah out of His kingdom by ruling over the actions of His creatures and cutting their relation from Allah, the Almighty.

He, the Almighty, said: ***"But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens" (55:46)***

He said: "One who knows that Allah sees him and hears what he says and knows what he is doing as good and bad, this will protect him from doing bad deeds. This is the man who is fearing the position of his Allah and tries to be away from his illegal desires."

He, the Almighty, said: ***"Is there any Reward for Good - other than Good?" (55:60)***

Ali ibn Salim narrated saying: "I have heard Abu Abdullah saying: 'There is a verse recorded in the Holy Book of Allah,' I said: 'What is it?' He replied: 'The holy statement 'Is there any Reward for Good - other than Good?' applies to infidels, believers, the poor and the rich. One, who helped with mercy, has to compensate any kindness. Compensating does not mean to the same thing that one does for you, because if you do the same, the one who has started is better.'"

He, the Almighty, said: ***"And besides these two, there are two other Gardens" (55:62)***

Al-Ala ibn Syabah narrated saying: "I told Abu Abdullah: 'People are getting astonished when we say: A group came out from fire and entered the Paradise. They address us: Will they be with the elevated servants of Allah?' He said: 'O Ala! Allah said: 'And besides these two, there are two other Gardens.' They will not be with the elevated servants of Allah.'"

He, the Almighty, said: "In them (each) will be two Springs pouring forth water in continuous abundance"

Imam al-Sadiq (as) interpreted 'continuous abundance' as gushing forth.

He, the Almighty, said: ***"In them will be fair (Companions), good, beautiful" (55:70)***

Al-Halabi narrated, saying: "I asked Abu Abdullah about the following statement of Allah 'In them will be fair (Companions), good, beautiful.' He replied: 'By this, it meant those believers and devout ladies.'"

He, the Almighty, said: ***"Thus, then, if he be of those Nearest to Allah, (There is for him) Rest and Satisfaction, and a Garden of Delights" (56:88-89)***

Abu Basir narrated, saying: "I have heard Abu Abdullah saying: ''Thus, then, if he be of those Nearest to Allah, (There is for him) Rest and Satisfaction' means in the grave and 'and a Garden of Delights' means in the Hereafter.'"

He, the Almighty, said: ***"And those who believe in Allah and His apostles - they are the Sincere (lovers of Truth), and the witnesses (who testify), in the eyes of their Lord" (57:19)***

Menhal al-Ghasab narrated, saying: "I told Abu Abdullah: 'Pray to Allah to grant me martyrdom.' He said: 'Believer is a martyr' and he recited this verse."

He, the Almighty, said: ***"In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you" (57:23)***

Hafs ibn Gheeath narrated, saying: "I told Abu Abdullah: 'Allah bless you! What is the limit of asceticism in the world?' He replied: 'Allah specified the limit in His Book,' then he recited the verse."

He, the Almighty, said: "***For such He has written Faith in their hearts, and strengthened them with a spirit from Himself" (58:22)***

The Imam (as) used parts of this verse in his speech, which was narrated by Aban ibn Taghlub. He said: "There is no believer unless there are two ears inside his heart; one is being cheated by Satan and another one being advised by the commands of Allah through an angel. A believer admitted the advices of the angel ac-

cording to the statement: 'and strengthened them with a spirit from Himself.'"

He, the Almighty, said: ***"What Allah has bestowed on His Apostle (and taken away) from the people of the townships, belongs to Allah, to His Apostle and to kindred and orphans, the needy and the wayfarer" (59:7)***

Al-Halabi narrated from Imam al-Sadiq (as) about this verse, in which Imam al-Sadiq (as) had the following interpretation: "These were among the properties where no blood shedding or murdering happened for."

He, the Almighty, said: ***"And those saved from the covetousness of their own souls, they are the ones that achieve prosperity" (59:9)***

The Imam al-Sadiq (as) interpreted the phrase 'covetousness' in his following speech, which was narrated by Ghara al-Samandi: "Abu Abdullah told me: 'Do you know what saving from the covetousness means?' I said: 'The same as stingy.' He said: 'Covetousness is severer than stinginess. The stingy has this attribute for what he has in his hands, but those covetousness cannot see what are inside the hands of others as well as what are inside his hands, wishing not see those properties in people's hands and wish them all to be for himself/herself. This kind of creatures does not get satisfied with what Allah blessed them.'"

He, the Almighty, said: ***"It is He Who has sent amongst the Unlettered an apostle from among themselves" (62:2)***

Muawiyah ibn Ammar narrated from the Imam Abu Abdullah (as) in the interpretation of the word 'Unlettered.' He said: "They were writing, but they did not have any book on behalf of Allah, because Allah had not sent any Apostle to them at the time, so He attributed them as Unlettered."

He, the Almighty, said: ***"And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Al-***

lah" (62:10)

Imam al-Sadiq (as) used this verse in his speech with Umar ibn Yazid, when he said: "I do not seek for something that Allah has not made it necessary for me, but I seek for legible earning. Did not you hear the following statement of Allah: 'And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah.' Have you ever seen a man who enters into his house and locks the door behind him, then saying that my earning will come to me? This one is from one of those three whose prayers are not being responded."

Umar said: "I said who are they?" He said: "For instance a man who invokes Allah against his wife. This call is not got responded, because they can divorce. Another example is when a man can witness against another man, but he calls down evil against him without witnessing. This call is also not responded, because he does not attempt not asking for a solution. The last example is one who asks for earning without ever attempting to work and to own his own."

He, the Almighty, said: ***"The Day that He assembles you (all) for a Day of Assembly, that will be a Day of mutual loss and gain (among you), and those who believe in Allah and work righteousness, He will remove from them their ills, and He will admit them to Gardens beneath which Rivers flow, to dwell therein for ever: that will be the Supreme Achievement" (64:9)***

He interpreted the phrase 'that will be a Day of mutual loss and gain' in the following ways: He said: "The day of gathering, where the people of the sky and the people of the earth are gathering. At that day the people of the Hell call the people of the Paradise 'The Companions of the Fire will call to the Companions of the Garden: Pour down to us water or anything that Allah doth provide for your sustenance' also the day of Mutual Disillusion means the day that the people of Paradise dealing cruelly with the people of the Hell."

He, the Almighty, said: "***Those saved from the covetousness of their own souls, they are the ones that achieve prosperity" (64:16)***

Al-Fadl ibn abi Murra narrated saying: "I have seen Abu Abdullah walking from the night till the morning while he was saying: 'O my Allah! Save me from the covetousness of my own soul,' then I said: 'O Sir! I did not see you praying any other prayer.' He said: 'What is more severe from the covetousness of the soul? Allah, the Almighty, said: 'Those saved from the covetousness of their own souls, they are the ones that achieve prosperity.'"

He, the Almighty, said: ***"And if any one puts his trust in Allah, sufficient is (Allah) for him" (65:3)***

The Imam (as) used the above-mentioned verse in his speech with Muawiyah ibn Wahab. He said: "One, who gives the following three cases, does not rejects three cases: One, who gives prayer, does not rejects response; one, who gives thanking, does not rejects giving more; and one, who gives trusting in Allah, does not rejects quantity that satisfies."

Then he said: "***Did you recite the Book of the Almighty who said the following: 'And if any one puts his trust in Allah, sufficient is (Allah) for him'; 'If ye are grateful, I will add more (favours) unto you' (14:7); 'Call on Me; I will answer your (Prayer)' (40:60)."***

He, the Almighty, said: ***"O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded" (66:6)***

Abdul Ala Aal Saam from Abu Abdullah who said: "When this verse was revealed 'O ye who believe! Save yourselves and your families from a Fire', a man from the believers sat down weeping while saying: 'I am unable to do this for myself, how about my family?' The Prophet (S) said: 'You just have to advise them what

you are commanding yourself and to deny them what you are keeping yourself away from.'"

He, the Almighty, said: ***"O ye who believe! Turn to Allah with sincere repentance" (66:8)***

Abul-Sabbah al-Kinani asked Imam al-Sadiq (as) about sincere repentance in the verse and he said: "Man should repent from his sins and do not return to them again."

He, the Almighty, said: ***"The Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands" (66:8)***

Salih ibn Sahl al-Hamadani narrated saying: "Abu Abdullah said the following in interpreting this verse: 'The leaders and Imams of the believers are walking with them until accompanying them to the level of the people of the Paradise.'"

He, the Almighty, said: ***"He may try which of you is best in deed" (67:2)***

Sufyan ibn Aenah narrated from Imam al-Sadiq (as) who said the following in interpreting this verse: "This does not mean the most deeds, but the best deeds, and the best deeds are characterized by fearing Allah and pure intention."

The Imam (as) also added: "Staying on the deeds to make it pure is much more difficult than the deed itself. The pure deed is something that you want no one to praise you other than Allah; this is the real intention of the deed." Then he recited the following verse: ***'Everyone acts according to his own disposition' (17:84)*** that is, his intention.

He, the Almighty, said: ***"A questioner asked about a Penalty to befall" (70:1)***

The Imam (as) clarified the reason behind descending this verse when he said: "When the Prophet (S) assigned Ali as His succes-

sor, and said: 'One, whom I was his master, Ali is his master now', this news was spread in the country and al-Numan ibn Harith al-Fahari came to the Prophet (S) and said: 'You ordered us to believe that there is no Lord other than Allah and that you are His Prophet, and you commanded us to fight and to perform Hajj, fasting, prayer and alms. We accepted them all. But you did not get satisfied until assigning this boy and saying: One, whom I was his master, Ali is his master. Is this case from you or from Allah?' The Prophet said: 'I swear by Allah who is the only Lord, that this is from Allah.'

"Al-Numan ibn Harith al-Fahari went on saying: 'O Allah! If this is from you, then rain a stony rain from the sky on us.' Then a stone came onto his head and killed him. Then the verse was revealed: 'A questioner asked about a Penalty to befall'."

He, the Almighty, said: ***"In a Day the measure whereof is (as) fifty thousand years" (70:4)***

The Imam (as) used this verse in the following speech where he said: "Do not forget to inspect yourself before being inspected at the Day of judgment, which has fifty stations, each one lengthens as one thousands years of worshiping." Then he recited the verse: 'In a Day the measure whereof is (as) fifty thousand years.'

He, the Almighty, said: ***"And those in whose wealth is a recognized right" (70:24)***

He said: "The recognized right is not from alms. It is something that one takes out from his wealth. One can collect all of them and pay them once or one can pays each day. Each kind of kindness has its own reward."

He, the Almighty, said: ***"And recite the Quran in slow, measured rhythmic tones" (73:4)***

Abu Basir narrated from the Imam Abu Abdullah (as) about the meaning of reaching in slow measured rhythmic tone and he said:

"By this it meant that you have some pauses in the middle of the reading as well as reciting it in a good voice."

Ali ibn abi Hamzah narrated saying: "Abu Abdullah said: 'Quran is not read in a fast bad way, instead it is read in slow measured rhythmic tone. Whenever you reached a verse which has the word Heaven, have a pause, asking Allah to grant you the Paradise; and whenever reaching a verse having the word Hell, have a pause, asking for the mercy of Allah from the fire of the Hell.'"

He, the Almighty, said: ***"Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise)" (73:6)***

Husham ibn Salim narrated the following from Imam Abu Abdullah (as) regarding the interpretation of the verse. The Imam (as) said: "By this it means, man's getting up from his bed, asking Allah's satisfaction and no one else. The purpose of this is that man gets up from his bed to perform some optional prayers and worshiping his Allah."

He, the Almighty, said: ***"But keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly" (73:8)***

He said: "Devoting to Him whole-heartedly means to keep hands up in prayer." In another narration from Abi Basir, he mentioned that it means to keep hands up asking for Allah's forgiveness and mercy.

He, the Almighty, said: ***"He is the Lord of Righteousness, and the Lord of Forgiveness" (74:56)***

He said the following in interpreting the verse: "Allah the Almighty and Majestic, said: I am the Lord of the those who are devout and those who do not consider any other Lord from My slaves with me; I am the Lord of those who do not consider any other partner with me and I'll have them inside the Paradise' Allah

has sworn with His Might and Majesty, not to punish those believing in His monotheism, by fire."

He, the Almighty, said: ***"Nay, man will be evidence against himself" (75:14)***

Imam al-Sadiq (as) had stated the following as interpretations of the verse:

Umar ibn Yazid narrated saying: "I was about to have dinner with Abu Abdullah when he recited the following verse: ***'Nay, man will be evidence against himself, even though he were to put up his excuses' (75:14-15)*** and then said: 'O Aba Hafs! What men make to put up as excuse for people is different from what Allah knows about. The Prophet (S) said: One who hides a secret or an innermost feeling, Allah will have it covered; if it is good, it will be considered good and if it is bad, then it is considered bad.'"

Muhammad ibn Muslim narrated from Abu Abdullah who said: "How do anyone of you try to show his good and to cover his bad? Doesn't it the case that if human returns to himself, he will knows well that it is not the case? Allah, the Almighty, said: 'Nay, man will be evidence against himself.' If soul or heart is made to behave good, its publicity will be more powerful."

Zurarah narrated, saying: "I asked Abu Abdullah: 'What is the level of illness that patient is allowed to break his fast?' He said: ''Nay, man will be evidence against himself', He knows better about his power and strength.'"

He, the Almighty, said***: "Has there not been over Man a long period of Time" (76:1)***

Abdullah ibn Maymoon narrated the following from Imam al-Sadiq (as) about the reason behind descending this verse. He said: "Fatimah, peace be upon her, was making soup out of barley. When they made it ready and prepared it for eating, a poor came and said: Allah has His mercy upon you. Ali went to him and gave

him third of what they had. After a few seconds an orphan came asking for food. Ali went to the orphan and gave him another third of their meal. After a while, a prisoner of war who had the same request came. He gave him the last third and they did not taste it. Therefore, Allah descended the verse for their deed, in which it can apply for anyone else's." Imam al-Sadiq (as) narrated this story in brief. The details of the story are described in the Hadith books.

He, the Almighty, said: ***"We showed him the Way: whether he be grateful or ungrateful (rests on his will)" (76:3)***

Hamraan ibn Ayun asked Imam al-Sadiq (as) about this verse and the Imam (as) said: "Either one who takes his instructions from religion; the person in this case is grateful, or he is the one who is leaving the religious instructions. In this case, the person is infidel."

He, the Almighty, said: ***"And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent" (76:20)***

Abbas in Zayd said: "When I was close to Abu Abdullah I told him: 'Inform me about the statement of the Almighty: 'And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.' What is this great realm that Allah called it Magnificent?' He said: 'Who Allah sent the people of the Paradise into the Paradise, he will send a messenger to his high level men. Those messengers will see guards at the doors of those high level men. They said to the messenger to stop until getting the permission. So the messenger of Allah does not reach those high level men without their permission. This is what illustrating the high value and respect of those men. Allah said the following in this regard: 'And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.'"

He, the Almighty, said: ***"Upon them will be green Garments of fine silk" (76:21)***

He said: "They will wear fine clothes."

He, the Almighty, said: ***"And when the apostles are (all) appointed a time (to collect)" (77:11)***

He said the following in interpreting the phrase 'appointed a time': "By this it meant: in different time."

He, the Almighty, said: ***"And for such as had entertained the fear of standing before their Lord's (tribunal)" (79:40)***

He said: "One, who believes that Allah sees him, hears what he is saying; and knows what good and bad he is committing, he will avoid doing bad deeds. So this is called fearing of standing before his Lords and being away from bad desires."

He, the Almighty, said: ***"(The Prophet) frowned and turned away, because there came to him the blind man (interrupting)" (80:1-2)***

He said: "Whenever the Prophet (S) saw Abdullah ibn Maktoom, he used to greet him very much and say: 'I swear by Allah that Allah will never twit me about you.' And he used to be very kind with him to the extent that Abdullah tries not to be in the sight of the Prophet, because of Prophet's high respect towards him."

He, the Almighty, said: ***"Nor is it the word of an evil spirit accursed" (81:25)***

He said the following in interpreting this verse: "By this it meant the priests who were in Quraysh. Their speeches were attributed to the talks of evils who were with them, talking on their behalf." Then he said: 'Nor is it the word of an evil spirit accursed' this is similar to them.

He, the Almighty, said: ***"Ye shall surely travel from stage to stage" (84:19)***

He said the following in interpreting this verse: "To have the traditions and conditions of the former generations travelled."

He, the Almighty, said: ***"Behold this is the Word that distinguishes (Good from Evil)" (86:17)***

He said the following in interpreting the verse: "Quran is distinguishing between good and evil by sensible reasons for each case."

He, the Almighty, said***: "But those will prosper who purify themselves, and glorify the name of their Guardian-Lord, and (lift their hearts) in prayer" (87:14-15)***

Imam al-Sadiq (as) was asked about the statement of Allah Who said 'But those will prosper who purify themselves.' He said: "One who extracted the fetra (almsgiving) from his wealth." The Imam (as) was asked about the verse 'And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer.' He said: "The one who went out to al-Jabbabah and prayed."

He, the Almighty, said: ***"And this is in the Books of the earliest (Revelation), the Books of Abraham and Moses" (87:18-19)***

Abu Basir narrated from Abu Abdullah (as) who said: "We have the books whom Allah said the following about 'The Books of Abraham and Moses.'" I said: "Is the book the same of board?" He said: "Yes."

He, the Almighty, said: ***"Labouring (hard), weary. The while they enter the Blazing Fire" (88:3-4)***

He said: "By this it meant, all those labouring weary, who are putting obstacles in front of the Ahl al-Bayt of the Prophet, Allah's blessing and peace be upon him. This is what that verse 'Labouring (hard), weary. The while they enter the Blazing Fire' aims."

He, the Almighty, said: "***And with Pharaoh, lord of stakes?" (89:10)***

Aban al-Ahmar narrated, saying: "I asked Abu Abdullah about the statement of Allah: 'And with Pharaoh, lord of stakes?' and that why Pharaoh was called lord of stakes? He said: 'Whenever he

wanted to punish a man, he used to put him on the ground facing the ground and strengthening his hands and legs pegging them with stakes on the ground. Sometimes, he used to strengthen him on a flat wood and pegging his hands and legs by stake, leaving him in this situation until he is dead. That is why he was named the lord of stakes.'"

He, the Almighty, said: ***"Thy Lord is (as a Guardian) on a watch-tower" (89:14)***

He said: "Watch-tower is a place on the Discriminating Bridge (Sirat) bridge, where anyone who depressed another one, cannot get through that position."

He, the Almighty, said: ***"But when He trieth him, restricting his subsistence for him, then saith he (in despair), 'My Lord hath humiliated me!'" (89:16)***

He said the following in interpreting this verse: "By 'restricting his subsistence for him' it meant, that his survival and continuation would be more difficult."

He, the Almighty, said: ***"(To the righteous soul will be said:) 'O (thou) soul, in (complete) rest and satisfaction! Come back thou to thy Lord, well pleased (thyself), and well-pleasing unto Him!'" (89:27-28)***

He used the mentioned holy verse and applied it for some of the believers, in his speech with Sadeer al-Sayrafi. Sadeer said: "I said the following to Abu Abdullah: 'O the apostle of Allah! Does a believer hate the time when his soul is leaving his body?' He said: 'I swear by Allah, no! When the angel of death comes to one, he will worry, then angel of death says: 'O the elevated believer of Allah! Do not worry! I swear by the One who sent Muhammad that I am kinder than a merciful father. Open yours eyes and look.'""

He also said: "He will also see the Prophet (S) he will see Ali, al-Hasan, al-Husayn and their offspring. He will also be informed

that: These are the Prophet of Allah, Ali, Fatimah, al-Hasan, al-Husayn and the rest of the Imams and also your friends.

"Then he opens his eyes and calling his soul from Allah with the following words '(To the righteous soul will be said:) 'O (thou) soul, in (complete) rest and satisfaction! Come back thou to thy Lord, well pleased (thyself), and well-pleasing unto Him!'"

He, the Almighty, said: ***"And shown him the two highways?" (90:10)***

Hamzah ibn Muhammad narrated, saying: "I asked Abu Abdullah about the statement of Allah 'And shown him the two highways?' He said: 'The highway of good and bad.'"

He, the Almighty, said: ***"And (the mystic ties of) parent and child" (90:3)***

He said: "By 'parent' it meant Adam and by 'child' it meant the prophets, messengers and their followers."

He, the Almighty, said: ***"Therefore, when thou art free (from thine immediate task), still labour hard, and to thy Lord turn (all) thy attention" (94:7-8)***

He said the following in interpreting this verse: "When you finished your compulsory prayers, turn to Allah by calling Him and ask him for the problem."

He, the Almighty, said: ***"We have indeed revealed this (Message) in the Night of Power" (97:1)***

Hassaan ibn abi Ali said: "I asked Abu Abdullah about the Night of Power. He said: 'Seek for it the following days of the months: nineteenth, twenty-first and twenty-third.'"

He, the Almighty, said: ***"The Night of Power is better than a thousand months" (97:3)***

Imam al-Sadiq (as) was asked the following question: How can the Night of Power be better than one thousand year? He said: "Any good deed in this night is better than one thousand deeds in nights other than the Night of Power."

He, the Almighty, said: ***"Therein come down the angels and the Spirit" (97:4)***

Abu Basir asked Imam al-Sadiq (as) the following question: "Is the Spirit the same as Gabriel?" He said: "Gabriel is from the angels, but the Spirit is greater than the angels. Doesn't Allah say: 'Therein come down the angels and the Spirit.'"

He, the Almighty, said: ***"Then, shall ye be questioned that Day about the joy (ye indulged in!)" (102:8)***

Jameed narrated saying: "I asked Abu Abdullah about the verse 'Then, shall ye be questioned that Day about the joy (ye indulged in!).' He said: 'It asks about what Allah blessed the Prophet and His family with blessings.'"

Abu Hamzah narrated saying: "I was with Abu Abdullah and he invited us to have a meal. It was a very delicious meal. We were also presented with dates, in which we could see our faces. After a while a man said: 'You will be questioned about this meal, which you had with the son of the Prophet (S).' Abu Abdullah said: 'Allah is greater and more generous than the situation to ask His creatures about what they have already tasted. He, the Almighty, will ask you about be blessing of giving you to opportunity to know the Prophet, Muhammad, and his family.'"

He, the Almighty, said: ***"Verily Man is in loss, except such as have Faith" (103:2-3)***

He said: "He, the Almighty, exempted, from those who are in loss, those who have faith from his creatures."

He, the Almighty, said: ***"Those who are neglectful of their prayers" (107:5)***

He said: "By this He, the Almighty, meant, postponing the prayer without any pretence."

He, the Almighty, said: ***"But refuse (to supply) (even) neighbourly need" (107:7)***

The Imam (as) interpreted the verse as supplying by almsgiving and assistance.

He, the Almighty, said: ***"Say: O ye that reject Faith! I worship not that which ye worship" (109:1-2)***

Abu Saker al-Deesani asked aba Jafar al-Ahwal about the following statement of Allah "Say: O ye that reject Faith! I worship not that which ye worship" and about the repetition that has happened in this verse, but he had not any answer. So he travelled to Medina and posed the question to Imam al-Sadiq (as). He told him: "Quraysh told the Prophet (S) the following: Worship our gods for a year and we will worship yours; and then you will worship our gods and we will worship yours. Regarding their statement 'Worship our gods for a year!' the Almighty, said the following: 'Say: O ye that reject Faith! I worship not that which ye worship' and regarding their statement 'We will worship yours,' the Almighty said: ***'Nor will ye worship that which I worship' (109:3).*** Additionally, regarding their statement 'Worship our gods for a year!' the Almighty, said the following: ***'And I will not worship that which ye have been wont to worship' (109:4)*** and regarding their statement 'We will worship yours,' He, the Almighty, said: ***'Nor will ye worship that which I worship. To you be your Way, and to me mine' (109:5-6)."***

Abu Jafar returned to Abu Shaker and informed him about this response and said: Camel from Hejar (or Saudi Arabia) had carried this response.

He, the Almighty, said: ***"Say: He is Allah, the One and Only" (112:1)***

He said: “The Jewish asked the Prophet (S) and told him: Trace back the ancestry of your Allah. He stayed three days not answering them, then the following verse was revealed: ‘Say: He is Allah, the One and Only’ till the end of the chapter.”

He, the Almighty, said: ***“Say: I seek refuge with the Lord and Cherisher of Mankind” (114:1)***

Abu Khadeeja narrated from the Imam Abu Abdullah (as) who said: “Gabriel came to the Prophet (S) while the Prophet (S) was complaining. So Gabriel recited the verse of seeking refuge with the Lord and said: By the name of Allah I’ll protect you and Allah will keep you away from all kinds of diseases. The Gabriel recited the following: ‘In the name of Allah the Merciful the Beneficent. Say: I seek refuge with the Lord and Cherisher of Mankind’ till the end of the chapter.”

This way, Imam al-Sadiq (as) came to end in interpreting some verses of Holy Quran. These were simple and small parts of his interpretations for the Holy Book of Allah.

- 1. This was proved in Hadith al-Thaghalayn
- 2. This tradition has come to prevent any change or forge of the testament after the death.
- 3. It is also worth mentioning that marrying more than one wife has very difficult condition such as performing all the justices in dealing with anyone of them. It is stated in Quran that it is very difficult to do so.
- 4. A tradition, which is from the Prophet, is called Hadith al-Sharif (Holy Tradition).

A Glance at the Holy Prophet’s (S) Traditions

The books of Hadith and encyclopaedia of jurisprudence include a large amount of news regarding the Prophet (S) that was narrated

by the offspring of the Prophecy, Imam al-Sadiq (as). They are considered among the great treasures of Islamic world as they contain valuable educational concepts and a great methodology for having better behaviours and actions. Generally, they are considered to be examples of a complete life for those who care about having the best of behaviours. Imam al-Sadiq (as) brought these traditions from the following sources:

• From his fathers who narrated on their turn from the Holy Prophet (S).

• From his fathers, the great Imams (as) of the Muslims.

• From the prominent figures of the companions of the Prophet (S).

There are also other narrations about the holy Prophet (S) and which cannot be collected in this collection. So we present a number of his narrations in this book.

Imam al-Sadiq (as) narrated a collection of news about his grandfather, the Prophet of Islam, through his great fathers. These are among the most accurate news and the most trusted ones, on condition that the narrator from the Imam (as) is himself trusted.

His narrations from the Prophet (S) took a short and direct line from his father Imam Muhammad al-Baqir (as) who in turn took that news from his father Imam Zayn al-Abidin (as), who in turn took the news from his father Imam Husayn (as), who narrated the news from his father Imam Ali (as), the gate of the science of the holy Prophet (S), who in narrating from (his brother) and cousin, Muhammad, the holy Prophet of Islam. So we could see these series of intermixed chains, which are just like a brilliant sun directing the methodology of the holy Prophet (S) and his thoughts.

Imam al-Sadiq (as) always said: My speech is the speech of my father; and the speech of my father is the speech of my grandfather; and the speech of my grandfather is the speech of al-Hussein; and

the speech of al-Hussein is the speech of al-Hasan; and the speech of al-Hasan is the speech of Ali; and the speech of Ali is the speech of the Prophet (S); and the speech of the Prophet is the statement of Allah the Almighty and Majestic.

This Hadith focused about all that was said by Imam al-Sadiq (as). It meant that all those traditions were either from the Prophet (S) or closely related to His great grandfather, the Prophet (S), and not taken into account by his own opinion, as he was very precise not to be against the idea of the Prophet (S).

The following tradition, which was narrated by Ghateeba, confirms this statement. He said: "A man asked Abu Abdullah a question and he answered him. Then the man said: 'Do you not think that this answer had such and such problems.' He said: 'No! These were the answers from the Prophet and I did not say anything of my own.'"

In this tradition, it is proved that all that was stated by the Imam (as) were the opinions of the Prophet (S) and that Imam al-Sadiq (as) does not rely on his own ideas. It confirmed that all the opinions were inferred from His great grandfather. It emphasizes that the Imam (as) took his sciences, jurisprudence and all his knowledge from the Prophet (S) and his thoughts and knowledge.

What is assured is that the traditions of the Ahl al-Bayt (as) are the same without any difference between them. Imam al-Sadiq (as) allowed abi Basir to narrate what he has heard from him on behalf of his father as well as narrating what he had heard from his father on his behalf. This returns to the unity of the subject, because all of them have a single resource and none of them was independent from the others.

All were reflecting the behaviours of the Prophet (S) and his actions. Thus it will be completely sensible to attribute one's idea to another as well as the sensibility of attributing them to the idea of the Prophet (S). That is to say that Imam al-Sadiq (as) narrated some of the traditions mentioning the ones whom he heard that

tradition from while in other situations omitting the resource of the traditions. Narrators hear his traditions from Imam al-Sadiq (as) and say that a tradition from a sincere man does not need having it attributed to someone.

It is worth mentioning that when former narrators wanted to get a tradition from Imam al-Sadiq (as), they used to receive it with high glorification and admiration. Ibn Shabrama said the following in this regards: "I cannot remember a tradition from Jafar ibn Muhammad unless my heart would be fond of that tradition. This happened whenever Imam al-Sadiq (as) said 'My father narrated on behalf of my great grandfather, the holy Prophet (S)' He swore by Allah that his father did not attribute something wrong about his grandfather, nor his grandfather about the Holy Prophet (S)."

When Ali ibn Gherab wanted to narrate something from the Imam (as), he used to say: Al-Baqir narrated from his son Jafar ibn Muhammad. Also, whenever Hafs ibn Geeath wanted to speak on behalf of Imam al-Sadiq (as), he used to say: The greatest man from the tribe of Jafar, Jafar ibn Muhammad said such and such.

After this brief introduction, let us return to present some of the traditions of Imam al-Sadiq (as), which were on behalf of his great grandfather, the Holy Prophet (S).

He said: "The Holy Prophet (S) stood up addressing his companions, saying: 'O people! It seems that the death in the worldly life is set for people other than us. And it seems that others have to follow this rule. It seems that the people who left us are just travelling from us separately without joining them later. We eat their inheritance in a way that seems we will stay forever after them.'

"'We have forgotten all good advices and remembered all the nonsense. Fortunate is the one who is busy thinking about his mistakes, instead of thinking about the other's mistakes. How fortunate is the one who has a legal and pure earning? How fortunate is the one who is working honestly on his way, the one who is hum-

ble in front of Allah; the one who is helping those needy without degrading them.'"

In this precise lecture of the Prophet (S) everyone who wants to take advice can really get advantage. It has a call to deep thinking and pondering about the time when man leaves this worldly life towards the hereafter. It is unfortunate that people are surrounded with ignorance about the former people. They completely forget death and do not take what they should learn from carrying the corpus of their fathers, brothers and friends. They do not think that they will undoubtedly have the same future. This does not lead them towards doing good deeds to store as rewards for their hereafters.

This advisory lecture also contained the admiration of people who followed the guided path; did good deeds and were distinguished from the other by their great characteristics and attributes.

He said: "My father said on behalf of the Prophet (S): 'One who pays alms to a believer is more being loved by Allah than the one who says the truth in normal time and when he/she is angry.'"

One of the greatest principles that the Prophet (S) adopted was the necessity of saying the truth in whatever situation one is. And it is quite normal that a man, who adopts the truth in whatever situation he is in, will be among the most respected figures in his society.

He said: "The Prophet (S) said: 'The best prayer is saying 'There is no Lord other than Allah.'"

The phrase of monotheism is the secret of Islamic methodology for keeping the societies away from obeying atheism. One who glorifies this brilliant phrase, will keep the result of the prophets' calls. It was what the Prophet (S) fought for to bring those praying to idols back to reality.

He said: "The Prophet (S) said: 'The greatest thing one can do is not to aim hurting someone. And one who does not aim at hurting anyone, Allah will forgive his mistakes.'"

Islam was built one absolute truth, it fought cruelty and it stood against all kinds of malicious powers that call human beings to cruelty, unkindness or aims at limiting the freedom.

He said: "The Prophet (S) was asked about the most loved man to Allah. He said: 'The one who is the most helpful to others.'"

Helping people and trying to assist them is among the most respected deeds that Allah (SwT) admires man for. One who does it, will be among the most respected one for Allah (SwT).

He said: "The Prophet (S) said: 'The best of men is the one who loves worshiping Allah with his heart, deals with it with his body, frees his time for it, and does not care how life is, hard or easy.'"

Worshiping in Islam, aims in creating a connection between the creature and its great creator. When human beings love this and follow it with awareness and sincerity, they will be among the most elevated creatures of Allah (SwT).

He said: "The Prophet (S) said: 'Among the best deeds, is sympathizing with a broken heart, or a broken-hearted person.'"

Islam, to a great extent, emphasized on trying to make the heart of people happy and removing their problems and misery. It considered this kind of action as one of the loveliest deeds or worship.

He said: "The Prophet (S) said: 'Sympathizing results in the Paradise.'"

Islam paid attention to the creative methods that keeps the heart of Muslims related to each other, gathering them on a shared topic. Among those topics is sympathizing, which is considered as one of the best deeds afforded to Allah (SwT).

He said: "The Prophet (S) said: 'Whenever you see those people misinforming people with doubtfulness, try showing your disgust and unhappiness. Attempt facing them with your speech, so that they cannot be able to apply any harm to Islam. Keep people informed about them not to be cheated. This way Allah will reward you and will reserve the most elevated position for you in His Hereafter.'"

The Prophet (S) called for facing those misinforming people with doubtfulness. He called to on the contrary of them and not to allow them misguiding people with their darkened thoughts.

He said: "The Prophet (S) said: 'If you were informed about somebody's good deeds, you should look at his mind, because man will be rewarded for his thinking and his mind.'"

In Islam, mind, has a special position. It is always believed that the respect of a human being can be the result of his mind as all his deeds are based on his mind.

He said: "A man came to the Prophet (S) telling him: 'O the Prophet of Allah, please advise me.' The Prophet (S) said: 'Do you accept what I advise you to do?' The Prophet repeated this three times. The man said yes in all three instances. Then the Prophet (S) said: 'Whenever you wanted to do something, think about the result before committing it. If the result seems to be good, then do it, otherwise leave it out.'"

The Prophet (S) always advised on being thoughtful for every deed in order to reduce the number of problems and troubles.

He said: "The Prophet (S) said: 'If you see a man who prays a lot and fasts a lot too, do not be proud of him before looking at his mind.'"

Being proud of a man is not measured by his prayers and fasts, but he is measured by his thoughts and mind.

He said: "The Prophet (S) said: 'Learning sciences is compulsory for every believer, man or woman and Allah loves those seekers of science and knowledge.'"

The progress of a society and its power depends directly on its scientific power. So Islam asked the believers to be equipped with the necessity amount of science for improving and developing themselves in different aspects.

He said: "The Prophet (S) said: 'Living is useless unless for the following two: an obeyed scientist and an aware scholar.'"

Scientists are worth having a respectful life because of following the advices of the prophets (as) in spreading science and knowledge among the people.

He said: "The Prophet (S) said: 'One who pursues the path of science, Allah will guide him towards the Paradise and angels spread their wings for such a man. Allah forgives the mistakes of this man. Heaven, earth and sky ask forgiveness for such a creature. Allah considers the seeker of science and knowledge better than the prayers, assimilating this equation as supremacy of the moon when it is completely shining over the stars. Scientists are the inheritors of the prophets. And prophets do not leave any kind of monetary stuff after their death other than knowledge. So one who could take any of that knowledge is fortunate.'"

Have you seen this expanded speech from the Prophet (S), the discoverer of science, about seeking knowledge and science. He promised a great reward for the scientists on the Resurrection Day.

He said: "The Prophet (S) said: 'The companions of Jesus asked: 'O Jesus! With whom should we sit?' He replied: 'Sit with someone whose sight reminds you of Allah; and his logic increases your science and knowledge and whose deeds motivate you towards the Hereafter.'"

Jesus asked his companions to sit with scientists; those elevated who are careful about their religion, to learn from them and to get close to Allah (SwT) by doing better deeds.

He said: "The Prophet (S) said: 'Sitting with religious people is considered honour in the worldly life and hereafter.'"

Here the Prophet (S) encouraged people to sit with religious people, as sitting with them will bring the honour of the worldly life and hereafter.

He said: "The Prophet (S) said: 'Woe to those who do not make themselves free on Friday for their religious affairs to ask about what they have done during this time.'"

The Prophet (S) emphasized on inspecting ourselves. So that if he finds a mistake done and asks for forgiveness, Allah will forgive. And if he finds a good deed done, he can thank Allah (SwT) and ask for more.

He said: "The Prophet (S) said: 'One who acts according to comparison is wrong and leading others to wrong too. One who leads people without having the necessary knowledge and without knowing the new rules that abolished the former rules, he already leads people astray and he will be punished.'"

One of the factors that leads a human being to a wrong path is acting according to comparison and to lead people to something we do not have the required knowledge in that field. In addition to that, our religion made us sufficient from using comparison with what it left for us, such as the Holy Book and the tradition of the Prophet (S); that's why, using this method is prohibited in Islam.

He said: "The Prophet (S) once said the following to a man who entered to see him: 'Do you want me to tell you something that leads you towards the Paradise?' He said: 'O yes the Prophet of Allah!' Then the Prophet said: 'Give from what Allah has given to you,' the man replied, 'But, what if I myself am in lack of it?' The

prophet said, 'Help the wronged people then.' The man said, 'How if I were weaker than that man?' The prophet said, 'advise him only.' The man said, 'And how if I have no advice?' The prophet said, 'Be silent then, and do not speak anything except that that leads you to the paradise.'"

The Prophet (S) advised him with those valuable advices that makes everyone get closer to his Allah (SwT) and guarantees Paradise for his Hereafter, which is prepared for Allah's elevated men.

He said: "A man came to the Prophet (S) and said: 'O the Prophet! I would like to fight for the sake of Allah.' The Prophet (S) told him: 'Then fight for the sake of Allah. If you are killed, then you will be alive near Allah being rewarded. If you die normally, then you will be given your rewards. And if you are back safely, you will be back to the worldly life sinless pure and, as if you were just born.' He said: 'O the Prophet of Allah! I have parents claiming that they are too dependent on me and they do not like me to be out.' Then the Prophet said: 'So, Stay with them. I swear by Allah that staying a single day and night with your parents is better a year fighting for the sake of Allah.'" That is if they are in real need of him of course.

In this holy tradition, there was an apparent call for being kind to parents and doing all kinds of favour to them, as this will be rewarded the best, even more than fighting for the sake of Allah (SwT).

He said: "A rich man came to the Prophet (S) and sat beside him. After a while a poor man came and sat beside that rich man. The rich man took his clothes inside. The Prophet (S) said: 'Are you afraid of getting anything from his poverty?' He said: 'No!' 'Then why did you do this?'

"'O the Prophet of Allah! I have a friend who tries to make everything of my bad as good and everything of my good deeds as bad. Now, I grant half of my wealth to this man.' The Prophet turned to

the poor man and said: 'Do you agree?' He replied: 'O the Prophet of Allah! No.' The Prophet said: 'Why?' He said: 'I am afraid of doing something similar.'"

Islam, with all pride, respects the poor and does not consider poverty as something bad. It actually admires the poor and elevates their position and motivates the rich neither to scorn at the poor nor to misdeal with their respect or honour.

He said: "The Prophet (S) said: 'A time will come when people look good in appearance while they are bad from inside. These people look good externally but they are full of hypocrisy inside because of their love to the worldly life without even asking about what is mentioned by Allah, high models or honourable values. So their religion will be just for showing that they are religious. They will not fear the punishment. Finally Allah makes them blind by descending his punishment. Then they try begging Allah, asking for forgiveness just like someone about to drown. But Allah does not accept their call.'"

The Prophet (S) foretold about the future and about how people have to behave after him. He talked about the loss of faith and being far from respected attributes. He also mentioned that Allah (SwT) would descend his punishment onto them if they give up honour and values.

He said: "The Prophet (S) said: 'The first things that means disobedience of Allah include the following: loving the worldly life; loving high presidency and high position; loving foods; loving sleep; loving comfort and loving women.'"

These elements that Imam al-Sadiq (as) mentioned were among the most important things that may lead people towards disobeying Allah (SwT).

He said: "One, who is angry or is made angry, will lose his control over his faith."

Islam with all its power has rejected being angry and considers this attribute among those, which may lead people to backwardness, because it will delay reaching the truth and will assist the wrong.

He said: "The Prophet (S) said: 'One who has a single bit of blind angriness in his heart, will be resurrected by Allah as the ignorant former Arabs.'"

Islam with all its elevated pride and respect that tries to elevate the value of human being and makes him distinguished from the rest of the creatures, tries to face blind anger to the extent that it considers it equal to the actions of the former ignorant Arabs.

He said: "The Prophet (S) said: 'The worst people in the Resurrection Day are those admiring malicious people because of their proficiency in evilness.'"

The worst men and the most malicious ones are those who admire people because of the proficiency in dong evil deeds in the most professional manner.

He said: "The Prophet (S) said: 'One who is doing something without using the knowledge in that field, will destroy the work rather than performing it.'"

Doing something without having the knowledge in that field is quite unrealistic. So it might do the task unfairly rather than completing it in a good way.

He said: "The Prophet (S) said: 'Jurisprudents are the trustee of the Prophets as far as they do not enter into the worldly life.' The Prophet was asked: 'O the Prophet of Allah! What do you mean by entering the worldly life?' He said: 'Following the kings. If they do so, then fear for your faith from them and be more careful about your religion.'"

Jurisprudents have a very important role in Islam, as they were given good attributes, such as the trustees of the Prophets (as) and

the successors of the apostles. Muslims should obey them and be sincere with them. But this is conditional and is dependent on their behaviours. That is, they should just seek Hereafter and not look for the worldly life. If they go towards the worldly life and try to theorize what kings want, then they will be considered dangerous sources for Islam and Muslims. In this situation, Muslims should fear them for their faith and religion and consider them as the factors of the destruction of religion and the cause of corruption in the world.

He said: "The Prophet (S) said: 'The best in faith is knowledge and science; the best in knowledge is patience; the best in patience is companying and the best in companying is taking from the lessons already faced.'"

These great attributes try to elevate the human being and to raise his level. The Prophet (S) tried to motivate people to get use of these attributes so as to make their position higher.

He said: "A man came to the Prophet (S) and said: 'O the Prophet! What is knowledge?' He said: 'Listening carefully.' Then he said: 'What else?' The Prophet said: 'Memorizing.' Then he said: 'What else?' The Prophet said: 'Acting accordingly.' The man said: 'What is next?' He said: 'Distributing science.'"

The Prophet (S) had specified a complete schedule for the level of knowledge just is started from listening, and then going to memorizing and analysing and in the third place acting according to what was learnt; and in the final and last stage trying to make this knowledge spread among the people.

He said: "The Prophet (S) said: 'One who has a lot of earning, should thank Allah a lot; and one who has a lot of problem, should ask Allah forgiveness; and one who is in a poverty state should always say: There is no power and strength other than that of Allah, the Almighty.'"

Calling Allah (SwT) and mentioning his name increases blessings for human beings and reduces the number of problems and difficulties.

He said: "The Prophet (S) asked the following question from his companions: 'What is the best way to strength faith?' They said: Allah and His Prophet know better, some said: prayer, others said: almsgiving, some said: fasting; some said: Hajj; some said: Jihad. Then the Prophet (S) said: 'All that you mention have their own priority, but what best strengthens the faith is: loving for Allah; being angry for Allah; helping people for Allah and being away from the enemies of Allah the Almighty and Majestic.'"

The most powerful factors in faith are love for Allah (SwT); being angry for Allah (SwT); helping people for Allah (SwT); leaving the enemies of Allah (SwT) for Allah (SwT). So these elements all show the importance of faith inside the heart and inside people.

He said: "The Prophet (S) said: 'What is worse than being poor after being rich? And what is worse than pretending to be poor? The worst case is the worshiper who has left his prayers and worships.'"

Being poor after spending the time with richness is the source of lowliness, especially if someone spends his wealth for what is considered sin. What is even worse is committing sins and disobedience in a time of obedience. The worst case is for a worshiper who leaves his prayers and worship and directs towards sins and disobedience.

He said: "The Prophet (S) said: 'If you lend an amount of money twice, it will be more acceptable for Allah than granting it once. Also it is not acceptable for the one whom you lend money not to return what you lend him. However, it is not acceptable to ask somebody who is not in a good condition to return your money.'"

The Prophet (S) here tried motivating people on lending money to those who need and considered it as a great deed. He as well de-

nied and rejected asking for the money to be returned while the man who has borrowed that amount is unable to give it back.

He said: "The Prophet (S) greeted Harethe ibn Malik Ibn Numan and told him: 'How are you Harethe?' He said: 'O the Prophet of Allah! I am a real believer now.' The Prophet (S) told him: 'Everything has something to be proved. How can you prove the reality of your speech?' He said: 'O the Messenger of Allah! I kept myself away from worldly desires and stayed awake during the night and kept my malicious desires aside. Now it seems to me that I am looking at the people of Paradise visiting each other as well as hearing the unpleasant sound of those in the Hell suffering from the punishments.'

"The Prophet (S) became happy for the faith of Harithe and went on admiring him, saying: 'A man whose Allah lightened his heart will feel happy with the lightness of faith.'"

"Harethe asked the Prophet (S) to pray for him and to ask Allah to have him martyred for the sake of Allah. The Prophet (S) prayed for him. Harethe did not stayed much until the Prophet (S) sent him to one of the fights. He fought there until he reached his wish to be killed for the sake of Allah.

"Harethe reached the reality of faith by being able to perceive the other world and tried to do his best for hereafter to be closer to Allah. Then he became martyr for the sake of Allah and Islam."

He said: "A man came to the Prophet (S) saying: 'I want to embrace Islam.' The Prophet (S) told him: 'On condition that you kill your father?' The man rejected and after a while returned to the Prophet (S). The Prophet repeated his statement and he unwillingly agreed. Then the Prophet (S) told him: 'We do not ask you to kill your father and I just want to know the true willingness towards faith. You should obey your parents in whatever they order you, except in what might lead to committing sins.'"

The Prophet (S) wanted to test that man's faith and to see to what extent he is true and honest in his speech.

He said: "The Prophet (S) said: 'Allah never makes an ignorant elevated, and He never makes someone who is patient low.'"

Ignorance with all its aspects, results in the destruction of the human being and his degradation as it is impossible for an ignorant to be respected. However, it is impossible for someone who is patient to be degraded and low.

He said: "The Prophet (S) said: 'Allah will punish the tongue in a way that no other organs will be punished that severe. Then it says: 'O Allah! You've punished me in a way that no other organs were punished that terrible.' Then it is told: 'You've uttered things that affected east and west; as a result there was bloodshed; money was stolen through it; adultery were made legal. I swear by my honour and glory that I'll punish you in a way that no other organs will ever see.'"

Tongue talks about the personal desires and what goes around. The entire destructive and deadly wars that happened in the world were the result of the tongues' speech as it is what calls for war. That is why it deserves the worst punishment.

He said: "The Prophet (S) said: 'Those who find their speech as the result of their deeds, will try to speak less unless about what concerns them.'"

If human tries to think and see whether his speech is related to his deeds and that he has to respond for whatever he is saying with it as well as being rewarded for all the goods and being punished for whatever bad he has made, he will try to reduce his speech and stand only at what concerns him.

He said: "The Prophet (S) said: 'Any deed should have the following three in order to be accepted: A kind of fear avoiding sins to be

committed; a behaviour that aims in helping people; and patience so that one can deal reasonably with an ignorant.'"

Among the good deeds that result in Allah's satisfaction from human's deeds are the following: Fearing to commit sins; another attribute is that one should have such a social behaviour that can deal kindly with people and draws people's attraction with that kindness; the other attribute is patience in order to be able to respond to the ignorant from human beings.

He said: "The Prophet (S) said: 'Allah commanded me to be kind and to get along with people as well as doing the compulsory religious deeds.'"

Getting along with people aims at uniting people as well as uniting their hearts. This is exactly what Islam in its mortal message came for.

He said: "The Prophet (S) said: 'Allah loves kind-heartedness and helps people for being so. If you are riding tired animals, take them to their places for rest; if the land was very tough, come down and let them feel better; and finally if the land was green, let your animals to get use of that place and allow them to stay there for a while.'"

This holy tradition talks about the Prophet's (S) compassion with animals and His care for them. Therefore, He asked other people to be careful and kind hearted towards their animals.

He said: "The Prophet (S) said: 'The best of the two companions and the most loved and closer to Allah is the one who is more kind to his fellow.'"

So kindness or pity is one of best slogans that refer to Islamic brotherhood and the prophet (S) has adopted it and called people to practice it in all aspects.

He said: "The Prophet (S) said: 'Seeking the worldly life affects hereafter negatively; and seeking hereafter affects the worldly life

negatively. So try affecting the worldly life as it is better to be affected negatively than hereafter.'"

The Prophet (S) in this holy statement called for seeking the hereafter more than seeking the worldly life, as hereafter is the land of eternal residence.

He said: "The Prophet (S) said: 'What is the relation between me and the worldly life?' Then he added: 'I am just like someone who is riding in a very hot day, and the worldly life is just like a tree with shadow, under which I can rest and then have to leave it after a short time.'"

This tradition talked about the pietism of the Prophet (S) in his worldly life and his rejection of all its motivators. Because he was well interested in the hereafter, which is the real destination for all the mankind.

He said: "The Prophet (S) said: 'His majesty Allah said: 'The most lovely person for me is that who educated himself, worshiped his Allah secretly, whom the people don't mention a lot, and whose living is hardly enough for him but he was patient, and whom I made his death quickly. So nobody wept for him.'"

In this tradition, the Prophet (S) tried to base a rule for poor people to live their lives normally and keep in good contact with their creator. Some poets organized some poems to express this meaning. They said, for example:

A good worshiper is that who is filled with faith and living a way from people,

That who has good luck of prayer at night and fasting in day, His living is modest and his patience is a lot,

He is noble and honest but nobody speaks about his honesty, when he dies a few people weep for him as he departed silently,

So hell will not touch his body and he will live in paradise peacefully.

He said: "The Prophet (S) said: 'The best of deeds is to deal with people as fairly as you would like others to do with you; also to sympathize with your brothers and mentioning the name of Allah in all states and situations.'"

The Prophet (S) motivated everyone to have every good and proper attribute and called everyone to elevate his level to a respectful and honourable state.

He said: "The Prophet (S) said: 'He who feels pleased with people who are indebted to him, and who feels happy with what he earns, should keep in touch with his relatives.'"

There were much news about the Prophet (S) and his emphasis on the importance of visiting relatives as he considered this as one of the most significant factors in spreading kindness and benevolence among the believers.

He said: "The Prophet (S) said: 'The tribes who are cruel and corrupted, but attempt to visit their relative regularly will have long lives with progress in their wealth, how about those who are benevolent and kind-hearted.'"

This tradition, as well as the former one, put emphasis and stress on visiting relatives and mentioned the benefits as results of doing so.

He said: "A man came to the Prophet (S) and said: 'O the Prophet! Advise me!' He said: 'Do not consider anyone as partner with Allah, otherwise you will be burned with fire and will be punished unless you are true in your belief. Also do all kinds of compassion for your parents either they are alive or dead. If they told you to leave your tribe and wealth, then do so. This is considered for faith.'"

The Prophet (S) highlighted the value of kindness towards parents and that this is an important aspect of Islam and faith.

He said: "The Prophet (S) said: 'One who comes out not paying any attention to other believers is not a believer at all.'"

The Prophet (S) regarded paying attention to other people as one of compulsory affairs of Islam. These affairs includes their political, social, economical and other problems that are in relation with their lives. He also emphasized that those who are not paying attention to the problems of others are not believers at all.

He said: "The Prophet (S) said: 'Invite people to be eremitic in their lives and to respect others' rights.'"

The best of people and the most respected ones are those whose hearts are sincere and those who apply no cruelty or cheat anyone of the people.

He said: "The Prophet (S) said: 'One who comes up do not pay attention to the affairs of the believers, is not from them. Also if someone hears a man calling 'O believers come and help me' and do not give him any response, he is not a believer at all.'"

This holy tradition talks about the general responsibility of every believer in the pubic affairs and its benefits. It as well called for assisting everyone who needs help. Islam considered this as one of the most significant principle and the factor or unity between Muslims and believers.

He said: "Once a man from Khatham came to the Prophet (S) and told him:

'O the Prophet! What is most essential thing in Islam?'

'Believing in Allah'

'What's next?'

'Visiting relatives'

'What is next?'

'Advising good deeds and denying or avoiding bad deeds'

'What are the most rejected things in Islam?'

'Considering partner for Allah'

'What is next?'

'Giving up visiting relatives'

'What is next?'

'Advising bad deeds and denying good deeds.'"

He said: "The Prophet (S) said: 'The loveliest deed that one can do is entering happiness inside one's heart by preventing his and his family from hunger and by removing any sadness from his life.'"

The loveliest deed for Allah (SwT) is to make the heart of a believer happy by being kind to him/her. This is what distributes unity and compassion among the members of the society.

He said: "The Prophet (S) said: 'One who respected his believer brother with a cherished word and removed his sadness, would be under the strong protection of Allah for what he has done to his brother.'"

Among the most central principle in Islam is the unison of the Muslims and distributing kindness and compassion among them. What this tradition made public is the factors of this unity and harmony.

He said: "The Prophet (S) said: 'The greatest one at the Resurrection Day for Allah is one who tries his best in advising and helping people.'"

Islam admires everything that highlights good and elevated values. Among those attributes is advising people.

He said: "The Prophet (S) said: 'Congratulation to every quiet person whom Allah knows but people do not know.

"'This person is a torch by which people know their way through darkness and the means which is used to remove troubles of human beings. He is also loyal to others and does not spread their secrets. Additionally he is not rough or hypocrite.'"

This holy tradition praised honest people who are keen on the religious duties and who direct their faces towards Allah (SwT) and don't pay attention to ignorant people. These are actually like the torches in darkness and the sources of knowledge and favour among people.

He said: "The Prophet (S) said the following to his companions: 'Do you want me to tell you about the most similar person to me?' They replied: 'Yes, please.' Then he said: 'One who has the best moral behaviour; one who is easy going; one who is the kindest to his relatives and the most compassionate to his brothers; one who is the most patient for approaching the truth; one who can best control his anger and one who is the most proper one in keeping his Allah satisfied.'"

One, who is attributed with those great attributes, will be the most similar person to the Great Prophet (S) in his behaviour. This is what makes a person distinguished from others.

He said: "The Prophet (S) said: 'If any of the following three are in you, then you are double-faced, even if you pray and fast and claim to be a believer: if they are trusted, but do not protect what they are trusted to keep; those who speak and lie within their speech; those promise, but do not keep their promise. Allah the Almighty and Majestic said the following: ***'Allah loveth not the treacherous' (8:58)*** and ***'The curse of Allah on those who lie!' (3:61)*** and ***'Also mention in the Book (the story of) Ismail: He was***

(strictly) true to what he promised, and he was an apostle (and) a prophet' (19:54).'"

This evil attributes keeps human off his Allah (SwT) and lead him towards an unblessed destination.

He said: "The Prophet (S) said: 'Sometimes an angel goes up towards Allah happy from the deeds of a man, but Allah says to take that angel to prison, because the man does not do this for my satisfaction.'"

When a deed is full of dissimulation and is not pure for the sake of Allah (SwT), such a deed will not taken for granted by Allah (SwT). Dissimulation is a destructive attribute and we should ask Allah (SwT) to keep us away from this characteristic.

He said: "The Prophet (S) said: 'Allah the Almighty and Majestic, says: 'Woe to those trying of occupy the world with religion; woe to those trying to kill those who are advising people towards honesty; woe to those with whom a believer feels frightened. I swear that I put them in a trouble and leave them astray.'"

Woe to those whose inner nature becomes empty from belief in Allah (SwT); those whose hearts are empty from faith. Those people are darkened from the path of Allah (SwT) and they are following the wrong path.

He said: "The Prophet (S) said: 'One who avoids to commit a sin or to follow an illegal desire because of fearing Allah, Allah will make the fire of hell forbidden on his body and will save him from the great horror of that day and will grant him what He promised: ***'But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens' (55:46)***

"'However, those who are presented with both the worldly life and Hereafter, and they choose the worldly life, they will meet Allah at the Resurrection Day while having no good deed, so they will approach the fire of the Hell. Those who choose the Hereafter

and leave the worldly life, Allah will forgive their wrongdoings and will reward them.'"

Those who keep themselves away from committing sins because of fearing Allah (SwT) and attempting to obey His rules, Allah (SwT) will reward them and will grant them more and give them elevated level in the Paradise.

He said: "Among what has been remembered from the lectures of the Prophet (S) is the following: 'Each person has a sign, that he will go forward; also each one has a destination, that he will go toward, unless noticing the fact that a believer works according to the following two fears: the fear of what has already gone and one does not know how Allah will deal with; and the fear of the what is left from the life, which one also knows what it will pass and how it will be judged by Allah.

"'So a believer should get use of his worldly life for his hereafter; he should get use of his young days for his old age; he must get use of his life before his death. I swear by the One, whom the life of Muhammad is in His hand, that there will be no chance after this worldly life. There will be nowhere other than Paradise or Hell.'"

This holy and respected lecture is an impressing call for fearing Allah (SwT) and being aware of the punishments. What is compulsory for those who are cautious is to fear and be careful about their religion and about committing sins. They should try to do their best to what brings them closer to Allah (SwT).

He said: "In the testament of the Prophet (S) for Imam Ali (as), the following was mentioned: 'There are three whom Allah meet and they will be rewarded the best: the one who is praying Allah the most; the most who feared committing the sins and so he will be the most Allah fearing one; and the one who is satisfied with what Allah who provides for him living as he will be the richest one.

"'O Ali! There are three whose deeds are not complete: the one whose fear does not prevent him from committing sins; the one whose behaviour does not prevent him from treating well with people; and the one whose patience does not allow him to deal with ignorant people.

"'O Ali! Islam is naked, and its cloth is modesty, its decoration is honesty; its humanness is good deed and his pillar is Allah-fearing."

In this testament, there is a complete methodology of how human can elevate and how to get closer to the Great Creator of the universe to be free from all the problems of this world.

He said: "The Prophet (S) said: 'One who left committing a sin because of fearing Allah, Allah will make him satisfied from what he has done at the Day of Judgement.'"

The Prophet (S) tried motivating people for leaving sins, which may keep human beings far from Allah (SwT) as they lead them towards a darkened path.

He said: "The Prophet (S) said: 'Act according to the obligation that was specified by Allah and you will be among the most devotees; be satisfied with what Allah specified for you and you will be the richest one; keep yourself away from the sins and you will be among the most Allah-fearing people; be the best in dealing with your neighbours and you will be a real believer; be a good companion to one who is accompanying you, and you will be a Muslim.'"

In this advice, the Prophet (S) called people towards the best deeds that make human happy.

He said: "The Prophet (S) said: 'A time will come that people cannot reach the kingdom other than fighting and killing. One who is living at that situation should be patient for poverty, which he can be rich; he should be patient for controlling his anger, while he is

able to be kind; he should be patient for being low as he will be respected and elevated with what Allah give him as the rewards of fifty companions of the those who believed in me.'"

The Prophet (S) foresaw the age and the fact that people will struggle and kill each other for reaching the crown, which leads to bloodshed and violence. The Prophet (S) advised on being patient and being away from those political struggles in order to keep the religion intact.

He said: "The Prophet (S) said: 'If you can live patiently with faith, then do so, otherwise live with patience; you will find many blessed things from what you hate. Be aware that victory is with patience and after sadness comes happiness certainly, as after difficulties and problems come pleasures and enjoyments.'"

The Prophet (S) stimulated people with patience and endurance, as it will come alongside with comfort and health for human beings.

He said: "The Prophet (S) said: 'There are no two things better than knowledge and patience to be coupled.'"

Patience is among the loveliest attributes that Allah likes. If this attribute is added to knowledge, then the owner of these couple of attributes will reach the best level in perfection.

He said: "In the testament of the Prophet (S) to Imam Ali (as), the following was mentioned: 'O Ali! Do you want me to inform you about the most similar man to me?' His companions said: 'O yes the Messenger of Allah!' Then He said: 'The one with best behaviour; the one who is kindest to his relatives and the one who is the most fair and serious about himself.'"

These attributes were the attributes of the Prophet (S). Everyone who tries to own these attributes, will be the most similar one to the Prophet (S).

He said: "The Prophet (S) said: 'Kindness brings blessings; and being malicious brings infelicity.'"

Kindness and compassion with all the elevated concepts bring blessings and happiness for the owner of these attributes. However being malicious would bring all the disaster and infelicity to the owner of this unwanted attribute and to his sociality and family.

He said: "The Prophet (S) said: 'Allah is merciful and likes those who are merciful. He would also assist to have this feature.'"

Allah, the Almighty, loves all good attributes that human tries to grasp. Among them is mercy, which is considered as one of the characteristics of honour and respect.

He said: "The Prophet (S) said: 'One who helps a poor from his wealth and tries to be kind with him through his fair behaviour, will truly be a real believer.'"

Among the attributes of a believer is helping and assisting the poor, as well as being fair and just with him, even if it hurts him.

He said: "The Prophet (S) said: 'How fortunate is the one who leaves his desire for an opportunity, which he does not know anything about its time.'"

One who controls his desire for the sake of Allah (SwT), will win and will be saved from the punishment of Allah (SwT).

He said: "The Prophet (S) said: 'Among the signs of cruelty are the dryness of the eyes; the hardness of heart; greediness towards the worldly life and insisting on committing sins.'"

These attributes show the cruelty of hearts, the lack of faith and the hard-heartedness of the heart.

He said: "The Prophet (S) said: 'One who commits a sin while smiling or laughing, will enter the hell weeping and crying.'"

The Prophet (S) in his tradition might have meant that one who has committed a sin, knowing its evilness, and is still happy with

it, then Allah (SwT) will punish him and will send him to Hell.

He said: "The Prophet (S) said: 'The origin of atheism are four: The desire to earn everything, the inclination to terror, hatred to other people and being angry on trivial things.'"

These malevolent attributes are from the features of atheism and disobedience. There is no atheist who does not have or believe in these attributes.

He said: "The Prophet (S) said: 'Do you want me to tell you about the farthest people from me?' They said: 'Yes the Messenger of Allah!' He said: 'One who does all kind of impoliteness and cruelty, silly, curmudgeon, proud, vengeful, jealous, hard-hearted, away from all good deeds; one who does not protect or do what he was asked to do. The one who is avoided and no body feels safe with him.'"

The one who is attributed with those features is the farthest one from the Prophet (S) in his behaviour, mercy, kind-heartedness, generosity as well as loving all kinds of good for people.

He said: "The Prophet (S) said: 'Allah the Almighty and Majestic, dislikes to see the following deeds and He told you not to commit them: He dislikes seeing you at loose during prayers; He dislikes seeing you disobliging other while helping them and giving them money; He dislikes seeing you laughing within the graves; He dislikes seeing you looking inside the houses; He dislikes seeing you commit adultery. He, the Almighty, said that these are resulting in being blind.

"'He dislikes seeing you talking during the sexual intercourse. He, the almighty, said that this results in being dumb; He dislikes seeing you taking bath under the sky without any cover; He dislikes seeing you having sexual intercourse under the sky; He dislikes seeing you entering rivers without clothes; He dislikes seeing you talking between al-Adhan and al-Eqameh of the noon prayer until finishing the prayer; He dislikes seeing you entering the sea while

it is not calm; He dislikes seeing you sleeping on the rooftop without a cover; one who sleeps on a rooftop without a cover, I'll not consider him from my followers; He dislikes seeing a man sleeping alone in a house; He dislikes seeing a man having intercourse while his wife is in her period; if he does so and a blind or leper child is born as a result, he should not blame anyone other than himself; He dislikes seeing a man having sexual intercourse with his wife without taking a bath, otherwise he should not blame anyone other than himself if his child becomes mad; He dislikes seeing you speaking with someone who is affected with leprosy without having at least on arm distance.

"'He also said: you should escape from someone who is affected with leprosy as if you escape from lion; He dislikes seeing you urinating in a streaming river; He dislikes you excreting under a fruitful palm tree which is; He dislikes seeing a person entering a dark house without having fire or lamp to light way.'"

The Prophet (S) mentioned these deeds as unwanted deeds because of their social and health damages to the society. Doing these deeds is not considered from Islamic culture as these prevent human beings from reaching an elevated level.

He narrated the following from his fathers: "The Prophet (S) said: 'Any person who undertakes the leadership of a group of people will be called in the resurrection with his hands bandaged to his neck. If this person has led his group properly, Allah would have set him free, but if he was unjust with him Allah would throw him in his certain destination which is surely hell.'"

Thus, we see that His majesty Allah (SwT) would punish all guardians and those who put themselves under the charge of responsibility. So He sees whether they rule justly among people or not. If they are just they will save themselves from fire in the resurrection.

He said: "The Prophet (S) said: 'Anger corrupts faith as vinegar corrupts honey.'"

The Prophet (S) warned against anger as it is the key to all malicious things and it can throw people towards great dangers.

He said: "A man came to the Prophet (S) and said: 'O the Messenger of Allah! Teach me!' He said: 'Go and do not be angry.'"

He said: "I have heard my father saying: 'A villager came to the Prophet (S) and said: 'I am living in a village, please teach me a comprehensive advice.' He said: 'I order you not to be angry!' The villager asked the same question three times until he was returned to his mind and said: 'I will not ask about anything else other than this. O the Prophet! You gave me the best thing!'' Then he added: 'My father was always saying that the worst thing is anger; this anger might result in even killing someone, which is forbidden by the rules of Allah.'"

There are plenty of such traditions that came from the Prophet (S) warning against being angry and calling for patience.

He said: "The Prophet (S) said: 'Gabriel used not to come unless telling me: O Muhammad! Be away from creating enmity with men.'"

Being an enemy to people and facing them unreasonably may result in unpleasant happenings and problems, which throw people in great crises.

He said: "The Prophet (S) said: 'Gabriel never comes without advising me not to get close with those malicious people, because this will uncover the shame of human and destroy respect.'"

Malicious people and their enmity cause a human to fall into bad events and create many problems for him.

He said: "The Prophet (S) said: 'Allah the Almighty and Majestic, said to Moses the following: 'O Moses! Do not envy anyone for what I gave to him with My generosity, and do not look at it precisely, because those who envy, will lose what I gave to them as

they are complaining about what I divided between my men. Those men are not from me and I am not from them.'"

Envy is one of the worst social problems, with which people are affected from the early beginning of their lives. It is what results in disasters and wrongdoings.

He said: "The Prophet (S) said: 'One who does not sympathize himself with the compassion of Allah, will abolish his soul by envy of the world. One, whose work becomes looking at others' properties, will be much occupied and his anger will never recover. Also, one, who does see any of the Allah's blessings other than what are related to eating and clothes, will never be able to accomplish a task and his punishment will be severe.'"

This tradition talks about what makes a human prosper in his worldly life. It advises people to be patient, commanding them to avoid looking at other people's wealth, being away from anger and other things that might bring prosperity to human beings' lives.

He said: "The Prophet (S) said: 'Allah fears the one who has a bad behaviour and repents.' The prophet was asked: 'Why?' He replied: 'Because he repents from one sin and will commit others which might be worst.'"

One of the bad human related things is his unfair behaviour, which takes him to big crimes and sins.

He said: "The Prophet (S) said: 'The worst creatures of Allah are those whom you hate being with because of their bad language.'"

People hate the human being with bad language and do not like to attend a meeting if this person is in that meeting. Such a person is considered amongst the worst creatures of Allah (SwT).

He said: "The Prophet (S) said: 'The worst people in the eyes of Allah are those whom people respect because of their proficiency in doing malicious deeds.'"

Respecting someone because of his proficiency in performing malicious things is considered the worst behaviour man ever commits.

He said: "The Prophet (S) said: 'The soonest to reach punishment is due to those who are making cruelty.'"

Forcing cruelty on people is that which makes Allah (SwT) apply His punishment sooner towards the cruel. He the Almighty and Majestic, will consider a severe and hard punishment in this regard.

He said: "One of the problems of having relatives is being proud with them."

Being proud with family and relative is something that is considered a problem. Honest people are proud with their own deeds and what he/she presents to people as kindness and assistance.

He said: "The Prophet (S) be away from cruelty, as they are the darkness of the Resurrection Day."

He said: "The Prophet (S) said: 'Every person who intends not to wrong others will be forgiven by Allah.'"

He said: "The Prophet (S) said: 'One who fears punishment, will not participate in a crime.'"

These traditions warned against doing cruelty, because it is one of most destructive problems that a society may be affected with. Also, Allah the Almighty and Majestic, will consider the worst and the most severe punishment for those cruel people.

He said: "The Prophet (S) said: 'Every murderer is brought with his leader on the day of resurrection and both of them will be pushed into hell, so is he who used to break his promises."

He said: "The Prophet (S) said: 'One who cheats a believer is not from us.'"

One who cheats someone and tries to deceive him does not have any relation with Islam.

He said: "The Prophet (S) said: 'One who tries to recreate a lost relation between two can lie to gather those two.' Then the Prophet recited the following: ***'O ye (in) the caravan! Behold! Ye are thieves, without doubt!' (12:70)***

"Then he said: 'I swear by Allah that they were not thieves and Joseph did not lie either.' Then he recited the following verse too: ***'Nay, this was done by - this is their biggest one! Ask them, if they can speak intelligently!' (21:63)*** Then he said: 'I swear by Allah that he did not do that and he did not lie.'"

Lying is one of the worst sins and among the most hateful ones by Allah (SwT). This is because of its bad social consequences. So Allah (SwT) damns liars and promises to prepare the fire of the Hell for them. The only exception is when someone wants to re-establish an already destroyed relationship between two friends. In this situation, what is needed to be said is not considered a lie and one will be rewarded to do whatever reasonable he can do to reform that relationship.

He said: "The Prophet (S) said: 'There should be no sulk causing separation more than three days.'"

Islam hates Muslims to get sulked with their brothers and cease speech with each other. If this case continues more than three days it will result in huge hatred. You can look at the below tradition to look in more details.

He said: "My father said: 'The Prophet (S) said: 'O Believers! If people sulk and do not regain their normal relationship they are out of Islam. Each one who started talking with the other will be the one who enters the paradise sooner than the other one.'"

Being sulked is what results in the spreading of hatred and anger among them. This is what Islam hates, as it comes to bring kind-

ness, compassion and union for the society.

He said: "The anger among people is what results in being out of the religion."

The anger and hard-heartedness between brothers and relatives is what results being out the religion in addition to reducing the living period and other physical damages.

He said: "The Prophet (S) said: 'Above all greatest things is being killed for the sake of Allah. If one is killed for the sake of Allah, it would be the greatest. Also above the greatest sins is being against the parents, which reaches killing one of them. If one does this, there would be no worst sin than this.'"

Being martyr for the sake of Allah (SwT) is the greatest superiority one can ever reach. It is what makes one closer to Allah (SwT) and it is what grants human the eternal Paradise and forgiveness. Nothing is worse than being against parents in a way that one of the parents is killed. If a human does this, he would lose the worldly life as well as hereafter and will own the anger of Allah (SwT) over himself.

He said: "The Prophet (S) said: 'Allah the Almighty and Majestic, said: 'One who scorns one of my men is considered as claiming war against me.'"

One who scorns the followers of Allah (SwT) and disrespects them, it is considered claiming war against Allah (SwT). Allah (SwT) indeed will not leave his men alone and will take revenge from those claiming this enmity.

He said: "The Prophet (S) said: 'Allah the Almighty and Majestic, said: 'One who disdains anyone of my men, has already declared war against me. Also one cannot just get closer to me by doing what is made compulsory, but by performing what is optional. This way I will love my men. If I like a man, I'll be his ears by which he can hear; I'll be his eyes by which he can see; I'll be his

tongue, by which he can talk with; I'll be his hands, which take revenge from My enemies. I'll respond his request; if he asks, I'll give him what he asks. I do not have any doubt that believers do not hate death.'"

This tradition talked about the respect of believers and their glory and position near Allah (SwT). If there would be any harm to them, it will be considered against Allah (SwT).

He said: "The Prophet (S) said: 'When Allah took me through the heavenly journey, He made many statements behind a cover until telling me: 'O Muhammad! One who scorns a believer of mine, is considered to declare a war against me. One who declares war against me, I'll fight him.' I said: 'O Allah! Who is this believer, whom You are talking about? I know that you'll be against those who declare war against you.' He, the almighty, said: 'He is the one who takes your advices and testament as well as that of your successors.'"

This tradition has almost the same concept as that of the previous one. It talks about scorning believers and it is equal to declaring war against Allah (SwT).

He said: "The Prophet (S) said: 'O the people whose tongues are talking accurately and their hearts leading correctly to the faith! Do not disrespect believers and do not follow their mistakes. One who is following the mistakes of the others, Allah will follow his mistakes and wrongs. And if Allah follows one's mistake, his mistakes will be apparent even if he stays in his house without getting out.'"

Following the mistakes of others and talking about their wrongs and shortages is a social problem, which is completely against what Islam talked about. Islam puts emphasis that one should respect and defend each other.

He said: "The Prophet (S) said: 'Cursing a believer is what leads people to be abolished.'"

Cursing each other is not acceptable at all in Islam, because it results in being out of the soul of Islam and it is one the problems of the societies that can as well destroy the Islamic society.

He said: "The Prophet (S) said: 'One whose brother is seeking for an advice and he does not help him, he has already breached his promise with Allah and the Prophet (S).'"

Advising our brothers is part of Islam. One, who does not try to advise his brothers to what is good for him, will not get anything from being a Muslim. He said: "The Prophet (S) said: 'One who believes in Allah and in the Resurrection Day, should keep his promise.'"

Fulfilling promises and keeping the obligation to what is promised is a significant case in the Islamic ideology. One who does not fulfil his obligation will get nothing from respect and honour.

He said: "The Prophet (S) said: 'If one looks at a believer in a way to scare him, Allah will scare him at a Day where no one other than Allah has any control over.'"

Islam is very eager to spread safety among the people in society. So, one, who tries to scare another one, will have the anger and revenge of Allah (SwT) over himself.

He said: "The Prophet (S) said: 'Do you want me to tell you about the worst people in the society?' They said: 'Yes, the Prophet of Allah!' Then He said: 'Those who transfer the secrets of others and backbite; those who try to separate friends and families from each others; and those who want to show themselves innocent by uncovering the wrongdoings of others.'"

Backbiting is one other disrespectful tool that leads to the union's disunity. It aims at distributing hatred and anger among the people of the society. Islam banned this and warned that fire will be the place of those people who follow this way.

He said: "The Prophet (S) said: 'One who wants the admiration of Allah by the cost of arising the anger of Allah, will be sentenced to a future in which those who were honoring him disrespect him.'"

One who seeks the satisfaction of Allah (SwT), even at the cost of Allah's (SwT) anger, will incur a great loss, on the contrary to what he is looking for. And Allah (SwT) will make those people who were admiring him to disrespect him.

He said: "The Prophet (S) said: 'One who increases the humility of physical body without having this state in his heart, is no one other than those from hypocrites.'"

Among the unwanted attributes is the humility of body without ever feeling this sense in the heart, in order to show this to others. Such a person is considered a hypocrite.

He said: "The Prophet (S) said: 'The hypocrite is like the trunk of a palm tree whose owner wanted to get use of it, but because it was not straight he could not get any benefit from it. So he took it to another place but be met the same problem and finally he burned it in fire.'"

He said: "A man came to the Prophet (S) and said: 'O the Prophet! I am already over!' The Prophet (S) told him: 'Why? Did you feel that evil came to you asking you about your creator and told him that Allah is my creator and then he asked you about the creator of Allah?' The man said: 'O yes, I swear by Allah that this was the case.' Then the Prophet (S) said: 'This is actually the essence of faith.'"

Ibn abi Ameer said: "I informed Abdul Rahamn ibn al-Hajjaj about this and he said: 'My father told me on behalf of Abu Abdullah, that the Prophet (S) who said that 'This is actually the essence of faith,' He in fact meant the fear, which brought the man to the Prophet thinking that he is over, is what is necessary for the heart in such situations.'"

Thinking around such things is how Satan aims to take the followers of Allah (SwT) away from faith. If one fears when facing these doubts and thoughts, then this means that he is already free from sins. Believing in Allah (SwT) is something that exists in the essence of mankind, doubting about this case is from the plans of Satan.

He said: "The Prophet (S) said: 'Anybody who has the following attributions will not fail: The one who intends to do a good deed but he was unable to do it because Allah will reward him for his intention. If he does it Allah will record ten degrees for him. The one who intends to do a bad deed but he doesn't do it, Allah will not record it. If he did it Allah will postpone his punishment many hours.

"'So the first one will say to the second one: Haste to do a good deed so as to abolish the bad one for Allah says (The good deeds remove the bad ones and replace them). Moreover the bad deeds can be forgiven by prayer; so, if a person says: I ask the almighty Allah to forgive me and I will never do that bad deed again, Allah will forgive him. Otherwise if this person does not repent for his bad action, or does not ask Allah to forgive him, he will recorded as damned and ill-fated.'"

He said: "The Prophet (S) used to repent seventy times during a day. Zayd al-Shaham said: 'Was the Prophet saying: 'O Allah! Forgive me and accept my repentance?' He said: 'No, he was just saying: Accept my repentance.' I said: 'The Prophet of Allah repents to Allah without ever doing or repeating a sin, while we are repenting and returning to the sins as well.' He said: 'Allah should be at your help.'"

Allah, the Almighty, opened the gate of repentance to his men and granted them with his kindness, compassion and superiority the ability to repent. So one who repents from his sins, without returning to them again, Allah (SwT) will forgive him and will not consider his sins.

He said: "The Prophet (S) said: 'One who repents a year before his death, Allah will accept his repentance.' Then he added: 'One year is too long, if one repents a month before his death, Allah will accept his repentance.' Then he said: 'One month is too long too, one who expresses his repentance a day before his death, his repentance will be accepted by Allah.'"

With this tradition the extent of Allah's (SwT) mercy and kindness towards His men is revealed. He is the One who accepts repentance and forgives the sins even in those periods of human lives.

He said: "The Prophet (S) said: 'Allah the Almighty and Majestic, said: 'I swear with my Glory that if I want to take a man from the worldly life while having him under my mercy, I will take all his wrongdoing while he is in the worldly life. I will do this either by an illness in his body or by shortage in his living, or by fear from his life. If all these cases do not clear his wrongdoing, then I'll make his death hard, so that I will take him completely pure.

"'On the other hand, if I want to take a man from this worldly life while not considering him under my mercy, then will do anyone of the following: giving him a great living and earning, granting him a healthy body, safety in his life. If all these cases are not enough for compensating his good deeds, then I'll make his death easy.'"

Allah is merciful to His men and He does not take them out of their worldly lives unless posing them to different trials to purify them from their wrongdoings. This way their sins and wrongdoings get cleared. On the other hand, considering the bad and evil men, He, the almighty, will prepare all kinds of comfort to be the reward for whatever good they have already done. This way there will be no other unfulfilled deed for which they have got no reward when they meet their Lord.

Al-Faydh ibn Ayadh asked Imam al-Sadiq (as) about a man who does his best in the era of Islam, but had some bad deeds before the emerging of Islam; he asked whether he will be punished for

those deeds? He said: "The Prophet (S) said: 'One who does his best during the era of Islam, then Allah will not consider what he has done before that. However one who does bad in the era of Islam, then both his action in this era and before that would be considered.'"

Islam forgives what people do before the emerging of Islam. So if one does a bad thing before Islam and then becomes Muslim and repents, there will be neither punishment nor penalty and he will be pure from those deeds.

He said: "The Prophet (S) said: 'Allah has removed nine attributes from my nation: wrongdoings; forgetting; being in a unknown state; being in an unbearable state; being in a forced state; being in a hatred state; doubts and suspicions; the temptation in thinking about something unreachable about the creation and being jealous while neither showing it by tongues nor hands.'"

The above tradition is considered as a significant jurisprudence-based principle. Jurisprudents based many of their jurisprudence concepts on this tradition.

He said: "The Prophet (S) said: 'Calling Allah is the weapon of a believer; it is the pillar of the religion and the light of the earth and sky.'"

The Prophet (S) here motivated people to call unto Allah (SwT) as it is one of the most important tools for the success of a human being and overcoming his problems.

He said: "The Prophet (S) said: 'Allah grants His mercy for a man request something from Allah and prays much and calls Him much, irrespective of whether it is fulfilled or not. Then He recited the following verse: ***'I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest' (19:48)."***

Here the Prophet (S) tried to remind people on calling on the Lord on all our affairs, as He is the key for solving all these problems

and He is the One who can overcome these difficulties. He is the help in disasters and tragedies.

He said: "The Prophet (S) said: 'The best time for calling on the Lord is early in the morning, before the sunrise.' Then he recited the following verse which was on behalf of Jacob: ***'Soon will I ask my Lord for forgiveness for you' (12:98).*** He said: 'He postponed his call on Allah till the time prior to sunrise.'"

There are special times for the acceptance of the prayers for forgiveness; Sahar (or the time before the rise of the sun) is one of those times. You can see the details in this regard al-Sadiqia Book.

He said: "The Prophet (S) said: 'If anyone of you wants to pray and call on his Lord, it would be better to do this ask comprehensively.'"

Among the discipline of calling on the Lord is to do this prayer comprehensively including all people and not to consider ourselves alone. This is among the tools of the acceptance of the call for Allah (SwT).

He said: "The Prophet (S) said: 'There is no gathering, which does not start with the name of Allah, the Almighty, and mentioning the name of His Prophet. Otherwise you will see this gathering not as fruitful as expected.'"

Mentioning the name of Allah (SwT) and His Great Prophet for every gathering is necessary; otherwise they would not get the result expected.

He said: "The Prophet (S) said: 'One who mentions the name of the Lord a lot, Allah will keep him away from a couple of things: one is the fire of the Hell and the other one is keeping him away from being double-faced.'"

Mentioning the name of Allah (SwT) is something that keeps the hearts alive; it keeps people away from the fire as well as from being double-faced.

He said: "The Prophet (S) used to ask for Allah's forgiveness three hundred sixty times equivalent to the number of the vessel in the body, saying: 'Praise be to Allah the Lord of the Universe for everything.'"

He said: "The Prophet (S) said: 'Asking for forgiveness and repenting and saying There is no Lord other than Allah are the best kind of worship. Allah, the Almighty, said: ***'Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault.' (47:19)'***"

Asking Allah (SwT) for forgiveness and repenting and saying 'There is not Lord other than Allah' are among the best kinds of worship, because it includes praising Allah (SwT) and glorifying His Majesty.

He said: "The Prophet (S) said: 'The best worship is saying: 'There is no Lord other than Allah.'"

He said: "The Prophet (S) said: 'There is no believer who prays for other believers, other than the fact that his prayer is applied to him too. This will be very useful in the Resurrection Day. Sometimes Allah intend to send someone to the Fire, but does not, because some believers come and say that he was the one who prayed for us. Please forgive him because of his deed. And Allah accepts their request and saves him from the fire.'"

This tradition is an example of Islamic behaving system and leads human beings towards a better and a more elevated level.

He said: "The Prophet (S) said: 'There are four whose prayers are never rejected until the gates of the heaven is opened for them: the prayers of parents for their children; the prayer of an oppressed against someone cruel; the prayer of someone who is in the Hajj ceremony until he is back; and the prayer of someone who is fasting until he breaks his fast.'"

This group of people has a special position before their Allah (SwT), for if they prayed their prayers and call will not be rejected.

He said: "A man came to the Prophet (S) saying: 'O the Prophet of Allah! I cannot pay what I borrowed and I am tempted.' The Prophet (S) said: 'Say the following: I appealed to One who is alive and never dies; praise be to the One who does not have a child nor a wife and no one shares His power and the One whom there is no One greater than Him. Try to praise Him and glorify Him.'

"The man stayed patient and do what the Prophet told him to do. Then, after a while he returned to the Prophet, and the Prophet told him: 'What did you do?' The man answered: 'O the Prophet, Allah's blessing and peace be upon you and your family, I am not rich enough to pay back the money and got rid of the temptation of my heart.'"

He said: "The Prophet (S) said: 'O people, you are in a leisure time and you are moving fast in your journey. You have seen day and night and you have seen the sun and the moon and how they follow each other and how they make you expect everything everyday. Be ready to struggle against wrong doings, and be ready to cross to the other side, to the certain day of resurrection.'"

After this speech, Al Moqdad Bin Al Aswad, one of the prophet's (S) companion stood up and said:

"O the messenger of Allah, what do mean by leisure time?" The prophet (S) replied: "It is the time of test and the place of preach through which you should prepare yourselves to the other life. So if you are puzzled with problems that come upon you through darkness, you have to go to Quran in which you find all solutions to all problems.

"Anyone who makes Quran as a leader will lead him to paradise. And anyone who makes Quran behind his back will be led to hell. Quran is the best evidence to the right path to Allah. It contains all the details that may lead you to your best destination. It is serious and not funny. It has very well-known facts and some other ambiguous ones. Its facts are rules and laws while its ambiguities are

sciences to be discovered. Its surface is wonderful and its interior is deep.

"It conveys a variety of meanings that all lead to right deeds. It includes marvellous aims and wonderful facts that are like lightening lamps minarets of wisdom. It is a proof to forgiveness to everybody who knows his Allah and gets rid of all bad things. It is like a torch to every open-hearted person who walks in the dark to find his way clearly."

In this tradition, the great prophet, Allah's blessing and peace be upon him and his family, praised the Holy Quran considering it Allah's (SwT) message to human beings and declared that it is the best mean to put Allah's (SwT) instructions into practice. He, Allah's blessing and peace be upon him and his family, also announced that the Holy Quran should be read carefully so that every one should contemplate on its words and meaning as it is the best way for a person to attain salvation.

He said: "The Prophet (S) said: 'The most worthy one for being respected privately and publicly is the carrier of Quran.' Then He (S) said the following with a loud voice: 'O the carrier of Quran, be humble so that Allah elevate you; do not be proud because Allah will make you low; be decorated for what the sake of Allah and do not be decorated with it for people, otherwise Allah will make you disrespected. One who finished reading Quran fully as similar to the level that if Quran is descended upon Him. One who fathered the knowledge of Quran, will be not unknown from what others do not; he will not be angry for what others do; he will not be jealous for what others have; but instead he forgives the mistakes and glorifies Quran.'"

He said: "The Prophet (S) said: 'Recite Quran in an Arabic accent and woe to you from reciting it in the way that those atheists do. There are tribes coming after me who would like to recite Quran as a song. This is not allowed at all.'"

The Prophet (S) prohibited reading Quran as a song. Jurisprudents also declared that reading Quran in this way is not acceptable, basing their speech on this tradition and others.

He said: "The Prophet (S) said: 'One who reads the chapter 'At-Takathur (Competition)' before going to bed, he will be safe from the trouble of the grave.'"

Some of the chapters of the Holy Quran have special importance for the reader. Among those chapters is the chapter of 'At-Takathur (Competition).' One who reads it frequently will be safe from the troubles of the grave.

He said: "The Prophet (S) said: 'There are three attributes, which can characterize the behaviour of a believer: the kindness of a believer towards his brother, if he faces problems; providing a space for his brothers in a meeting; calling him with the loveliest addressing.'"

These three attributes are things that bring kindness and compassion. So the Prophet (S) advised on performing them, as they are important tools for uniting the believers and guaranteeing their unity.

He said: "The Prophet (S) said: 'Being kind with people is half the mind and wisdom of human being.'"

He said: "The Prophet (S) said: 'Saying hello to others is optional but replying their salutation is compulsory.'"

Jurisprudents, based on this tradition, ordered on the optional and wanted nature of salutation, but the compulsory nature of replying.

He said: "A boy under the age of maturity sniffled and afterwards said: 'Praise be to Allah.' The Prophet (S) said: 'Well-done! Allah's blessing be upon you.'"

The Prophet (S) put high emphasis on the instruction of Islam that leads human beings towards being better and towards a more behaved state. That is why the Prophet (S) admired that boy for his behaviour and politeness.

He said: "The Prophet (S) said: 'One who knows the superiority of the elderly, will be saved from the panic of the Resurrection Day.'"

He said: "The Prophet (S) said: 'One who respect elderly because of their age, will be saved from the panic of the Resurrection Day.'"

These couple of traditions are calls to respecting old people. This is from the Islamic behaviours and from the good attributes of what this religion came for.

He said: "The Prophet (S) said: 'Among the rights of a guest is to be accompanied when entering the house and when quitting the house for a while.'"

He said: "The Prophet (S) said: 'If anyone enters the house of his friend, he will be considered his king until he is out.'"

This is among the Islamic role of respecting guests and glorifying them. This is what distributes kindness, compassion and love among the believers.

He said: "I read in a letter addressed to Imam Ali that the Prophet (S) said that those who have migrated from Mecca to Medina are considered as neighbours in their rights. And that neighbours are neither harmful nor sinful. The respect of a neighbour should be similar to the respect of mothers."

Here it is quite apparent that Islam has put a great emphasis on neighbours and considered their respect as a very important thing.

He said: "Once Fatimah, the daughter of the Prophet came to her father (S) complaining about some of the affairs. He gave her a book and told her: 'Do you know what inside this book is?' The

following statements were inside the book: One, who believes in Allah and the Resurrection Day, does not hurt his neighbour; One, who believes in Allah and the Resurrection Day, does receive his guest warmly and One, who believes in Allah and the Resurrection Day, tries to speak about what is good or to be silent."

This advice contained good moral behaviours that aim at improving the lives of human kind and keeping men superior over other creatures.

He said: "The Prophet (S) said: 'I appeal to Allah from a bad neighbour. Because he will be sad whenever you are happy and will be happy whenever you are sad.'"

Among the real problems that humans may be affected with is a bad neighbour. Bad neighbour is the source of trials and problems for mankind. There were many prayers from the Imams (as) asking Allah (SwT) to be away from this huge problem.

He said: "The Prophet (S) said: 'The entire forty houses around someone from north, south, east and west are considered neighbours.'"

This tradition tried to clarify the notion of neighbours, which humans have to be careful about and to be kind and compassionate with.

He said: "The Prophet (S) said: 'From every two persons who are accompanying each other, the most respected one for Allah, is the one who is kinder to the one with whom he is companying.'"

The Prophet (S) advised on being kind to companions and helping them, as it is from the signification principle of Islam that distinguishes believers from non-believers.

He said: "The Prophet (S) used to divide his time among his followers, even when he was looking at them, he used to look at one and others equally. He never extended his legs when he was with his companions. When the Prophet (S) was shaking hand with his

companions, he was not the one who left hand-shaking, but would leave the hand, when the other side did so."

The moral behaviour of the Prophet (S) was an ideal example. The Prophet (S) could distribute the religion of Allah (SwT) with His highly respected behaviour and could unite the hearts and feelings of the believers.

He said: "The Prophet (S) said: 'If one liked his believer brother, then it would be nice to ask about his name, his father's name and the name of his tribe. The other one should do the same; otherwise, it would be considered a non-complete familiarity.'"

Knowing more about each other is what increases the kindness among people. This way, friendship, which is considered among the most required relationships in Islam, is formed.

He said: "The Prophet (S) said: 'One who has a good moral behaviour would be rewarded as the one who is fasting.'"

He said: "The Prophet (S) said: 'Most of my followers who will be granted the Paradise are those who fear Allah and those who have a good behaviour.'"

He said: "The Prophet (S) said: 'You are not going to help people with your wealth; deal with them with good behaviour, easy-going manner, happily and friendly.'"

Here the Prophet (S) put emphasis on dealing with people with a friendly manner and kind behaviour.

He said: "The Prophet (S) said: 'Do you know who the best creatures of the worldly life and Hereafter are?' Then He said: 'People who forgive those who were cruel with them; people who visit those who ceased the relation; people who are kind to those who were bad with them; and people who assist and help those who did not help them.'"

Here the Prophet (S) advised his followers to practice the best kind of behaviour and manner, that humans could follow.

He said: "The Prophet (S) said: 'One who would like to live like me and die like me and to enter the Paradise that Allah, the Almighty, prepared, should follow Ali ibn abi-Talib and to follow his successors, to be against his enemies and to respect his offspring after him. They are from me and Allah granted them my knowledge and understanding. I complaint to Allah about those who reject their services and those who ceased being with them. And those who kill our sons will not get my intercession at the Resurrection Day."

This holy tradition talked about the high position of Imam Ali (as) and father of the Imams (as) and the gate of science of the city of the Prophet (S). Here the Prophet (S) made clear that following Imam Ali (as) is necessary for all believers as well as his successors, who are indeed the successors of the Prophet (S).

He said: "One day, the prophet, Allah's blessing and peace be upon him and his family, in Al Kheef Mosque gave speech saying: 'Allah praises everyman who is hearing my saying now and learning it by heart, be aware of it and convey it to those who did not hear it. Three things are very important for every faithful Muslim: The first is his sincerity to his Allah, the second is his real advice to all Muslims and their Imams, and stick to their gatherings, because all Muslims are equal, and that who leads them should be well-qualified although he is not from a high rank. All Muslims should unite together against their enemies.'"

Through this speech, the messenger of Allah (S) put the basic rules for Muslims' union and their prosperity. It is worth saying here that one of the narrators of this tradition was Sufyan Al Thawry with another person from Qoreish who wrote it from Imam al-Sadiq (as).

When Imam (as) left, this man said to Sufyan: 'We understood the chief aim of Imam in this saying but how can we know the Imams

of Muslims and who are they, and how can we recognize them? Is it a reasonable that he meant by Muslims' Imams Muawiyah Bin Abi Sufyan or his son Yazid or Marwan Bin Al Hakam and the like?' Then Sufyan Al Thowry replied that it is impossible for Imam al-Sadiq (as) to mean that. So he ordered that man from Qoreish to tear that saying lest it should be misunderstood by common people.

He said: "The Prophet (S) said: 'Whenever a believer dies while having to return a loan or what he has borrowed, if it does not include corruption, then the Imam has to pay on his behalf, otherwise it would be considered a sin for him. Allah the Almighty and Majestic, says: ***'Alms are for the poor and the needy' (9:60).'"***

This is from the modern Islamic economical principles that emphasize on returning what was given as a loan or what was lent. This way, the society's economical status remains active and functional. Also believers have to pay something to organize the general affairs of the society.

He said: "The Prophet (S) said: 'One who is the closest person to me at the Resurrection Day, is one who has the best behaviour; the one who is the most modest person. Also the farthermost person from me is the one who is proud when dealing with others.'"

Here, the Prophet (S) called for being humble and to be away from being proud. These are from the holy principles of the message of Allah (SwT) for people.

He said: "The Prophet (S) said: 'One who wished something and did that for the sake of Allah, Allah will not take him out the worldly life unless giving him that thing.'"

This means that whenever one wants something to do things that satisfy Allah, He, the Almighty, will give him that thing. Among those deeds are building schools, colleges, public libraries and whatever that has a benefit for the general public.

He said: "The Prophet (S) said: 'The superiority of knowledge is greater than the importance of worshiping. Also the most devout one is the one who fears Allah.'"

This tradition talked about the importance of knowledge and its significance. It emphasized that knowledge is better than a worship that helps no one other than the worshipper, but knowledge has many things that general pubic can get use of.

He said: "The Prophet (S) said the following: 'O Gabriel! Advise me!' Then Gabriel said: 'O Muhammad! Live as long as you can, because you will die at last; love everything you would like to love, because you will leave it finally; however do whatever deed you would like to perform, but you will find them one day. The honour of a believer is his prayers at midnight and the ability of keeping himself away from the desires that others wish.'"

How invaluable was this tradition? If one ponders deeply on it he would hardly get involved in the darkness of the worldly life and will find his path towards the light.

He said: "The Prophet (S) said: 'Poverty may results in committing sins; and jealousy may change what is pre-specified.'"

Poverty is amongst the most destructive problems for society and will create many difficulties. Regarding jealousy, we can say that it is one from the worst behaviours and it may lead to very bad results result in the target the worst damages.

He said: "The Prophet (S) said: 'It is not respectable to start talking without salutation.'"

This is among the great Islamic behaviour system, which asks people to salute before starting their speech.

He said: "The Prophet (S) said: 'One who has faith does not have any kind of stinginess.' Then he added: 'This stinginess moves quietly like ants, and it leads to a kind of (Shirk) infidelity which put partners with Allah.'"

Among the worst attributes is stinginess. Stinginess is what keeps a human being away from all kinds of good and prevents him from all types of kindness.

He said: "The Prophet (S) said: 'Modesty is of two types: one type represents weakness and another type shows power, Islam and faith.'"

Modesty in front of those people who do not deserve modesty is weakness, however being modest in front of good people is the symbol of power, peace and faith.

He said: "The Prophet (S) said: 'There is a level in the Paradise that no one reaches except the following: A just leader; someone who uses to visit his relatives; and one who keeps and manages his family patiently.'"

These groups of people are ones who deserve the best part of paradise because of owning these attributes, which are among the greatest attributes available.

He said: "The Prophet (S) said: 'If there were not the following three attributes, human beings would have been infinitely proud and uncontrollable and may suffer from illness, poverty and death. Still the human being has to face all of them in all conditions.'"

These three cases are among that which can hurt a human being and let him be humble. Otherwise he would be extremely proud and uncontrollable.

He said: "The Prophet (S) said the following in his testament to Imam Ali: 'The following four cases, are things that are rapidly dealt with and the committer is punished: A man for whom you did a kind, but he replied by doing a bad for you; a man with whom you were not cruel, but he is a man whom you promised to fulfil a promise and you did, but he preaches his promise; and a man who visits his relatives regularly, but his relatives break this

meetings.' Then he added: 'O Ali! One who becomes preoccupied will worry, and never sees the comfort.'"

One who can be ascribed with anyone of these attributes will have to face the punishment of Allah (SwT).

He said: "The Prophet (S) said: 'The truth is kept in my nation in the following four things: They love the one who repents; they have mercy towards those weak; they help the one who helps others; they try to ask for forgiveness for those who committed sins.'"

Believers who are kept tied with these four attributes are considered to follow the truth and are away from falsehood.

He said: "The Prophet (S) said: 'The following attributes are signs of the cruelty: not weeping in sad situation; the hardness of the heart; greediness in earning money and repetition on committing sins.'"

He said: "The Prophet (S) said: 'O Ali! The following attributes are signs of the cruelty: not weeping in sad situation; the hardness of the heart; having great expectations; and the love to exist for a long time.'"

These traditions are talking about cruelty and the ones who are being ascribed with this attribute. This attribute is that which keeps a human being away from his Allah (SwT) and directs him towards an unknown destination.

He said: "The Prophet (S) said: 'Be shameful from Allah in the best possible way.' His companions said: 'O the Prophet of Allah! What shall we do?' He said: 'Try to remember death and do not sleep unless you mention your fate and a grave. Also if one wants the pleasure of the Hereafter, he should leave the extreme pleasure of the worldly life.'"

The Prophet (S) called for piety in the worldly life and asked for thinking about the hereafter, which is considered the permanent

staying place. He also emphasized to the people to do their best to be closer to their Allah.

He said: "The Prophet (S) said the following in His testament for Ali: 'O Ali! Abdul Muttalib, during the ignorance era, performed five things that Allah ordered in Islam: He prohibited marrying the wives of fathers. Here is what Allah, the Almighty, said***: 'And marry not women whom your fathers married' (4:22).*** He found a treasure and gave fifth of it as almsgiving to the poor. Allah, the Almighty, said the following: ***'And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah' (8:41).*** He also asked in killing a hundred camels and Allah the Almighty and Majestic, ordered the same in Islam. There were not Tawaf in Quraysh, but he accustomed it and asked people to circulate around the Holy House of Allah seven times. O Ali! Abdul Muttalib did not use to do gamble neither worshiping idols. He also used to say: 'I am following the religion of Ibrahim.'"

Abdul Muttalib had great capabilities from faith and awareness. That is what assigned him as the initiator of the believers in those dark eras. It was a pride for him to be the grandfather of the Prophet (S), the discoverer of knowledge and thoughts in this world.

He said: "The Prophet (S) said the following in His testament for Ali: 'O Ali! Adultery has six attributes, three of them are related to the worldly life and three are related to the Hereafter. What are related to the worldly life are the following: the pride that removes respect and results in destruction; and the deduction of earning. Regard the ones which are related to the Hereafter, they were the following: the punishment; the anger of the Lord and staying forever in the fire.'"

Adultery is among the worst sins and Islam heavily rejected it and considered it among the biggest sins, because of the consequences in the loss of relationship and the loss of family, which is the first cell in the construction of a human society.

He said: "The Prophet (S) said the following in His testament to Ali: 'O Ali! Allah the Almighty and Majestic, gave you seven attributes: you are the first one who comes out from his grave with me; you are the first one who is staying with me alongside the Discriminating Bridge (Sirat) bridge; you are the first one who will be clothed if I were clothed; you are the first one who becomes alive when I becomes so; you are the first one who sitting with me in the elevated position in the heaven and you are the first one who is drinking from the beverages of the heaven.'"

Imam Ali (as) is the great thinker and the brilliant leader in Islam. He did his best with all his capabilities to protect the values of Islam, as the Prophet (S) did. The Prophet (S) mentioned some of his privileges over the others.

He said: "The Prophet (S) said the following in his testament for Ali: 'O Ali! If anyone could adhere to the following seven attributes, he would be considered at the greatest level of faith and would be granted the key to the heaven: One who does his ablution for prayers; performs his prayer in the best possible way; pays almsgiving; controls his anger; imprisons his tongue; repents for what he has done from sin and adheres to the advices of the Members of the family of the Prophet (S).'"

The reality of faith that a believer is attributed with is described in this tradition. These are what ensure Allah's (SwT) satisfaction as well as a guarantee for the Paradise.

He said: "The Prophet (S) said the following in His testament to Imam Ali: 'O Ali! The following eight should not rebuke anyone other then themselves: One who goes towards an uninvited meal at a ceremony; one who orders the owner of the house; one who seeks good from his enemies; one who asks for pleasure from cruel; one who interferes inside a secret of two when he is not invited to enter; one who scorns the king; one who sits in a meeting, which is not at his level; and one goes towards a talk where no listener is interested in.'"

This group of people will lose their respect and will bring all kinds of disrespect and scorning for their own.

He said: "The Prophet (S) said: 'A problem that might be associated with speech is lie; a problem that might be associated with science is forgetting; a problem that might be associated with patience is being ignorant; a problem that might be associated with worship is leaving it; a problem that might be associated with braveness is cruelty; a problem that might be associated with generosity is looking down at the person who is being helped; a problem that might be associated with beauty is self-conceited; and a problem that might be associated with having a famous tribe and relationships is being proud.'"

These great attributes do have problems associated with them. The Prophet (S) mentioned them and warned against them and described them in the best possible way.

He said: "The Prophet (S) said the following in his testament to Imam Ali: 'O Ali! Brushing the teeth is from the tradition; it is cleaning the mouth; brightens the sight; satisfies the Lord; whitens the teeth; avoid the holes; strengthens the gum; lengthens the duration of the teeth's health; doubles the good and makes the angels happy.'"

Brushing the teeth has a very significant health importance and Islam puts heavy emphasis on brushing the teeth. It is considered a protection for humans' health and prevents many diseases.

He said: "The Prophet (S) said the following in his testament to Imam Ali: 'O Ali! There are twelve cases that a believer is supposed to know regarding eating; four of them are compulsory, four are tradition and four are polite behaviours. The compulsory ones are the following: Knowing what is being eaten, the name of the meal, thanking Allah and satisfaction with what Allah provides; the tradition ones are the following: sitting on the left leg, eating with three fingers, eating from what is closer and then licking the fingers; the ones which imply politeness are the following:

making the bit small, chewing the bit well, reducing the look at others' faces and washing the hands.'"

All these advices are related to health issues and are important in preventing human beings from being affected with many diseases.

He said: "The Prophet (S) said the following, advising Imam Ali: 'O Ali! If anyone from my nations memorized forty tradition asking Allah's satisfaction, hereafter and mercy, then at the Resurrection Day, Allah will call him with the Prophets and those elevated men.'"

There were much news from the Prophet (S) and the Imams (as) of guidance about memorizing forty traditions and it is quite apparent that the meaning of memorizing is acting according to those traditions.

He said: "The Prophet (S) said: 'If anyone of you are suffering from poverty, he should leave the house and work on the ground asking his earning from Allah and it is not acceptable to make himself and his family sad.'"

The Prophet (S) asked for working and finding his earning this way. It is not acceptable for a believer to be lazy and thus this laziness results in the lack of living for his family.

He said: "The Prophet (S) said: 'If any of you finds himself in need of money he should go out of his house and search for work. Thus he should not make himself and his family sad or dismal.'"

Among the most important things that a human may be successful in is finding his living in the legal way and avoiding any forbidden action in looking for his earning, as this might result in huge disadvantages for human beings.

He said: "The Prophet (S) said the following when he was in Mina: 'O people! Whatever I said is according to the Book of Allah and I mentioned them accordingly; and I did not say whatever comes to be against the Book of Allah.'"

The Prophet (S) put the Holy Book of Allah (SwT) as the measure in the sincerity of the speech. He also emphasized that what comes against this Holy Book is not accurate and should not taken into account.

He said: "There is always a truth for every true thing and there is always a good in what is right. So take what comes alongside the Book of Allah and leave what was against the Book of the Lord."

This tradition as well as the former one talks about acting according to the Book of Allah (SwT) as it is the most accurate recourse of truth and sincerity.

Ibn al-Fudayl narrated saying: "One day Abu Abdullah started his speech saying: 'The Prophet (S) said: 'One who dies without knowing his Imam and leader has died the death of the people in the ignorant era.'' I said: 'Did the Prophet (S) say this?' He said: 'I swear by Allah that He did.' I said: 'Did He say that everyone who died without knowing his Imam and leader died the death of the people of ignorant?' He said: 'Yes.'"

This tradition highlighted the importance of the concepts of Imams (as) as they were the ones the Prophet (S) meant. Can it be sensible for the Prophet (S) to mean the dictators such as Muawiyah ibn Abi-Sufyan, Yazid ibn Muawiyah, Marwan ibn Hakam and others from those tyrant leaders of Umayyad and Abbasidd trends who brought cruelty and poverty to the nation?

He said: "The Prophet (S) said: 'One who is from my nation, but his significant thing in his life is not Allah, he is not considered from Allah.'"

He said: "The Prophet (S) said: 'One who curses a dead, is leading himself towards the destruction.'"

Islam forbad cursing and considered it as something that corrupts the behaviours of believers. A believer should keep himself away from any kind of bad stuff such as cursing the dead who have left

the worldly life. So respecting them and not cursing them is among the compulsory issues in Islam.

He said: "The Prophet (S) said: 'The best in my nation is that of a good fame, who is well-dressed. Otherwise he causes insults and despise to himself.'"

He said: "If someone likes his friend or brother, he should teach him what he knows."

He said: "The Prophet (S) said: 'If you see people who are in disaster, praise Allah for not being in that situation and do not mention that in front of them, as this might make them sad.'"

It is from the Islamic treatment not to praise Allah (SwT) in front of those who are in disaster for not being in that condition. For this might result in increasing sadness for those poor people.

He said: "The Prophet (S) said: 'Quran is guidance for the ignorant; seeing for the blind; tools for preventing from falling; light for darkness; recovery from disaster; truth from wrong; the road from the worldly life to hereafter; it is the completeness of your religion. No one who is against Quran is saved from the fire.'"

Quran is light, guidance and mercy for the people. It leads them to what is good for them in keeping them away from disasters and destructions. One who follows Quran accurately and acts accordingly will be granted the best of the worldly life and hereafter.

He said: "The Prophet (S) said: 'Allah does not want anyone who assigns no share from his wealth and health for his Lord.'"

He said: "The Prophet (S) was asked the following: 'Who is the one who is tested most in his worldly life?' He said: 'The Prophets then those who are less than them. Also a believer is being affected with trials according to the strength of his faith and his deeds. So, one who is good in his faith and accurate in his deeds will be more affected with trials and hardships. On the other hand, one who is not good in his faith nor in his deeds, will be less affected with trials.'"

Trials are specified for the believers to test their tolerance and to increase their faith as well as to elevate their position in the Here-after, which is prepared for the great men of Allah (SwT).

He said: "The Prophet (S) was asked about the future salvation and replied: 'The true salvation is when one does not try to cheat Allah as you will be cheated yourself. One who tries to cheat Allah will be cheated and will be deprived from faith as well as cheating himself without ever noticing.' The Prophet (S) was asked about the way that people try to cheat Allah and he said the following in response: 'This happens when one does what Allah ordered and then asks for the rewards from someone other than Allah. So avoid sham and hypocrisy, because it is considered as taking a partner for Allah. One who attempts to show something that he is not will be called with the following four titles at the Resurrection Day: atheist, murderer, cheater, loser.'"

Sham is a kind of duplicity and it originates from a soul that has not even a small part of the light of faith.

The Traditions from the Leader of the Believers, Imam Ali (as)

Imam al-Sadiq (as) narrated a large number of news and traditions from his great grandfather, the leader of the believers, Imam Ali (as), the brilliant Islamic thinker and the gate of the science of the Prophet (S). Most of those traditions are related to behaviour, principle of morality, educational systems and other things that help people in their lives. What come next are parts of those traditions:

He said: "The leader of the believers, Imam Ali (as) said: 'Leaving the wrong is better than repenting. How large number of desires were there that resulted in long sadness. See how death overcomes life and does not allow any wise person live happily.'"

These golden words are full of wisdom and high quality literatures. They are completely original talking about recovering human beings from being drowned in desires and passions of this worldly life that keeps human beings away from worshiping Allah (SwT).

He said: "The leader of the believers, Imam Ali (as) said: 'There are three gates for salvation: the generosity of the soul, the kindness of speech and patience for problems.'"

These attributes are among the gates of kindness and compassion and one who is qualified with these attributes is really a respected person.

He said: "The leader of the believers, Imam Ali (as) said: 'The hearts of the ignorant are seduced by covetousness, affected by passions and desires and delayed by cheats.'"

How great are these brilliant words that talk about the wishes of the ignorant and their desires, and the fact that they are anyway affected by all the kinds of cheats mentioned and have no other alternatives.

He said: "The leader of the believers, Imam Ali (as) said: 'If one is satisfied with himself, it means the shortage of his mind.'"

This wise sentence is among the wisest sentence that the leader of the believers, Imam Ali (as) ever talked about. It is quite usual that if one is satisfied and proud about himself without ever considering that he will go to the soil soon, which is the matter of the events and disasters, is not mature in this thought.

He said: "The leader of the believers, Imam Ali (as) said: 'By mind, the deep wisdom can be discovered; by wisdom the depth of mind can be exploited; by good honesty one can be an accurate person.' He also used to say: 'Thinking is what revives the heart of the one who ponders, in the same way that one walks from the darkness towards the light to reach the salvation.'"

These wise sentences confirmed the importance of mind as the source of invention and mining the treasures of thinking and wisdom. It also emphasized the fact that, real lives reside in the aware hearts.

He said: "The leader of the believers, Imam Ali (as), said: 'Have I ever told you about the rights and obligations of jurisprudents? They should not let people be disappointed from the mercy of Allah; they should not let them disbelieve with the punishment of Allah; they should not let them feel easy to commit sins; they should not leave Quran to seek some other stuffs. There is no advantage in a science without understanding. There is no benefit in reading without pondering and there is no profit in worshiping without meditation.'"

Here the leader of the believers, Imam Ali (as), showed the real responsibilities of a real jurisprudent, who is knowledgeable with the actual facts of the world and the secrets of Islamic legislations. He should not encourage people to disbelieve in the punishment of Allah (SwT), nor with the mercy of Allah (SwT). And at the same time, he should allow them to find it easy in their thought to commit sins. Then, he called them to understand what is being read and to mediate about what is being taught from different kinds of sciences.

He said: "The leader of the believers, Imam Ali (as), said: 'O the seeker of science! A scientist has three marks: science, patience and silence; but one who pretends to be knowledgeable has the following marks: He struggles with those who have higher position by committing sins, he is cruel with people lower than him and he tries to toady in front of the kings and tyrants.'"

Here the Imam (as) showed the distinguishing features of a scholar or scientist compared to others. He also talked about the attributes of those who pretend to have knowledge without having it.

He said: "The leader of the believers, Imam Ali (as), said: 'Among the right of the scientist is that not be to questioned and not to

make too difficulties. If you entered to one of them while he is with a group of people, say hello to all but greet him specially then sit somewhere under his supervision. Do not sit behind him and grimace and mock using your hands. Also do not mention others' speeches who have different or contradicting ideas with him. Do not lengthen your speech. A scientist or scholar is similar to a tree of date; one should wait until he is given from the fruit of the tree. The rewards of scientists are greater than the worshiper who is fast or the one who fights for the sake of Allah.'"

Here, the leader of the believers, Imam Ali (as), mentioned a very precise methodology of the rights of the scientists and scholars as well as mentioning several rules for respecting such a meeting and those whom we are learning from as they are the source of knowledge and inspiration.

He said: "The leader of the believers, Imam Ali (as), said: 'O the seeker of science! Science has the following distinguishing features: its head is humble, its eyes are far away from envy, its ears are understanding, its tongue is honesty, its memorizing is investigation, its heart is kind-heartedness, its brain is comprehending thins of affairs, its hands is mercy and its legs is the increasing of scientists, its aim is heath, its wisdom is Allah-fearing, its destination is salvation, its leader is strength, its vehicle is faithfulness, its army is soft words, its sword is satisfaction with what is available, its arc is getting along with situation, its soldiers is speaking with others scholars and scientists, its wealth is politeness, its inventory is being away from sins, its food is guidance, its evidence is faith and its friend is accompanying the best of the people.'"

Here the great wise teacher, Imam Ali (as), constructed all the necessary tools that scientists and knowledge seekers should be equipped with in order to be an exemplar for others in their behaviours, morals, science and practice.

Imam al-Sadiq (as) said, "Imam Ali (as) said, 'The most hateful people to Allah are two kinds! One whom Allah left alone to himself and went on in life aimlessly and astray away from the right

path, interested in artificial speech, pretending that he prays and fasts. So this type of people will become a sedition away from the previous pious people, and causing corruption and error to those who follow or imitate him in his life and after his death. This person holds the mistakes of others, indebted to his own wrong doings.

"'The other hateful type of people is a man or woman who walked with the ignorant people and went deep in sedition, who was called a scholar by those people and who did very trivial things pretending they are great deeds. A person whom people like him to do little things and not a lot. Such kind of people will be satisfied with silly things, reserving rubbish and making themselves unique.

"'Judge, who tries to solve every problem although he does not know it presuming that he is the best of all who came before him or will come after him. Thus, if he faces a hard problem, he prepares very silly solutions out of his own ideas, pretending that his solution is the most perfect one which no one can find a single mistake in. He also goes on announcing that he is above faults in the time he really does not know whether he was right or wrong.

"'When he finds himself in a real mistake, he neither confesses nor goes back to change his judgment, keeping that as a secret to himself doing his best to hide all his falls and faults. Besides, one of his most bad deeds that show his ignorance is that he makes himself a key to all dark and ambiguous solutions, just not to let people say that he does not know this problem or that. That is, to let them say, he knows everything. This means that he does not say the truth and he does not apologize for his mistakes.

"'He never stops throwing the traditions and narrations whenever and wherever he goes or rests, just like those ignorant farmers who strew their reaping in the high wind. Such kind of people inherit great disaster which may lead to blood shedding, corruptions, and committing all illegal and forbidden deeds. Thus they may allow every prohibited actions, and prevent or forbid all legal actions

without any science or knowledge, doing all bad things pretending that they own all sciences and information.'"

Thus Imam Ali (as) recognized those two types of people who lived far away from the right path in spite of showing paying and worshipping. These kinds of human beings are corrupted by themselves and they are the cause of all the corrupted people who come later. The other type is those who take charge of ruling people and putting themselves as judges among them while they do not have the least part of science or knowledge. These type of people rule far away from Godly laws. They forbid what Allah (SwT) allows and allow what Allah (SwT) forbids. Imam Ali (as) clarified this fact and discovered how such types of people live and how they are in corruption, darkness and diversion.

Imam al-Sadiq (as) said that Imam Ali (as) said, "Oh, people, Allah the almighty, had sent the apostle (the messenger) peace be upon him and his family for you, and had rightly descended his holy book upon you, when he found you ignorant and in lack of knowing everything about the apostle and the book and why he had sent them to his men after a long sleep of nations.

"'Particularly when His majesty noticed that ignorance and corruption had prevailed all over those nations. Allah also observed that those people were tested in religion and they were quite away from the path of Allah and far from belief of Paradise and its green orchards and delicious fruits.

"'Meantime, and after the vanishing of prominent characters and the absence of great reformists, life became dark and appeared to the people's faces, very evil, bad and fruitless. Its food looks nasty, its slogan is terror and fear, and its cover is war and sword. Oh, yes, hopeless people, you are unhappy, miserable and torn to pieces, after you found that your predecessors have cut their relations with their relatives, and shed their blood. After you found the newborn females is buried alive under the ground, while the males are received cheerfully and looked after to live in a very lux-

urious life although they do not expect anything from Allah and his promises or threats.

"'These unfortunate males do not fear Allah or feel afraid of him or his punishment. The alive of them is dirty, and the dead is in hell, sad and hopeless. Allah had sent a book for them and commanded them to believe in that holy book and obey its rules about what is allowed and what is not allowed. This book is Al- Quran who tries to understand it. It does not speak of course, but it tells you everything you need in your life till the day of hereafter. It also settles all your differences and solves all your problems. If you ask me about these things, I'll not hesitate to tell you.'"

In this speech, Imam Ali (as) praised the great report (peace be upon him and his family) saying that the prophet (S) is the reward of Allah (SwT) to life and human beings after a long period of losing such high and excellent models of values and principles. The prophet (S) really holds pure justice to human beings and opened noble horizons for knowledge, science, freedom and which all lead to the fields of dignity and honesty.

Imam al-Sadiq (as) said, "Imam Ali (as), the guide of faithful people said, 'Know Allah through Allah, and the message through his message, and the guardians through their behaviours by spreading good, justice and compassion.'"

What we should understand out of this honest tradition is the following:

First: Allah the almighty had declared his highness through himself. This is by what he had invented or created in these universes such as living creatures and other things which they all denote the existence of their great creator. For example the human being and his magnificent, wonderful, and astonishing systems, which are impossible to be organized by themselves, express that their creator is great and incomparable.

Second: As for the messenger, he can be known through the truthfulness of his message. If this message is original and participates in freeing the will and thoughts of people to be connected with Allah (SwT), including what is called the noble principle and marvellous systems, it will be more credible and the prophecy of the prophet (S) is more trustworthy.

Third: In case of guardians or leaders, their sincerity can be known from what they do or say in the path of achieving good deeds and forbidding the bad ones. Besides if they do not try to spread justice or beneficence they should be considered as bad rulers and wrong doers.

His Excellency, Imam al-Sadiq (as) said: "One of the prominent scholars once came to Imam Ali (as) and asked him the following question: 'O the leader of the believers, when and where was your Allah?' Imam Ali (as) said, 'Woe to you, we say 'was' when he wasn't 'is'. So when he is, we cannot say, 'he was'. He was before the time and after the time. Thus there is no beginning or end to his existence.'

"This scholar now asked Imam Ali (as), 'Are you a prophet?' 'Not at all' Imam (as) replied, 'I am just a servant and a creature to Allah and his prophet Muhammad peace be upon him and his family.'"

Allah (SwT) is the greatest fact that cannot be limited or described like other facts that have limits and dimensions. So if a human being realizes that his capacities, thoughts and realizations are limited, he will not search for things beyond his limits, and he will stop modest in front of this greatest fact.

Imam al-Sadiq (as) also said that another scholar came to Imam Ali (as) and asked him this question: "Oh, Imam, have you ever seen your Allah so that you can worship him?" Imam Ali (as) answered: "Woe to you!! I never worship a Allah whom I did not see." The scholar protested: "But how and when did you see him?"

Imam Ali (as) replied' "Woe to you, Allah cannot be seen by normal eyes or in normal ways, but he is seen by hearts which can deeply believe in real facts."

Minds realized Allah (SwT) through what Allah (SwT) had created in His creatures and through each atom of these unlimited universes, which shows or declares His greatness.

Imam al-Sadiq (as) said, Imam Ali (as) the guide of trustees once in his fight with Muawiyah stood as a preacher for the second time and when people crowded he said, "Thanks to Allah the incomparable single who is alone asked for help and no one else. He alone who came from nothing and all things belong to Him and came into sight through His power or will. He does not have any descriptions which others have, while all other creatures take from His qualifications. Every word is in lack of His unlimited authority.

"No body can exactly describe His qualifications nor interpret His capacities. All things had hidden in Him and no mind can enclose His force or power. He knows every things and nothing is absent away from Him, neither in space nor in darkness. Every atom in the universe is under His control, and every thing is under His observation. He alone is the one who is worth of pride and immortality. He did not take or own sons or wives, nor He is in need of partners or companions, still eternal from eternity before each and everything or every body. He is the greatest of the great who cannot be described in our words or vocabularies."

This sermon is one of the most dignified ones of Imam Ali (as) in monotheism. It included the most important characteristics of monotheism on which Al-Kuleini commented saying: It is the most famous sermon that people have learned by heart. It can be enough for them to contemplate and meditate in the science of monotheism.

I do not know any person before Imam (as) or after him who successfully described Allah (SwT) in the way he did and the words

or idioms he used so as to make it easy for public to be understood.

Ismail Bin Quteiba narrated, saying: "I and Isa Shalqun once, went to Abi Abdulla who said astonishingly, 'It is really astonishing how some people pretend some things or some sayings upon Imam Ali (as) which he did not say at all. Did they not hear that Imam Ali (as) said, 'Thanks to Allah who inspired people to thank Him and created them on the nature to know Him'?

"'He proved His existence through His creatures and their immortality, compared to His mortality and eternity, He emphasized how their attributes are different from His own and the lack of their capability to see Him through their eyes. Nobody dares thinking in His unlimited power, and no one can assure or assume the real purpose of creating His creatures.

"'Nobody also can stand between Him and His servants and no one can prevent what He wants to do. He is the one, the first and the last, whose movement is not like other movements, whose hearing, feeling, seeing, witnessing, are not alike to those of His creatures. Everyone who describes Allah in his own words is mistaken except metaphorically because any word used in this aspect may refer to a limited thing while Allah is unlimited and endless. So if a person says, for example, 'How is He,' he purposelessly limited Him, and if he says, 'How many' he numbered or counted Him, and if he says, 'Where is He' he indicated a certain place for Him.

"'If a person says, 'Why and when?' this may refer to a limited reason or time while Allah is unlimited and no one dares asking such questions.'"

This well-known sermon of Imam Ali (as) is the most famous one that cannot easily be interpreted or explicated. Therefore, the great philosopher Sadr al-Mutalliheenal Sheerazi has interpreted it clearly and in detail.

Imam al-Sadiq (as) peace be upon him said: "Imam Ali (as) said, 'We are the family of prophecy tree, and the place of Allah's message, we are the center meeting of angels and the house of mercy and the treasure of science.'"

The family of the prophet, Peace be upon him and his family, are really the ships of safety for people who Allah (SwT) has connected them to the messenger himself in the text of Holy Quran and imposed their love and friendship upon all people in the world.

Imam al-Sadiq (as) said, "Imam Ali (as) said: 'Do not cheat your children. Do not deceive your leaders. Do not ignore your Imams. Do not struggle with each other. Otherwise you will all fail and be weak. Through this you can establish your method of living and be happy in this life and in the hereafter. Tomorrow everything will be uncovered and everything will be clear.'"

The great Imam (as) asked his followers to obey their Imams (as) and follow their advice, because these Imams (as) behave honestly and they try to put justice and right into practice.

Imam al-Sadiq (as) said, "Imam Ali said: 'None of you can feel the delicious taste of faith unless he knows that everything he faces is his fate and everything he does not face is his fate too. Nothing is wrong or mistaken. Only Allah is the judge in setting what is harmful or useful to you all.'"

The essence of faith is that a person should believe in the fact that the currency of all events is in the hands of Allah (SwT), the great creator. So everything written on a human being by Allah (SwT) must surely finds its way to action without any delay.

He said: "The leader of the believers, Imam Ali (as), says: 'Pay attention to thinking; be away from sleeping a lot and fear the Lord.'"

The great wise Imam (as) advised people with these recommendations that aim at helping people. People have to think in order to reach the brilliant target, which is knowing the Lord, the Almighty, Who is the essence of this existence.

He said: "The leader of the believers, Imam Ali (as), said: 'If you do not recommend people to do the good and do not reject them from doing the bad, you will be in situation where the wise people of your community stay confused and then Allah will spread the governance of the cruel people of your society. Then the good people start praying, but their call is not responded. Finally the punishment comes.'"

Recommending the good and rejecting the bad is an inseparable part of Islamic mission, which leads to political and social justice among the people.

He said: "The leader of the believers, Imam Ali (as), said: 'One who followed someone who presents a new wrong invention in the religion and respects him, he actually attempts to destroy Islam.'"

Islam fought the people who are inventing new wrong ideas in the religion and attribute it to Islam aiming to fill the world with their corruptions. So it is quite natural that respecting them in anyway is something that leads to empowering them as well as the destruction of Islam, which may result in deviating it from the right path.

He said: "The leader of the believers, Imam Ali (as), said: 'Fear Allah sincerely; and act upon the guidance of Allah without hoping that others might admire you for that, because a deed that has such an intention and is not for the sake of Allah will not be rewarded by Allah in the Resurrection Day.'"

The Imam (as) called for pure and honest deeds that aim at satisfying the Lord. He also stated that deeds, which are not performed for the sake of Allah (SwT), will not be rewarded.

He said: "The leader of the believers, Imam Ali (as), said: 'Be aware that nothing which is bad is removed at the Resurrection Day; nor any single thing which is good. So act in a way that Allah ordered you.'"

Whatever humans do in their lives are recorded and are kept unchanged for the Resurrection Day. Therefore, one will be rewarded for whatever good he has done and be punished for whatever bad he has done.

He said: "The leader of the believers, Imam Ali (as), said: 'A scholar or scientist who hides his knowledge will appear with the worst smell in the Resurrection Day being damned be every creatures.'"

The Imam (as) asked scholars and scientists to distribute their knowledge and science among the people. As hiding the knowledge makes them among the worst people on the Resurrection Day and will have them to bear troubles and punishment then.

He said: "The leader of the believers, Imam Ali (as), said: 'The worldly life has nothing worth unless for the following two types of people: those whose good deeds are increased day after day and those who are repenting for the fault they have done so far. However those who are repenting should know exactly the meaning of repentance and to know Allah, otherwise his repentence is not accepted even if his neck is cut for the long prostrations.'"

The Imam (as) recommended to do good and to follow performing all kinds of blessed deeds as well as advised to know Allah (SwT).

He said: "The leader of the believers, Imam Ali (as), said: 'A scholar or scientist should be feel shameful to say 'I do not know', if he was asked about a question that he does not know the answer.'"

Among the greatest behaving methodologies that successor of the Prophet (S) advised for scholars and scientists was to declare their

lack of knowledge in a specific field that they are asked without having the feeling of shame and he considered this action as a proper attribute.

He said: "The leader of the believers, Imam Ali (as), said: 'Try to solve the problem of your brother in the best possible way unless you understand that he has an intention. Also never think bad about everything that is out from your brother's mouth if you can interpret it in a good way.'"

Here the leader of the believers, Imam Ali (as), specified to the smallest detail, a nice rule that can unite the believers and keep them away from being scattered. He advised not to think bad about each other if we can find any good purpose for their actions.

He said: "The leader of the believers, Imam Ali (as), said: 'One, who wants to increase the blessing of his house, may better have ablution before sitting on the meal's table.'"

Among the results of ablution is cleanliness, increase in the blessings and the shininess of the face.

He said: "The leader of the believers, Imam Ali (as), said: 'One, who has great expectations, will not be able to have good deeds.'"

Having great expectations results in being greedy in the worldly life, forgetting the hereafter and disobeying the Lord, the Almighty.

He said: "I have heard my father was narrating from his father that a man came to the leader of the believers, Imam Ali (as) and said: 'O the leader of the believers! How did you know your Allah?' He said: 'I knew him by the breaking of wills and unfulfilled deeds, because when I wanted to do something, He became between me and that deeds; also I intended to do something, but he contradicted that. So I understood that there must be a manager other than me.'

"The man asked: 'How did you thank his blessings?' He said: 'I looked at troubles, which could be mine, but they affected others. So I understood that He had His blessing for me, therefore I thanked Him.' The man also asked: 'Why do you love to meet Him?' He said: 'When I saw that He chose the religion of the angels, and messengers and prophets, I understood that He is generous to me with this grant and that He did not forget me. Therefore I loved to meet Him.'"

The control of all the happenings is at the hands of Allah the Almighty and Majestic. He can control everything in the way He wishes and it is not the case that only the intention of human beings is that what matters.

He said: "The leader of the believers, Imam Ali (as), said: 'There are three that are not comparable with other three: honest with dishonest; patient with silly and kind-hearted with tyrant.'"

These groups of three are the symbol of honesty and sincerity that cannot be compared with their contradicted attributes.

He said: "The leader of the believers, Imam Ali (as), said: 'Kindness represents richness; clothes represents beauty and good-looking place the enemies on their places.'"

He said: "The leader of the believers, Imam Ali (as), said: 'The one who acts cruelty, the one who helps him and the one who is satisfied with what is being done are all participated in the cruelty.'"

Islam fought cruelty in all its types and forms among which are those who help those tyrant and those who are satisfied with what is being applied on people.

He said: "The leader of the believers, Imam Ali (as), said: 'A believer is granted with five types of lights: his entrance is light, his exit is light; his knowledge is light and his sight at the Resurrection Day is light.'"

A believer is the source of mercy and blessing. He/she is light for people in their manners, behaviours, religious duties and all other parts of his/her life.

He said: "The leader of the believers, Imam Ali (as), wrote the following to his agents: 'Make your pens thin, keep the lines close together, remove unrelated things while writing, pay attention to the meaning, beware not to lengthen the concept unnecessarily, because the wealth of the people does not tolerate wasting.'"

These instructions were part of his commands to his agents to write in a good way, briefly and meaningfully without lengthening the speech, as this might result in the usage of more paper (which was more difficult to get than today), that could cause disadvantage to the nation.

He said: "The leader of the believers, Imam Ali (as), said: 'There are five, whom if you try to reach you will not be able to be any close: man does not fear unless performing sin; he does not ask for anything other than his Lord; one who does not know something is not shameful of asking it in order to learn, and finally the fact that patience with faith are similar to the head to the body.'"

This advice is among the best advices that include what saves humans from the problem of this world and keeps humans closer to Allah.

He said: "The leader of the believers, Imam Ali (as), said: 'Illegal earning is gathered from selling the meat of dead animals, selling dogs, wine, bribe.'"

He said: "The leader of the believers, Imam Ali (as), said: 'Faith has four pillars: Being satisfied with what Allah destines; appealing to Allah; give the control of things to Allah; and being obedient to Allah's commands.'"

If someone is attributed with these four pillars then he/she would be at the peak of faith to Allah (SwT) and this is what is considered

as the best attributes and the most significant ones.

He said: "The leader of the believers, Imam Ali (as), said: 'The best worship is virtue and modesty.'"

Being virtuous and modest and being away from committing sins are among the best type of worship and the loveliest one for the Lord.

He said: "The leader of the believers, Imam Ali (as), said: 'The sign of the one who is interested in the rewards of the hereafter is his pietism in his worldly life. If someone is pious, this does not prevent him from what Allah specified for him, even if he is pious in that sense. However those who are greedy will get nothing more that what it is in their worldly life. So those who are greedy are the loser of their chance from the rewards of the hereafter.'"

The blessing of the human or its shortage is all in the hand of the Lord. So being pious in this sense does not decrease what Allah (SwT) has blessed for the man. On the other hand being greedy does not added to what Allah (SwT) has specified. So those who are greedy are just losing their opportunity in having the hereafter's rewards.

He said: "The leader of the believers, Imam Ali (as), wrote the following for some of his companions advising them about the following: 'I advise you as well advising myself to fear Allah whose disobedience is not allowed. One should not look for thing other than Allah. There is no rich other than Him. So one who relied on Allah will be powerful and strong; he will be rich and satisfied; his brain will be elevated from the brains of the worldly people; his body will be in the world, but his heart and brain will be with those in the hereafter. He will extinguish the love of the world by the light of his heart. He will keep himself away from the sins of the worldly life as well as its problems.'"

The leader of those devout and spiritual called people to be pious regarding this ending world and to look forward to the satisfaction

of Allah, the Almighty, Who is the ultimate aim and target.

He said: "The leader of the believers, Imam Ali (as), said: 'O son of Adam! If you want what is satisfactory from the world, then it will be easy to be satisfied, but if you look at something which will not satisfy you, then all that exists in it will not make you satisfied.'"

This great tradition was among the most brilliant words. It talked about the real fact that we do not have any doubt about. What is available in the world can satisfy the human and he does not have to ask for additions. However, if human tries to get something that does not satisfy him, then nothing in the world will ever satisfy him and he will not be able to fulfil his desires and passions.

He said: "The leader of the believers, Imam Ali (as), said: 'Try to gather both the sense of neediness and the sense of needlessness to and from the people respectively. The sense of neediness will result in softening your manner of speech and having good behaviour, also the sense of needlessness will result in feeling the honesty of your speech and the stability of your dignity.'"

The great Imam (as) gave a very significant lesson about his life and behaviours with people in both the sense of neediness and needlessness to and from the people.

He said: "The leader of the believers, Imam Ali (as), said: 'Man cannot be dispensed with his tribe and countrymen, even if one has children and wealth. He would need their support, honesty and protection by their tongues and hands. They are the most protective people to human and the kindness ones. If something bad happens to a man, those who will help him is his tribe and countrymen. If he helps him with one hand, his tribe will help him with many hands.

"'One who is protective for his countrymen will find much kindness and support. Allah will make such a man wealthy with what he paid in his worldly life and will double it in the hereafter. Talking honesty has a greater effect on people than having wealth,

which is eaten and inherited. There should not be a distance from anyone of them his tribe because of his feeling of pride and dignity, even if he is wealthy. Also no one should feel that he is needless from his brother; even he saw no manhood in him to find him needy. And no one should ever ignore the relatives. With these attributes, one should give what he is not in urgent need if he can grant it.'"

Imam Ali (as) recommended people to be in touch with their family and relatives that can be considered the wings of a human and the origin of the person himself. So keeping this relation is an honour for the person in his social life and he will be honoured with his family and relatives. If man keeps himself away from his family and relatives he will face many problems without having supporters and protectors.

He said: "The leader of the believers, Imam Ali (as), said: 'Keep in touch with your relatives even just by saying hello. Allah the Almighty and Majestic, says: ***'Reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you' (4:1)'"***

The Imam (as) had emphasized many times in several traditions to keep in touch with relatives and put stress that great reward will be allocated for this relation in this world and hereafter.

He said: "The leader of the believers, Imam Ali (as), said: 'Meeting brothers is a great success.'"

The Imam of the believers put emphasis on regular meetings and visits among them. He considered this as very important for the unity of the Islamic society and among the most significant principles in Islam.

He said: "The leader of the believers, Imam Ali (as), said: 'Be aware that Quran is the guide of days and nights. It is the guide of the dark nights against poverty during affliction. Grant your wealth and not your soul if you are in trouble; grant your soul but

not your religion and beware that one who let his religion perish is perished. Beware that one who fights his religion has declared fight against his Lord. There are no poor in the Paradise and no rich in the Hell who is not released, in the same way that no blind gets his sight back.'"

The Imam (as) recommended people about the Holy Quran, which is the message of Allah (SwT) to human beings to guide them towards the best road. It grants them to power, respect and reverence.

He said: "The leader of the believers, Imam Ali (as), said: 'Believers have signs which are known by: sincerity in speech; being honest in returning what was given to be stored for someone; adhering to promises; keeping in touch with relatives; being kind with those weak; spending less time with women; being good and having pleasant behaviour; following knowledge and what makes human closer to Allah. How lucky they are? And how a good fortune?

"'Tawba is a tree in the Paradise whose root is in the house of the Prophet Muhammad (S). Every believer has a branch of that tree in his house. He can find every desire and wish he wants; if a believer is an experienced rider and rides for hundred years, he cannot get out of the shadow of the tree; if a crow flies from the bottom of the tree aiming to reach its top, it cannot reach the top and will fall down from oldness. So be eager for it. A believer is busy but the people are comfortable in dealing with him. If night comes through, he begins his prayer and bows before Allah, to whom belongs Might and Majesty, and asks the Lord to free him from the chain of his neck with His Glory and Dignity. Try to be so.'"

These respected and revered attributes are what make a believer distinguished from others and are what keep the believer on the top of human society and make him as an exemplar for all creatures.

He said: "The leader of the believers, Imam Ali (as), said: 'Beware from being double-faced or having enmity as they are both the

weaknesses of the heart and they distribute the double face attribute.'"

The Imam (as) prevented people from being double-faced as well as from having enmity because both of these attributes are against the integrity of Islamic societies and distribute hatred, dislike and anger among the nation.

He said: "The leader of the believers, Imam Ali (as), said: 'There are two attributes, one is a shield against Satan and one against the king. The shield of the king is gentleness and understanding, and the shield of Satan is forgetfulness and cruelty.'"

The shield of the king against Allah the Almighty and Majestic, prevents human beings from every good; and the shield of Satan is whatever result in human's forgetfulness. The Imam (as) derived this speech from the following verse of Allah, the Almighty: ***'The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things. He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing' (2:268-269)***

He said: "The leader of the believers, Imam Ali (as), said: 'One, who fears the punishment, will avoid being cruel towards people.'"

This tradition is among the greatest traditions of the leader of fluency and eloquence. It is a reality that no one has doubt about. One, who fears the punishment of the Almighty and his religion, does not try to oppress people and be aggressive when dealing with them.

He said: "The leader of the believers, Imam Ali (as), said: 'The worst people among you are those who are facilitating backbiting; those who are creating a gap between those in love and those who are inspecting eagerly for a wrong about respected people.'"

Those people are among the worst people in the society because they are the elements of destruction and corruption amongst the believers and the society.

He said: "The leader of the believers, Imam Ali (as), once sat on the rostrum and said: 'A believer should avoid the friendship with the following three: malicious; stupid and liar. The malicious makes his wrong action sweet and loves to make you like him. His accompanying is cruelty and his entrance and quitting with you is shameful.

"'Regarding stupid, he will not advise you towards the good and does not useful for preventing the bad to affect you even if he wants too. He may even worse what something good for you but damage you. His absence is more useful that his existence; his silence is more wanted than his speech; his distance is better than his closeness. Regarding the liar, he will not let you feel a good life; he transfers your speeches and transfer the speeches of the others; whenever he sees something, he adds to its significance unnecessarily."

The wise Imam (as) tried to avoid people from accompanying these groups and mentioned the resulting disadvantages of following them.

He said: "The leader of the believers, Imam Ali (as), was asked to give an advice. He said: 'The world, in his allowable stuff, has a judgment and in its forbidden stuff has punishment. If you do not follow what the Prophet (S) said, you will ask for what make you intemperate and will not stay satisfied with what is enough for you."

This brief phrase has a significant meaning for those who would like to learn and ponder. One would know that what is allowed in this world has a reason and what is prohibited has a punishment. So one leaves illegal wealth as what has been prohibited by Allah (SwT).

He said: "The leader of the believers, Imam Ali (as), said: 'The loveliest deed from Allah, the Almighty, in the world, is praying. The most favourite prayer is modesty.'" Imam Ali was a frequent worshipper.

If one is sincere and honest in his prayers, it will be among the greatest deeds and loveliest one for Allah (SwT), because it is a kind of confession that Allah (SwT) is the controller of everything that happens.

He said: "The leader of the believers, Imam Ali (as), said: 'Prayer is the key for salvation and the key for success. The best prayer is one that is from a sincere heart and honest thoughts. Whenever the problems are severer appealing to Allah is greater.'"

The Imam (as), in this tradition, talked about the importance of prayer and that it is a tool for success, on the condition that it has originated from a pure heart.

He said: "The leader of the believers, Imam Ali (as), said: 'Prayer is the shield of a believer. Whenever the knock on a door is more frequent more likely that the door is opened for you.'"

Prayer is the shield of the believers and it is considered as a tool to protect them. When a prayer is more frequent then it is more likely for the request to be fulfilled.

He said: "The leader of the believers, Imam Ali (as), used to say the following at the morning: 'Praise be to Allah, the Almighty (three times); O Allah! I appeal to you from the loss of your blessings; I appeal to you from the loss of health, from the harm of those malicious and from what bad that has happened last night. O Allah! I ask you from the power that you gain and the entire kingdom that you own and all the control over your creatures.'"

This prayer shows the extent of Imam's (as) appealing to Allah (SwT) and his attitude in gearing toward Allah (SwT) in all his affairs.

He said: "The leader of the believers, Imam Ali (as), said: 'One, who says the following before starting the prayer, is with the Prophet and his family, Allah's blessing and peace be upon them: O my Lord! I appeal to you swearing by Muhammad and His family. I hereby present my prayers and try to get closer to you by them. O Lord! Make me rational in my worldly and hereafter lives by getting help from them and specify me among those close to them.

"'O Lord! You were kind by introducing them to me; please end my life by obeying and knowing them. This is the real felicity. You are able to do everything.' Then he added: 'Then pray and whenever you are over say: O Allah! Consider me with Muhammad and His family, Allah's blessing and peace be upon them, in every happiness and sadness. O Lord! Consider me with Muhammad and His family, Allah's blessing and peace be upon them, in every destination and aim. O Lord! Assign my life with their lives and my death with their death. O Allah! Assign me in every nation they are in and do not separate me from them. You able to do everything.'"

He said: "The leader of the believers, Imam Ali (as), used to say the following before sunset: 'O Allah! I try to get close to you by your kindness and generosity; I try to get closer to you by Muhammad your man and Prophet; I aim to get closer to you by your close angels and messengers and You. O Lord! You need me not, but I need you; you are rich, but I am the poor; you saved me from faults and coved my mistakes; O Allah! Please fulfil me today's need and do not punish me with whatever ugly you know about me; your kindness and forgiveness helps me' Then he used to knock head and say: 'O the Lord of faithfulness! O the Lord of forgiveness! O Kind! O Merciful! You are kinder than my father and mother to me; and from the rest of the creatures; help me by fulfilling my needs; accept my call. You are the one who discarded various kinds of problem from me.'"

This way the leader of the faithful used to welcome the prayers and leave them using these kinds of statements, which shows the

degree of humility and obeying Allah (SwT).

He said: "Among the prayers of Imam Ali (as) is the following: 'O Lord! You wrote what happens and know the news; You are aware of the secrets; You are between us and the hearts; secrets are known for You; and hearts are apparent for You. If You want anything to be done, You say: Be! And it will be! O Lord! Have all my organs to be obedient. O Lord! Do not leave me until I meet you. Tell your kindness to address your disobedience to get out of all my organs until I meet you. Give my earning from the earth and make me live eremitic; do not let it to leave me and encourage me in that.'"

This way, the master of the elevated people and the leader of monotheists called for Allah (SwT) and was determined towards His Allah's love and he tried to do whatever makes him closer to Allah (SwT).

He said: "A man came to Imam Ali (as) and told him: 'There was a wealth that I inherited but did not give anything from it for obeying Allah. Afterwards, I increased the wealth by working with the inherited wealth without paying anything out of it as almsgiving. Please teach me a prayer that makes me forgiven and to forgive me for something undone that had to be done.' The Imam said: 'Say.' He said: 'What?' The Imam replied: 'Repeat the following after me:

"'O the light in all darkness! O my calmness in every fear! O my request in every need! O my trust in every problem! O my guide in every shadow! You are my guide if the guide of the guide is ceased! Your guide is unstoppable and the one, whom You guide, never goes astray! You had Your blessing on me, so please continue with it! You blessed me and gave me my living! O Allah! You have overfed me but I did not thank, we have been so generous that I haven't curbed rudeness towards You!

"'You have strengthened me so much that I dared to disobey You, and have offered me a lot that I did not care about Your anger, so I spent most of my life in things You do not like! O all this bad

things which I have done did not make You punish me or treat me severely! You have so kind and merciful that I disobeyed You again and again! The more You are merciful the more I am disobedient and impolite in front of You! O Allah! I admit You are generous and I am the sinful! You are the beneficent and I am the cruel! You are the benevolent and I am the ill- behaved creature! So treat me as You kind, and as You see for You are the merciful and the beneficent.'"

This prayer and such were repeated by Imam Ali (as) whenever he found himself alone with Allah (SwT). Imam al-Sadiq (as) also used to say such kind of prayers particularly those he learnt from his grandfather (peace be upon him and his family). He mentioned most of them in his well-known al-Sadeqiah Book, which refers to his most lovely prayers.

He said: "Imam Ali (as) said the following his will: 'Know well that Quran is a guide in day and a light in night for everyone who believes in Allah.'"

Thus, Quran is the Holy Book of Allah (SwT) and His message to human beings. His Majesty sent Quran as a guide for people so that it may lead them to the best path, and opens the best way for them to be more thoughtful and more conscious.

He said: "Imam Ali (as) said: 'The house in which Quran is read, and Allah is mentioned, is a house of goodness and blessings. A house inhibited by angels and abandoned from Satans. A house which enlightens the people of heaven just like the stars which enlighten the people of earth. But the house in which Quran is not read, and Allah is not mentioned, is a house inhibited by devils and abandoned from angels; it is a house of evil and the place Satans.'"

So Imam Ali (as) motivated people to read Quran and urged them to mention Allah (SwT) as much as they could. Therefore they will be nearer to Allah (SwT) as well as have blessings come down to them.

He also said: “Imam Ali (as) mentioned the following: ‘Do not worry about accompanying a wise man, although he is not rich. For you will get use of his wisdom and mind, but beware of his bad behaviours. Try to accompany the generous and do not leave him because if you do not get use of his mind, you will get use of his generosity. Keep away from the selfish and the stingy and keep away from the crazy and the impolite.’”

So the wise Imam (as) asked the people to join the wise man, in spite of his stinginess. So, they may get benefit from his wisdom and experiences. Besides, he demanded to accompany the generous, so as to benefit from their generosity and their morals. He warned us not to join the selfish and those who are stingy, because this is a great lose in life and Hereafter.

He said: “Imam Ali (as) said: ‘It is not good for any Muslim to have friendship with those ill-mannered people, because these kinds of people will decorate his bad actions and try to make you behave kind themselves. They will not help you to think of Allah and Hereafter. But on the contrary, they will make you think only of bad and trivial things.’”

Thus Imam Ali (as) warned us from joining bad people because this joining will cause harm and will result only in failure and loss.

He said: “Imam Ali (as) said: ‘It is a hateful habit to begin the greetings by mentioning Allah only without adding anything else like ‘Salaam’ or ‘Good morning.’’”

It is nice to follow the name of Allah (SwT) with a phrase of common greeting known among Muslims.

He said: “Imam Ali (as) mentioned the following: ‘The market of Muslims is like their mosques. If any person arrives first to spread his stuff for selling to people, he has the right of the place and no one should take rent from him for that place.’”

Upon this rule, Imam al-Sadiq (as) based a religious law. He ensured that the person who arrives first to any place in the market to sell his stuff, has the right of that place and no one has the right to compete with him for the place.

He said: "Imam Ali (as) said: 'Do not joke a lot with others because mocking and jokes may lead to hatred and disgust, and may inherit harm and enmity and is considered as a trivial curse.'"

So, because bad joking and mocking results in disgust among people, Imam Ali (as) prohibited this kind of behaviour, and tried to substitute it with love, harmony and kindness.

He said: "A man, once, said to Imam Ali (as): 'Would you please describe Allah for us, so that our love and belief in him is increased?' Imam Ali (as) gave a speech to people as a reply to that question: 'You have to follow what Quran has said and declared about Allah and you have to follow what the Prophet (S) has said or declared in this case. If you understand what was explained by those two referees, it is quite enough for you and you should be thankful and grateful. Any extra thing is satanic and you are not in need of it.'"

Those, who are convinced of what the Quran and the Prophet (S) explained, are guided to the best path and they are not obligated to know more about the description of Allah (SwT). Allah (SwT) has praised those who admit their inability about this case. He asked people not to go far beyond their own limited capacities, and to keep close to what Allah (SwT) has told them to obey.

He said: "Imam Ali (as) also used to say: 'Allah has not forced people to know more than they can understand from Holy Quran. They will not be defamed if they do not know what they are unable to know, because human beings are limited, they need not need understand things beyond their minds. They have to know only what Quran and Prophet (S) has explained to them, and that would be enough for their success and wining in the Hereafter.'"

His Narrations from Imam Hasan (as)

Imam al-Sadiq (as) narrated a group of narrations and news about the lovely grandson of the messenger of Allah (S). Here are some of these narrations:

He said: "Imam Hasan (as) met Abdullah ibn Jafar and said to him: O Abu Abdullah! How can a believer be a true believer while he disgusts his own luck and his own social rank? I am sure that Allah will respond to everybody who is convinced with his fate and has deep belief in Allah. Thus the grandson of the Prophet (S) believes that the believer can be a real believer if he is satisfied with what Allah (SwT) has granted him, and does not have any suspicion in this fact. Through this belief, a believer can reach the highest level of faith."

He said: "Imam Hasan (as) once said: 'The real relative is the one who has kindness towards his relatives. Being a true relative is not by just having the same family origin without expressing love and kind-heartedness and without having a share in helping others.'"

Undoubtedly, love and kindness are the best means, which make people and relatives near to each other in spite of their being far in ancestry. So, the far is the one whose lack of kindness makes him far.

His Narrations from Imam Sajjad (as)

Imam al-Sadiq (as) also narrated many narrations about his grand-father, Zayn al-Abidin (as) and the guide of the prayers. Here are some of those narrations:

He said: "Imam Ali ibn al-Husayn (as) used to say: 'I like to do anything and keep doing it, although it is little and small.'"

This is really the secret of success and many inventors or those who discover something and how they insist on doing one thing

and to continue doing it until finding the best result. They do not yield or give in. They also do not feel hopeless in spite of the failure they may face at the beginning of their work.

Imam al-Sadiq (as) also said the following about Imam Sajjad (as): "Imam Ali ibn al-Husayn (as) used to say: 'I never like to gain camels and cattle because of unwillingness to lessen myself in front of others. And there is nothing better to myself than forgiving a person whom I can have penalty upon.'"

These two short sentences contain a lot of meaning about Imam's (as) self-respect and how he refuses everything for the sake of good fame and honourable reputation. He also does his best not to annoy any person, even his enemy.

Imam al-Sadiq (as) said: "Imam Ali ibn al-Husayn (as) used to say: 'A good Muslim is well-qualified by avoiding any dispute that is not related to him, giving up quarrelling, having a good patience and wisdom with respectful morals and good character.'"

Every person who has such attributes, is perfect in his religion and is perfect in his knowledge and be blessed and honoured.

Imam al-Sadiq (as) said: "Imam Ali ibn al-Husayn (as) said: 'One day the Prophet Mosses ibn Imran, passed upon a person raising his hands high towards heaven asking Allah to give him something. After a week, the prophet Mosses saw the same person at the same place and the same sight, raising his hand and asking Allah to help him. Prophet Mosses pities him and he himself, raised his hands towards heaven asking Allah to help that man and added: O Allah! This person has been asking you for more than seven days and you did not response to his requests and imploring. Allah taught his prophet Mosses that if this person asked him till his hands fall down and his tongue is cut, He will not pay attention to him and he will not be answered, because he did not ask Allah through the right way.'"

So the response of any prayer depends on certain conditions. If any condition is missed, the answer will be delayed for that and it will never be gained.

Imam al-Sadiq (as) narrated from his grandfathers the following narration: "My father, Ali ibn Husayn (as) said to me once: 'O My son! Beware of the following five types of people and keep yourself away from accompanying them or talking to them or choosing them as your friends.' 'Who are they? Will you please introduce them for me?'

"He went on defining each one of those types of people, saying: 'Beware from accompanying the liar because they are like mirages, which make the distant near and makes the near distant. Beware of accompanying the bad mannered, because they may sell you for one meal or even less than that. Beware of accompanying those stingy, for they may leave you as soon as he feels that you are in need of money.

"'Beware of accompanying those stupid, because they cause harm to you while they think that they are helping you. Beware of accompanying a person who does not care about his relatives because I found that he is damned three times in three positions in the Holy Quran. Allah had said: '***Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin? Such are the men whom Allah has cursed for He has made them deaf and blinded their sight' (47:22-23)*** and He, the Almighty, also added: ***'But those who break the Covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land; on them is the curse; for them is the terrible home!' (13:25).***

"'Allah also said in Chapter al-Baqara (the Cow), '***Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves.(2:27)'"***

Imam al-Sadiq (as) said: "Imam Ali ibn al-Husayn (as) used to say: 'The best attributes of a good Muslim is that who does not interfere in others' affairs and does not participate in disputes which he is not concerned with. Besides, he is wise, rational and patient in disasters.'"

His Narrations from His Father

Imam al-Sadiq (as) has narrated a group of news and narrations from his father, Imam Muhammad al-Baqir (as), among those are the following:

Imam al-Sadiq (as) said: "My father used to say: 'If you are about to do goodness, do it soon. For you do not know what will happen after that.'"

The instant doing of goodness is a noble act, which Islam has recommended in ensured, because any delay in doing goodness may cut it off so that it may not be achieved.

Imam al-Sadiq (as) said: "My father said: 'There is nothing in corrupting the heart than sin. If a heart gets familiar with a sin, it will get use to it and it may overcome the heart and corrupts it. This action may turn the measures of heart upside down. That is, it will change its feelings.'"

If the heart gets used to committing sins, it will lead to all kinds of crimes and evil things. So it will fall down into the worst ditch that could be imagined.

Imam al-Sadiq (as) said: "My father used to say that Allah may carry out a deed upon a person either blissful or damning. If a person is good, Allah will keep His mercy towards him, but if he is not, the person will certainly commit a sin that makes him deserve the deprivation from that mercy."

This means that Allah (SwT) will certainly punish the sinful person by preventing him from His blessings sooner or later.

Imam al-Sadiq (as) said: "My father used to say: 'We ask Allah earnestly to forgive the sins that cause the destruction and make the death near. We also ask Allah to forgive sins, which destroy comfort and ruin homelands.'"

There are actually many narrations from the Imams (as), which declared that some sins are so bad that they may cause very bad effects on people and societies. Imams (as) warned their followers from committing such sins.

Imam al-Sadiq (as) said: "My father said: 'The owner of the house is the last person who washes his hands.'"

This means that the owner of the house should prefer his guests to himself at the meal and should never eat till they are all satisfied. That is, he is the last one who should wash his hands after meals.

Imam al-Sadiq (as) said: "My father used to say: 'Every believer has two lights in his heart: the light of fearing Allah and the one for hoping His mercy. They are both the same in weight and none of them is more than the other.'"

The real believer is the person who is afraid of Allah's (SwT) penalties, but he is not, at the same time believes in Allah's (SwT) mercy and compassion, having the wrong hope that Allah (SwT) will forgive every sinful and evil person.

Imam al-Sadiq (as) said: "My father used to say: 'Beware of oppressing others because the prayers of the oppressed against those oppressors reach heaven and never fall down to earth without response.'"

Imam al-Sadiq (as) said: "My father once said to me: 'Do you want me to tell you some very important things that only Allah knows?' I said: 'O yes, please!' He said: 'Only Allah knows the exact time of the Resurrection. The second one is: the time and place when and

where he died. Only Allah knows what will exactly happen to you tomorrow.'"

These things are concerned with Allah (SwT) and He, the Almighty, never allowed his prophets (as) or other people to know anything about them.

Imam al-Sadiq (as) said: "My father said: 'If you begin any work or business after Morning Prayer try to say: O Allah! I am beginning the day with you kindness and I am doing what you have ordered me. O Allah! Please grant me a good and blessed earning and give me good health and protect me from the entire evil happenings. Say these three times every morning before doing anything.'"

Imam al-Sadiq said: "My father said: 'The believer is neither prodigal nor cowered. He is neither stingy nor mean too. He is neither a liar nor hypocrite.'"

Imam al-Sadiq (as) narrated the following recommendation from his father: "Do not greet bad Jews, Christian, Magian or even bad Muslims. Do not salute those usurers or those who hurt poor people or those who are not ashamed of their bad doings.'"

His Narrations from Abu Dharr (ar)

Imam al-Sadiq (as) narrated many narrations from the great brave follower of the Prophet (S), Abu Dharr. Here are some of them:

Imam al-Sadiq (as) said: "One day a man came to Abu Dharr and said: 'O Abu Dharr! Why do we hate death?'

"Abu Dharr (ar) said: 'Because you constructed you worldly life and destroyed your Hereafter. So you hate to leave what you have built towards what you have destroyed.'

"Then the man said: 'How do you see our existence before Allah.'

"Abu Dharr (ar) answered: 'Those good from you will attend like a lovely person when he meets his family and relatives, but the bad one will attend like a bad servant when sees his good benevolent master.'

"'How do you see our situation in front of Allah?' The man asked.

"Abu Dharr (ar) replied: 'Compare your deeds with what Quran says; particularly the following verse: ***'As for the Righteous, they will be in bliss; And the Wicked, they will be in the Fire' (82:13-14)'.***

"The man said: 'Then where is Allah mercy?'

"Abu Dharr (ar) replied: 'His mercy is very near to those who are good and benevolent.'"

So this tradition really showed how Abu Dharr (ar) clearly explained the mercy and kindness of Allah (SwT), and how people should search for Allah's (SwT) compassion and benevolence.

Imam al-Sadiq (as) said: "Once, a man wrote to Abu Dharr (ar) saying: 'Will you please assist me with something useful in knowledge, thought or science?' Abu Dharr (ar) wrote saying: 'Science is so wide and enormous that nobody can contain, but if you can do not try to cause any harm to anybody, particularly those whom you love.' The man was astonished and asked: 'How does a man cause any harm to a person he loves?' Abu Dharr (ar) replied: 'Yes, your self is the loveliest thing for you, but if you disobey Allah, you will cause a lot of harm to yourself, will not you.'"

Allah's (SwT) mercy be upon Abu Dharr's (ar) soul. See how Islam has made his soul and tongue, and how he went on preaching for Islam and the benefits of the Muslims. As a result see how Muslims got use of Abu Dharr's (ar) mind as were happy both in their lives and hereafter.

Imam al-Sadiq (as) said: "Abu Dharr (ar) used to say the following in his speeches: 'O You who are searching for knowledge in sure

that no one can harm you or help unless Allah allows that. You! Seekers of knowledge! Do not be involved too much in your wealth or yourselves or relatives, because you'll leave them one day and depart away from them all. You will go to other people and see others in the hereafter, just like anyone who transport from one place to another. Death is like taking a nap after which you will be awakened as if you have just slept. So do things which you will not feel sorry for doing them after you wake up.'"

Thus, preachings of Abu Dharr (ar) are so emotional and effective that they shake the heart. They seem so truthful because they really come out of a clean heart and a learned pious Muslim.

Imam al-Sadiq (as) said: "Abu Dharr remained near Kabah and came out for people saying: 'I am Jundab ibn Sakaan.' They people gathered around him and then he said: 'If anyone of you wants to travel, he must prepare what he needs in his travelling, mustn't he?' 'O Yes of course!', the people replied. Then he added: 'Do you know what is necessary for you in your journey?'

"One of the audience soon asked Abu Dharr (ar) to tell them, what is necessary or what is the most important? Then Abu Dharr (ar) continued: 'You have to fast for the sake of Allah in a hot day, so as to know the real meaning of being thirsty. You have also to immigrate for the great immigration in Islam so as to see how people mention Allah. You have to pray in absolute darkness so that you can meditate in the darkness of your grave when you die. Try to say good saying or be silent.

"'Almsgiving to poor people may save you from falling into hell or help you in difficult days. Think that life is two pence, one for your family in life and the other is for yourself in the hereafter. Other penny is useless, so it is not important to think of getting it. Life is two words, one is for gaining your living in an honest way and the other is for your benefits in the hereafter. The third one is useless or not necessary at all. The thinking is the Resurrection Day has really killed me because I cannot really help thinking of it.'"

See how Abu Dharr (ar) dealt with life and hereafter and how he thought about the day of Resurrection.

His Narrations from Salman al-Farsi (ar)

Imam al-Sadiq (as) narrated the following narrations from the great companion of the Prophet (S), Salman al-Farsi (ar):

"I am actually amazed of six things: Three of them make me laugh and the other three make me weep. Those which make me sad are how we are departed from the Prophet, and our friends who were among his companions, peace be upon them all, and how we shall stand in the Resurrection and how we shall stand in front of Allah.

"Those which made me happy are: how a person walks towards life while he knows that death is following him. The other one is the person who thinks that he is not observed while he is under the super vision of Allah and people. The third one is a person is burst into laugh while he does not know whether his laughter is accepted by Allah or not."

From the Prophets' (as) Judgments

Imam al-Sadiq (as) has narrated valuable collection of news and judgments from many prophets (as). He also talked about how Allah (SwT) inspired them and granted them wisdom and honourable manners. Here are some of these narrations.

Imam al-Sadiq (as) said: "Jesus, the Christ, once said: 'There are a couple things you certainly need in this life and the hereafter. The one you need in life is followed by all people who preceded you, so you cannot get it easily, and the one you need in the hereafter is only granted by Allah and no one can help you to get it."

This means that you are unable to get both of them except by the help of Allah (SwT) and His kindness. This idea really helps the believers not to take a lot of care about life and to be ready for the Resurrection Day.

Imam al-Sadiq (as) said: "The prophet Moses (as) was once praying to Allah and was overwhelmed in his prayers. At that moment he saw a young man shadowed by the shade of Allah. Moses asked Allah about that person and who he was. Allah said that, that youth was very faithful to his parents and never backbit."

This means that being faithful to parents is very praised and a glorified deed. And avoiding backbiting is another great attribute for any real believer. Allah (SwT) will reward the believers for their being faithful to their parents and He also will award those who avoid backbiting. Last supper

Imam al-Sadiq (as) said: "Once the apostles said to Christ: 'O teacher of goodness! What is the worst thing for a human being in life?' Jesus replied: 'The anger of Allah, the Almighty.' They said: 'And how can we avoid the anger of Allah.' Christ said: 'Do not get angry.' They said: 'And how can we avoid being angry.' He said: 'Do not be proud, do not insult others, do not oppress them and do not be arrogant.'"

Anger or being angry is actually one of the worst attributes that people may fall in and it has very bad results in life, because it causes great problems and disasters.

Imam al-Sadiq (as) said: "Luqman the wise said to his son one day: 'There is a sign for everything through which it is known and referred to. So, there are three signs for religion: knowledge, faith and work.

"'Faith has three signs: knowing Allah (SwT) and what He likes and what he dislikes. For a wise man there are three signs: praying fasting and giving alms.

"'One who just claims the truth has three signs: quarrelling with those who are higher than him in rank; talking about things he does not know anything about and getting involved in things he is not concerned in.

"'The oppressor has three signs too: he oppresses those who are higher than him in rank by disobeying them and oppresses those who are lower than him by abusing them and he helps the rest of the oppressors.

"'The hypocrite has three signs: what is inside his heart is different from what his tongue utters as well as his deeds. His appearance differs from his inside feelings.

"'The sinful has three signs: he lies, oppresses others and his behaviour is in contrast with his claims.

"'The envious has three signs: he talks badly about other people when they are absent; he flatters if he is brought as a witness; he feels happy on the sight of the disaster of other people.

"'The spendthrift has three marks: he buys whatever he sees and wears what his eyes fall on and eats things although he is satisfied.

"'The lazy has three signs: he is very careless; he is always at a loss and commits sins now and then.

"'The careless has three signs: forgetting everything; ignoring most things and behaves in a luxurious method."

The Imam al-Sadiq (as) commented on this wisdom by saying that every one of those signs has branches and details. So you can recognize good people from bad ones by considering these signs and studying them in each person.

Imam al-Sadiq (as) said: "Allah, the Almighty, taught Prophet Moses and asked him to say to people: 'My men are very close to me if they do three things: piety in life; avoiding challenging Me and weeping because of fearing Me.'

"Here, Moses (as) asked: 'And what for those who do all these things?' Allah replied: 'Those who are not pietists in life are in my paradise; and those who weep for fear of Me are in a high rank in the hereafter and no one shares them their positions there. As for those who disobeyed me, I will neglect them and will not search for them.'"

These high and noble attributes will raise people and put them in the highest rank that Allah (SwT) has prepared for the believers.

Imam al-Sadiq (as) said: "Allah has inspired Moses (as) saying: 'O Moses! Do you know why I have chosen to talk to you among all my creatures?' Moses did not have an answer for his question, so he replied: 'O my Lord! I really do not know.' Allah then answered: 'I tested all my creatures but I have not seen a person more modest and humble before Me than you. I noticed when you pray you put your cheek on the soil in great modesty for me.'"

So, by this remarkable modesty, Prophet Moses (as) deserves such a rank to be very close to Allah (SwT). Modesty is a very lovely attribute for any person who wants to be very close to Allah (SwT) and be awarded by His mercy.

Imam al-Sadiq (as) said: "Christ was used to say: 'Do not talk a lot about everything, except Allah. Those who speak a lot have severe hearts but they do not realize this severity.' So the Christ considers those who talk too much away from mentioning Allah are hard-hearted and are not in the circle of helping others for the sake of Allah."

Imam al-Sadiq (as) said: "Allah, the Almighty, recommended Adam (as): 'I summarize wisdom for you in four words: One for Me, the other for you; the third is between you and Me and the last one is between you and other people.

"'The one for Me is that, you should not believe in others more than Me.

"'The one for you is that, I reward you for every good deed you have done in the time you are in great need of such a reward.

"'The one between you and Me is your prayer and my response.

"'The last one which is between you and others, is that you accept from others what you like others to accept from you.'"

This wonderful saying contains a great deal of wisdom that every believer should know and practice in his life.

Imam al-Sadiq (as) said: "Prophet David (as) has once said: 'O my Lord! Would you please tell me about my companions in paradise and those similar to me in rank there?' Allah said that, that person was Matti. So David (as) asked Allah to allow him to visit that person. David (as) and his son went to Matti's residence. They found him living in a house made of date palms but they did not find him inside.

"His neighbour told them that he went out for shopping. They went to the market asking for him. People there told them to search for him with the people who are used to gather firewood. David (as) and his son set off to the place, where those people were working. Some of those workers said, 'We are waiting for him. He has not come yet.'

"After a while he came walking with a heavy load of firewood on his head. People rose to welcome him. So he dropped the load on the ground and after thanking Allah he said: 'Who likes to buy some good stuff or exchange it with another good stuff?' Some people specified a certain amount of money and others specified more. So at last he sold the firewood and embraced David (as) and his son again and took them to his house welcoming them warmly.

"On their way to the house Matti bought some kinds of vegetables and flour for his guests and after they reached the house Matti put the vegetables and the flour on the fire and went on talking to his guests till the food was ready. Matti brought the food putting

some salt on it asked his guests to eat by saying: 'In the name of Allah.'

"After finishing the meal and drinking water Matti said: 'So many thanks to Allah Who fed us and gave us whatever we need in our life. So many thanks to Allah Who cured us from diseases when we become ill. So many thanks to Allah Who granted us eyes and ears. The One, who strengthened us to live and survive with the help of others who planted, irrigated and gave us a lot of things ready to be eaten. So many thanks to the Lord Who created fire and made the means to make food more delicious and tasteful. So many thanks to Allah Who gave us health to appreciate all kinds of food.'

"Matti went on saying these things and the like till he was about to weep. So he stopped and welcomed his guests again. After that David (as) asked his son to stand up and they both left this pious person whom David (as) described by saying: 'I never met such a religious and believer in my life.'"

Imam al-Sadiq (as) narrated this story for his followers because he found a deep lesson in them about a man who is content with what Allah (SwT) has given. This attribute is really an attribute of Prophets (as) and great people.

Imam al-Sadiq (as) said: "Allah, the Almighty, has given an inspiration to His Prophet Moses (as) saying: 'I never created a person more lovely to Me than a believer. So when I test him, it is for his favour and when I make him ill or healthy, it is for his favour too. I know what is useful or not for him. O Moses! Tell My men to be patient when I test them and be thankful when they are happy. Ask them to accept their fate and be obedient to My commands. I'll consider such kind of people as My best ones as they will be rewarded in the Hereafter.'"

This tradition includes great recommendations through which people can understand how to endure the difficulties and mishaps

in life and how they deal with them so as to be in harmony with what happens to them in this hard worldly life.

Imam al-Sadiq (as) said: "Allah has given an inspiration to His prophet Moses (as), saying: 'O my faithful servant Moses! Give Me the best kind of gratitude I deserve.' Moses (as) replied: 'What is the best thank that You deserve my Lord? You deserve all kinds of thanks, because You gave me everything and everything is from You.' Here Allah said: 'Now you have thanked Me the best thank I want.'"

So everything granted from Allah (SwT) to us deserves so many thanks. Everyone who believes in this fact is considered a thankful person.

Imam al-Sadiq (as) said: "There is a wisdom to offspring of David (as). Every rational person should know the conditions of the time in which he is living in and be aware of its problems and difficulties; keeping his tongue from uttering bad words."

This wisdom is one of the best one that can save a person for hard and difficult situations.

Imam al-Sadiq (as) said: "Allah has also given inspiration to his prophet David (as), saying: 'O David! You have to know that the closest person to Allah is the one who is modest, in the same way that an arrogant is the farthest one.'"

So modest and humble people are very close to Allah (SwT), because they are not selfish. On the contrary, those who are arrogant and consider themselves above the others are far from Allah (SwT).

Imam al-Sadiq (as) said: "Allah has given inspiration to Moses (as), saying: 'O Moses! Do not depend on life as the oppressors do; or as those who consider it their father and mother. If I leave you to yourself, you will tend to life and love it to the extent that may cheat you and make you involved in it completely. O Moses! Com-

pete with others to achieve goodness and try to be the first of those who do good things. Goodness is, as its name shows, leave whatever you do not need and do not be fond of its luxuries like those who are charmed with it.

"'All glamour begins from loving life. Do not be jealous of any wealthy person, because the more the wealth, the more the sins. Do not admire any person admired by people for his wealth, till you know that he is accepted by Allah. In the same way, do not admire any person who seems to be respected by others, because this respect may lead him to commit sins.'"

This tradition is filled with meaning and wisdom and everybody who meditates in its deep concept.

Imam al-Sadiq (as) said: "Those of you who are studying religion! Beware of bad scholars from whom you take your wages without work. In the Hereafter, you will be asked what you have done the worldly life and what you achieved for the work you were responsible, because you have a limited time and about to depart."

Thus, Jesus (as) left his wonderful recommendation to his apostles, warning them from doing bad deeds and asking them to follow the right path that may lead to Heaven, so as to avoid doing things that may lead to eternal mortality.

Imam al-Sadiq (as) said: "Prophet Jesus Christ, peace to upon him and upon all the prophets, used to stand among his apostles and advised them by saying: 'That who does not know himself, does not know me, and that who does not know the soul inside him, is unable to know others' souls. Moreover, that who knows himself well, knows who has sent me.'"

Actually a person who knows himself and the amazing organs inside his body and how they work, will get remarkable evidences of their Great Creator, the Creator of the whole universe, of heaven and earth, of skies and stars. This person will remove all suspicions and fancies about Allah (SwT) and will certainly return to his

Creator. The holy tradition says, that who knows himself, knows his Lord.

Imam al-Sadiq (as) said: "Allah has given inspiration to His Prophet Moses, peace be upon him and all the Prophets, that if he stands in front of Allah, he should stand in a modest, humble way, so as to show his respect and obedience to Allah, the Almighty. Allah also said to Moses (as) to recite Torah in an emotional and sad way."

Really, when a person stands in a humble way in front of Allah (SwT), he will surely be very near his Creator. Allah (SwT) likes the humble ones of His men.

Imam al-Sadiq (as) said: "Allah has given inspiration to Moses (as), saying: 'Do not be so happy with your great fortune or wealth; do not leave remembering me everywhere and every when; do not give in to the wealth, because tremendous wealth allow the owner to commit sins as well as leaving mentioning me, which makes people hard-hearted.'"

So, tremendous wealth may leave the person preoccupied in life and forgetful of the Hereafter. Besides, leaving mentioning Allah (SwT) may be the main cause for making hearts severe and cruel.

Imam al-Sadiq (as) said: "There are four statements in Torah with four others by their sides: If someone becomes sad for the worldly life, he will be dissatisfied with Allah; if someone complains about a problem, he is actually complaining Allah. If someone meets a rich and becomes weak in order to get something from him, third of his religion is gone. If someone is taken to Hell but he was reciting the Holy Book of Allah, he is among those who have taken the verse of Allah as mockeries'. The four beside them are the following: In the same way you complain, you will be complained; one who is proud with his wealth, he will be preoccupied; one who does not take consultant will be disappointed; and poverty is the great death."

These brilliant statements were among the best prophetic wisdom, which goes along the traditions of life, reciting the benefits of human beings, and what makes them prosper.

Imam al-Sadiq (as) said: "Allah in some of his inspirations to his prophets, stated the following: 'I swear with My Dignity and Glory to destroy every wish which is not from Me, and to dress it with lowness in the eyes of the people. I will keep him away from My superiority and solutions. Does My servant wishes to get a solution during hard times from anyone other than Me, while hard times are in my hands? How can he request anyone other than Me, while I am the rich generous? The key of every lock is in My hands and My gate is open for everyone who prays.'"

Imam al-Sadiq (as) said: "In the wisdom of David (as) the following is written: 'A wise man spends his time in one of the following three: working for the Hereafter, earning his living or enjoying something which is not forbidden.' The David (as) said: 'One, who loves the worldly life, becomes low and humiliated.'"

What a great meaning this wisdom has, reciting the song of respect and superiority for human beings and keeps them safe and away from lowness and humiliation.

Muhammad al-Halabi narrated from Imam al-Sadiq (as), who said: "Once there were David (as), his four brothers and his old father. David (as) took his father's sheep out. Then the father of David (as) sent Talout with the soldiers and sent after his son and told him: O son! Go to your brothers with what you have invented in order to obtain victory over your enemy. He went out and the tribes reached one another."

Abu Basir narrated the following from Imam al-Sadiq (as): "David (as) picked a stone and he was inspired that he would be the one who would kill Jalout. He put the stone in the device he had created in order to throw it.

"When the army of the enemy reached, David (as) heard them fearing the power of Jalout. Therefore, he told them: 'What are you glorifying him for? I swear by Allah that if I see him I will kill him.' This news reached Talout and he told him: 'O you young man! What kind of power do you have?' He said: 'Give me a corselet.' He was then given a corselet and he put it on his neck. He was about to break it with his power in a way that Talout and his soldier feared. Then Talout said: 'Allah may kill Jalout with him.'

"Then they returned to Talout. David (as) said: 'Show me Jalout!' When he saw him, he took the stone and put it in his device. He aimed between his eyes and shot it. He fell down from his riding animal. People said: 'David killed Jalout.' People considered him their master and the name of Talout was no more mentioned. Banou-Israel gathered around David (as) and Allah descended the psalms of David (as) and taught him the construction of iron and made it soft for him. Allah ordered the mountains and the birds to worship Allah with him. He was also granted a voice that had given no one."

Imam al-Sadiq (as) said: "Allah sent a Messenger from his messengers and inspired him to convey the following to his people: Tell your people that there is no one who was obeying me, but afterwards loves what I hate, unless I change what he loves to what he hates. By the same token, there is no one who was disobeying me as well as hating what I loved unless I change what he hates to what he loves."

This tradition asked for obeying Allah (SwT) and for people to abandon committing sins. These were the tools that result in the blessing of Allah (SwT) for human beings as well as safeguard from disasters. By the same token disobeying Allah (SwT) throws humans in huge troubles.

Al-Mufaddhal narrated a tradition from the Imam (as), in which the story of Noah is presented. He said: "Noah (as) was a carpenter and Allah, the Almighty appointed him as a Prophet. Noah (as) was the first one who created a ship floating on back of the water.

Noah (as) was with his tribe for a thousand years minus fifty years. During this period he asked them towards Allah, to whom Belongs Might and Majesty, but they were mocking at him.

"When he saw this behaviour from them, he prayed against them and said: 'O my Lord! Leave not of the Unbelievers, a single one on earth! For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones' (71:26-27). Therefore, Allah, the Almighty, ordered him to build an Ark and to work faster. Noah (as) built an Ark with his hands at al-Kufah Mosque. He had to bring wood from a distant place until he finished the work."

Al-Mufaddhal said: "The speech of the Imam Abu Abdullah was stopped uncompleted when the sun set. Therefore Abu Abdullah prayed and went to the Mosque. He turned left, pointed to a place, which was the house of abn Hakim and said: 'O Mufaddhal! Here the idols of the Noah era were installed. They were Yaghooth, Yaoogh and Nasr'. Then he left and ride his riding animal. There I said: 'How long did it take Noah to complete his Ark?' He said: 'In two periods.' I said: 'How long is each period?' He said: 'Eighty years.' I said: 'But the general public say that it had been created in five hundred years.' He said: 'No.'

"Then asked him another question and told him: 'Please inform me about the following statement of the Lord: ***'Then when comes Our Command, and the fountains of the earth gush forth'* (23:27).** Where is its location and how is it?' He replied: 'It is located at home of an old believer woman at the rear and right side of the mosque.' I said: 'Where is the mosque?' He replied: 'Today it is Bab al-Neel.' I said: 'Was it that place where the fountains of the earth gush forth?'

"He replied: 'Yes! Allah, the Almighty, loved to make the people of Noah a sign. Therefore, Allah, to whom belongs Might and Majesty, sent down the rain heavily and the fountains of the earth gushing forth. Allah drowned them all except Noah and those in his ship.'"

The Imam (as) presented the story of Noah (as) and the story that went around him, which resulted in the shipwreck of the earth and the death of those who had not believed in Allah, the Almighty. The result was the comprehensive destruction of the entire human race except the believers.

Abu Basir Narrated said: "I told Imam al-Sadiq (as): ***'The Thamud (also) rejected (their) Warners. For they said: 'What! A man! A Solitary one from among ourselves! Shall we follow such a one? Truly should we then be straying in mind, and mad!' (54:23-24)*** He said: This was because they accused a good man of lying. Allah, the Almighty, never destructed the people before sending a Messenger to them to show them to path.

He, the Almighty, sent then an elevated man, but they were not positive with him and said: "We do not believe in you unless you bring out a yellow she-camel from between this rock." It was rock that they worshiped and used to bring their sacrifices at the start of every year during their gathering there. Therefore they said: "If you are a Prophet as you claim, ask your Allah to bring out a yellow she-camel from that solid rock." And Allah brought out what they requested.

Then they disobeyed Allah and some went telling others the following: "Butcher this she-camel and get rid of it. Then they said: "Who is going to kill it? We'll give him a reward as he wants." A blond man who was the son of adultery and did not know his father, with malicious and disgusted evil behaviour came and they specified a reward for him.

When the she-camel went towards the water to drink some, he left her until it drank and was about to return. He stood in its way and hit it with his sword. Nothing happened to it first. He attacked it with another hit. It was wounded and then killed. It fell on the ground on her side. And her baby camel ran away climbing the mountain and screamed towards the sky thrice. Then the tribe of Salih came and everyone shared in hitting the she-camel. After-

wards, they divided the meat among themselves. Everyone ate from that meat the young and the old.

When Salih saw this, he came to them and said: "O tribe! Who called you to do what you have already done? Did you disobey the command of the Lord?" Allah, the Almighty, inspired the following to Salih: "Your tribe had disobeyed, revolted and killed the she-camel that Allah sent to them as a sign; it did not have any damage for them and it was of high benefit for them. So tell them: 'I will sent my wrath within three days. If they express their repent, will accept theirs and will forgive them. However, if they do not repent and return to Allah, my wrath will be sent to them on the third day.'"

Salih went to them, addressed them saying: "O men! I am the messenger of your Lord to you and He said the following to you: 'If you repent and express your regret, He will forgive you and accept your repentance.'" When he said this to them, they said worse things that what they had said before, saying: "O Salih! Bring what you are promising with, if you are honest."

He said: "O men! Your faces will be yellow tomorrow. On the second day, your faces will be red and on the third day, your faces will be black."

In the first day, their faces became yellow. Therefore, some went to others, saying: "What Salih said is coming through." Those disobedient in the tribe said: "We do not accept his statement even if it will be costly." When the second day came, their faces became red. Some went others, saying: "O men! What Salih said has come through." Again those disobedient said: "If we are all death we will not accept the statement of Salih. We will not leave our lord that our ancestors worshiped." They neither repented nor returned from their stance. On the third day, when their faces became black, some went to others, saying: "What Salih said has come to you." Again, those malicious and disobedient said: "What Salih said has not come through yet."

When it was midnight, Gabriel came and shouted a shout that destroyed their hearing, split their hearts and, shocked their interior. In the third day, they were mummified and knew that the wrath is coming. All died at the moment, the young and the old. There was no more a she-camel or a herder. Nothing left unless Allah destroyed it. They became dead in their land. Allah, then, after the shout, sent fire from the sky. This way, Allah have them all burnt. This was their story"

Imam al-Sadiq (as) said: "Jacob (as) was afflicted with Josef (as), because when he beheaded a fat ram, he had a companion called Baghoom, who was needy and had not anything to eat, but Jacob (as) ignored him and did not feed him. Therefore he was afflicted with Josef (as). From that moment, every morning, his internal caller cries 'O you who are not fasting! See the lunch of the Jacob' and when its night! He internal caller cries 'O you who are fasting! See the dinner of Jacob.'"

This tradition is a call to invite and feed the poor as well as being kind and generous towards them, because depriving them will result in great affliction.

Imam al-Sadiq (as) said: "Allah said to Josef (as): 'Wasn't I the One who made your father love you and favoured you over the people from the beauty point of view? Wasn't I the One who led the caravan to you in order to rescue you from the well? Wasn't I the one who saved you from the deception of women? So, what led you to ask your request and wish from a creature that is lower than Me? So, stay in for some years.'"

Allah, the Almighty, counted some of great blessings that He granted Josef (as). He rescued him from the malice of his brothers and their deception; He saved him from the well. It was one of the Lord's blessings for him. The Almighty kept him safe from the deception of women. Allah (SwT) blamed him for asking the fulfilment of his request from a creature of Allah (SwT) without appealing to Allah (SwT). The Lord made the punishment of this a stay in prison for some years.

Hamad narrated saying: "I asked Abu Abdullah about Luqman and his wisdom which were mentioned by Allah, the Almighty. He said: 'I swear by Allah that Luqman was not given the wisdom because of his family or wealth, not even because of his intelligence and beauty. But because he was a strong man in obeying Allah, quiet, with deep thought, long pondering, ironic look, who used to learn from events and past's lessons.

"'No one saw him urinating or taking shower to the extent of his hidden nature, deep look and anxiety about his works. He did never laugh loudly, fearing sins. He never got angry and did not over joke. He did not get happy for any worldly topic; neither did he get sad for worldly affairs. He married women and had many children whose death did not lead him towards weeping.

"'He never went on to a quarrel between to men, until solving their problem. He did not leave them until they were friends again with each other. He never agreed to hear an admiration unless asking the admirer for the reason behind his admiration as well as the source of the admiration. He used to meet jurisprudents and wise persons a lot. He used to be away and hidden from judges, rulers and kings; therefore he pities the judges for what they are afflicted with; he also used to feel sorry for the rulers and kings for their feeling in deceiving Allah and being certain about this; he used to learn about what might defeat him and they way he could fight them in order to keep Satan away; he used to cure his heart with his thought and his soul with lessons; he used not to get involved in things which were not related to him. That is why he was granted wisdom and infallibility.

"'Allah, the Almighty, commanded a group of angels in the middle of the date, while the eyes were rested, to call Luqman in a way that he could not hear or see them. They said: 'O Luqman! Are you interested to be a caliph of the in the world for people with the command of the Lord?' Luqman said: 'If Allah commands me with this, I will obey, because if He does so, He will help me for it, teach me and keep mistakes away from me. However if I am left free, I will leave it.'

"'The angels said: 'O Luqman! Why?' He replied: 'Because ruling among the people is the most difficult task, with the most trouble and afflictions. Every one is left along and no one is helped. Cruelty covers him from everywhere and the owner of this position is in the middle of the following two: If he could reach the truth, it would be more likely to be safe; but if could not he will mistake the path towards the Paradise. If one is humble and low in the world, it would be easier for him to be the owner of an honest kingdom during the Resurrection Day. One who chooses the worldly life over the Hereafter, he will lose both. This will leave him and he will not reach that.'

"'The angels were astonished by his wisdom and the Lord admired his logic. Therefore, when he left and took the night as his bed, he was granted the wisdom and he was covered with it from top to bottom while he was asleep. When he got up, he was the wisest man in his era. He went up to people talking with wisdom and distributing it among them.

"'When he took the wisdom instead of the caliphate, Allah, the Almighty, commanded his angels, and they called David (as) about this. He accepted it and did not have the same condition that Luqman set forth. Therefore, Allah, the Almighty, granted him the caliphate and he was afflicted with it more than once. Whenever he made a mistake, Allah warned him and then forgave him.

"'Luqman used to visit David (as) a lot. He used to consult him with his wisdom and knowledge. David also used to tell him: 'O Luqman! How lucky you are? You are given the wisdom and affliction does not hurt you, but David is given the caliphate and he was afflicted with rule and riots.'' Then Abu Abdullah said: 'Allah, the Almighty, said: ***'Behold, Luqman said to his son by way of instruction: 'O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing'' (31:13).*** Luqman advised his son Bathar until he was impressed.

"Among the advice of Luqman to his son, is the following:

"'O my son! From the time you came to the world, you did not pay any attention to it and welcomed the Hereafter. A house you are leading towards is closer that the one you are getting farther.

"'O my son! Sit with scholars and be always with them. Do no argue with them, otherwise the will prevent you. Take something from the world, but do not reject it completely, otherwise you will be a problem for the people. Do not make enter in the worldly life in a way that damages your Hereafter. Take a fast that keeps your desires away, but do not take a fast that prevents you from praying, as praying is lovelier for Allah than fasting.

"'O my son! The worldly life is a deep sea, in which many have already drowned. Make your ship from faith, and its sail appealing to Allah, have your earning in it as the belief in Allah. If you are safe, it is because of the Allah's mercy, and if you die, it is because of your sins.

"'O my son! If are behaved when you are young, you will get use of it when you are older. One who works hard for behaviour, will pay attention to it; and one pays attention to it, will take the responsibility of its knowledge; one who takes the responsibility of grasping its knowledge, will work harder to take it; one who works harder to obtain it, will perceive its importance and will consider it a habit.

"'You are taking from your ancestors and your successors will take what you reached to and beg you for it; worshiper fears your attack. Woe to you on being lazy because of seeking something else. If you defeated the worldly life, do not defeat the Hereafter. If you lost the opportunity of grasping knowledge, you have already defeated the Hereafter.

"'Assign in your days, nights and hours a share for seeking science. You will not find a loss greater than losing it. Try neither to show your knowledge to an importunate, nor to argue with a jurisprudent. Do not express your enmity to a Sultan or your ignorance to an oppressed, but do not be his friend. Do not get brother

with an evil and do not accompany an accused. Store your knowledge as you store your papers.

"'O my son! Fear Allah, the Almighty, even if you are carrying the whole blessed deed of the whole world in the Resurrection Day. Fear his wrath and beg Him even if you are carrying the sins of the whole people of the world, asking for forgiveness.'

"His son said to him: 'O my father! How can I bear this, while I have single heart?'

"Luqman said: 'O my son! If the heart of a believer is extracted, there you will find two lights: the light of fear and the light of request. If we weigh to see which one is heavier than the other, we will see no difference in one over the other even slightly. So one who believers in Allah, believes in what the Almighty says. And one, who believes in what Allah says, acts accordingly. But one, who does not act according to the Allah's statements, has not believer the Allah's statements. These behaviours witness on one another.

"'One who believes in Allah faithfully and sincerely, will work for Him honestly and advisably; and one who act for Him honestly and advisably, show his belief to Allah honestly. One who obeys Allah, fears Him, and one who fears him, will love Him; one who loves Him, will follow His commands; and one who follows His commands will make his entrance to the Paradise compulsory. One, who does not pursue Allah's satisfaction, will see the anger of the Lord! And we appeal to Allah of the His anger.

"'O my son! Do not submit to the world and do not preoccupy your mind with it. Allah did not create anything easer than the world. Do not you see that He does not specify His blessings the reward of the obedient, neither his wrath the punishment of the disobedient.'"

The tradition of the Imam (as) included a comprehensive translation of the life of the wise Luqman as well as some of his advices

and knowledge. Below we bring another part of the Imam's (as) narration of the wise statement of Luqman and his advice.

The Imam (as) presented a group of Luqman's advice. Among those are the following:

He said: "Luqman was asked the following: 'What did you reach to from your wisdom?' He said: 'I do not bother myself for what is already sufficient and neither do I lose what I gained.'"

He said: "Among what Luqman advised his son with was the following:

"'O my son! People before you have gathered children, but none were left for them and neither left from what they gathered for them! You are a tenant servant and you are commanded to work and were promised to be rewarded. So, fulfil your work and take your reward. Do not be like a female sheep in a green field, which eats until it is fat and its death comes when it reaches the fatness, but instead make your world as a bridge on a river passing it and then leaving it and do not get back to it forever.

"'Do not construct it as you are not ordered to build it. Beware that you will be asked about the following four cases, when you are before Allah tomorrow: your youth and how you afflicted it; you age and how you waste it; you wealth and how you obtained it; and how you spent it. Prepare answer for the questions and do not get disappointed on what you have passed from the worldly life. The small affairs do not stay long and the big issues are not safe from afflictions. So, be aware and be serious in your work; put the cover of your face aside and be ready for what Allah specified as good; renew your repentance in your heart. Think about your departure before it aims to perish you and stands between you and what you want.'"

He said: "Luqman said the following to his son:

"'O my son! Beware not to bored, with bad behaviour and impatient. The owner of these attributes does not stay long. Force deliberateness in your affairs and be patient on the troubles of your brothers. Improve your behaviour with the people. If you do not have something to reach your relatives and to help your friends with, you will not lose anything if you have a good behaviour; one who shows a better behaviour, will be more liked by those elevated and will be away from those evil. Be content with what Allah granted you if you want to gather the dignity of the world. Cut your greediness in what are in the hands of the people. The degree the Prophets and those elevated reached was because of cutting their greediness."

Here, our talk about what the Imam (as) stated about the Prophets (as) and their traditions has come to end.

Mind and Knowledge

Imam al-Sadiq (as) has many traditions about wisdom, the principle of moral and behaviours, as well as speeches about human characteristics and properties, and particularly their innate manners. He also established accurate methodology for keeping these cases in their correct ways.

Imam al-Sadiq (as), in his speech, talked about all that concerns human's behaviours as well as raising absolute solutions for solving the existing problems. His brilliant talk came around the superiority of mind and knowledge and their importance in the construction of human's civilization as well as his views on the corresponding political issues, within which human being should live.

His speeches encouraged people to use the proper attributes that distinguish people from a living animal and not to go to low level of behaviours. His traditions included a collection of great advices and controlling the desires and passions in addition to warning against the entrance of Satan and his aim to seduce people.

What are available from Imam al-Sadiq (as) are considered to be among the greatest Arabic literature in its eloquence and fluency.

Imam al-Sadiq (as) was among the most elocutionists in his fluency and eloquence and among the most capable ones in having great composition. However, it is not strange for him to be so, as he is from a family known for its superiority in eloquence.

Before setting off in presenting his golden words, I would like to emphasize the fact that in spite of reaching a large amount of his speech, they is just a small portion of this great and wise heritage. Nevertheless, whenever you see a book about wisdom, holy traditions, behaviour, interpretations, jurisprudence and other types of knowledge and skills, you will find a significant part of that book being allocated to the words of the Imam (as). So, here what we bring, are small portions of his great wise speech. Here are some of his speeches:

Knowledge

Knowledge is one of the signs of the great signs of Allah (SwT). It is among the most significant mercies of Allah (SwT), which was granted to human being. He, the Almighty, distinguished the human by granting him this attribute. It is considered as the prerequisite for being awarded and punished as well as being the condition in the accurate accomplishment of religious tasks, as jurisprudents said. That is why, Imam al-Sadiq (as), in many of his speeches, presented the significant importance of this issue in knowing Allah (SwT) and the concept behind worshiping him.

The great Imams of the Ahl al-Bayt (as), talked about the mind and considered it as one of the messengers that Allah (SwT) sent inside human beings, deep in the heart in order to complete the necessary requirements for people to worship Him. Nevertheless, they believed that it is one of the resources of Islamic legislation.

Now, let us pay attention to the traditions of Imam al-Sadiq (as) regarding the mind.

The Importance of Mind

Imam al-Sadiq (as) presented an important tradition about the significance of the mind and its pondering in human affairs and its role in taking him towards an upper level of knowing his Great Allah (SwT). Among his traditions is the following:

"Mind is the first thing, the origin, the power, the pillar and the thing that takes no advantage from anything other than the mind itself that Allah decorated for His creatures and lightens it for them. People knew their Lord by their mind. Through the mind they understand that they are His men. It is the mind that shows that He is the manager and they are the managed. This way they conceive that their Lord stays forever and that they will pass away.

"People can infer from their minds on what they have seen as creatures, skies, grounds, sun, moon, night and day. Through mind, they can perceive that they have a Great Creator who was from the beginning and stays forever. They recognize good from bad as well as understanding that darkness exists in ignorance and the light in the knowledge. These were what that leads them towards the mind"

A man addressed him and said: "Do people use the mind without ever using any other thing?"

He gave that man the following response: "A mindful person allocates his Lord as his basic belief, because of his mind and through this mind; he understands that Allah is the truth and that He is the truth. He knows that his Lord is merciful and has no hate. He should be worshiped and not disobeyed. He also understands that he cannot reach level without his mind and without seeking the knowledge. Additionally he knows that his mind is useless if he cannot extract this idea from it. So a mindful person should seek

knowledge and science, which have no settlement without the power of the Lord"

A creative mind that is not corrupted with problems and troubles leads a human being towards his Manager and Leader, because it is rationally impossible for this world to be without a Creator. The effects lead to causes, and a response depends on the stimulus, as logicians say. Therefore, sky, ground, sun, moon, night, day and what is inside the complicated body of a human being are all leading towards the belief that there should be a Creator and a great One who is responsible for it.

The current scientific and technological advances in the modern world, shows the fact that there should be monotheism in believing in Allah (SwT). It also rejects the unrealistic nature of materialist thoughts.

Mind and Religion

Imam al-Sadiq (as) emphasized on the necessity of keeping religion alongside the mind and the fact that these two should be kept in separation from each other. He said:

"One, who is mindful, has a religion. And one who has a religion enters the paradise."

Religion calls human beings towards Allah-fearing and obeying Allah; and it is quite natural that one who fears Allah would be rewarded with the paradise of the heaven.

Mind is the Fence of Human Being

Mind is the great fence of a human being in his life. It is a lightening flame that allows mankind to find his/her way and to reach the aim. Imam al-Sadiq (as) said the following in this respect: "The fence of human being is the mind. Mind includes intelligence and understanding; memorizing and knowledge. With mind every-

thing can be completed. It is the guide and lightener. It is the key for the problems. Therefore, if he was sure that his mind is directing him towards the light, he would feel the same feeling of a scholar."

Among the benefits of the existence of the mind is that a human being can figure out the reality of affairs and the way of performing things. This way he will glorify Allah (SwT) and obey the instructions, which are the ultimate reason of his creation. Allah the Almighty and Majestic, said: 'Mankind and jinn were created just to worship.'

The Success of Human with his Mind

Imam al-Sadiq (as), in the following tradition, emphasized that their will be no success or felicity without mind. He said the following to al-Mufadhel: "O Mufadhel! One who does not think will not reach the success level; one who does not think, will not know anything. One, who knows, will be successful. Also, one who is patient will reach felicity. Knowledge is paradise; honesty is superiority; ignorance is inferiority; understanding is greatness; generosity is success; good behaviour brings kindness; one who is aware of what is going on around him will not be affected with problem; Allah is the Lord of ones who know Him and is the enemy of those who leave Him; those ignorant are just cheating themselves; if you want to be generous then be soft with others; if you intend to insult, then do that hardly."

After honouring the role of mind, Imam al-Sadiq (as) attributed all the wisdom and superiority to it. As it is the active element in creating wisdom. He also warned against ignorance, which is the worst attribute that may affect human beings.

Reward in Accordance with Mindfulness

Allah the Almighty and Majestic, grants His rewards to His men according to their mind and awareness. Imam al-Sadiq (as) talked

about this issue in his the following speech with Salam al-Delemi who said: "I told Abu Abdullah: 'He is praying in great manner and such and such.' He said: 'How about his mindfulness?' I said: 'I do not know.' Then he replied: 'The reward is given according to the mindfulness.

"'There was a man from bani Israel who was praying in a green island with many trees and pure water. An angel passed by him and said: 'O Allah! Show me the reward of this man!' Allah showed that to the angel but the angel saw that it is not that great. Then Allah told the angel to accompany that man. Therefore the angel came to the man as a human being.

"'The man asked the angel: 'Who are you?' The angel replied: 'I am a worshiper. I was informed about you and your place, so I decided to come here and pray with you.' The angel spent that day with that worshiper. When it was the next day at the morning, the angel told the man: 'Your place is very beautiful and deserve nothing more than worshiping.' The worshiper replied: 'This place has a single problem.' The angel said: 'What is that?' He replied: 'I wished our Lord had a beast, such as a donkey, in order to feed him with this fresh grass, this fresh grass would not be wasted.' The angel told him: 'Does your Lord have a donkey?' He replied: 'If He had a donkey, this fresh grass would not be left uselessness.' That is why Allah told the angel that this man is being rewarded according to his mindfulness and awareness.'"

The greatest reward is granted to those having enlightened and detailed awareness; those who worship Allah (SwT) by understanding and knowledge. But those who worship without this level of insight, just like the mentioned worshiper in the island, will not have that high level and priority that Allah (SwT) promised for His great men.

Imam al-Sadiq (as) emphasized on this concept in another talk with Ishaq ibn Ammar who said: "O My Master! I have a neighbour who worships a lot, gives alms a lot, goes to Hajj and hurts no one." The Imam (as) said: "How is his mindfulness?" I said:

"He is not that mindfulness." Then the Imam (as) said: "So he will not be granted the reward you imagine."

Mind and Morals

Having appropriate behaviour with people shows the maturity and greatness of mind. Imam al-Sadiq (as) said: "People, who have greater minds, will have better behaviour."

Nevertheless, mind is the real mean and reason for a believer in this world to prevent many of the evil deeds and social problem, whose cause is bad manners. Imam al-Sadiq (as) said: "Mind is the guide of a believer."

Mind and Its Soldier

Imam al-Sadiq (as), in a speech, mentioned a brilliant speech about the soldier of mind and its attributes and characteristics. This tradition was narrated by Samaat ibn Mehran, saying: "I was with Abu Abdullah and there was a group of the followers. Then, there was a conversation about mind and ignorance. Here, Abu Abdullah said: 'Know mind and its soldier and you will be guided." Samaat said: "O my Master! We do not know except what you taught us."

Here, the Imam (as) went on saying the following:

"Allah the Almighty and Majestic, created the mind, which was the first thing to be created from the light of His majesty. Then He said: 'Come!' And it came. Then Allah the Almighty and Majestic, said: 'Go!' And it went. Then the Almighty said: 'I created you in a great manner and honoured you above all creatures.' Then He created the ignorance from the sea of darkness. He addressed the ignorance and said: 'Go!' And it went. Afterwards He said: 'Come!' But it did not come.

"Here Allah said: 'You were proud' and He damned it. Therefore He assigned seventy-five soldiers for the mind. When ignorance saw that Allah did not give him what He gave the mind, it hid its hatred an enmity towards the mind and the ignorance said: 'O Allah! Mind is a creature similar to me; You empowered it and gave it authority. I am against it, but I am weaker; so please grant me the same number of soldiers that you gave the mind.'

"Allah, the Almighty, said: 'OK, but if you disobeyed from now on, I will fire you and your soldier from here.' The ignorance said: 'I agree with this!' Then the ignorance was given seventy-five soldiers, which were equal to the number of soldier given to the mind:

"The good, which is the minister of mind and the evil which is its enemy; the faith whose enemy is infidelity; agreement whose enemy is denial; request whose enemy is hopefulness; justice whose enemy is cruelty; satisfaction whose enemy is dissatisfaction; thankfulness whose enemy is being not thankful; patience whose enemy is impatience; love whose enemy is hatred; faithfulness whose enemy is treason; silence whose enemy is gossips; kindness whose enemy is severity; wisdom whose enemy is stupidity; sympathy whose enemy is hardheartedness; fright whose enemy is bravery ; richness whose enemy is poverty; remembering whose enemy is forgetting; memorizing whose enemy is inability to call; satisfaction whose enemy is greediness; healthiness whose enemy is disaster; love whose enemy is hatred; truth whose enemy is falsity; truth whose enemy is lie; loyalty whose enemy is betrayal; sincerity whose enemy is insincerity; dare whose enemy is dullness; understanding whose enemy is foolishness; knowledge whose enemy is ignorance; kind-heartedness whose enemy is secret revealing; hiding secret whose enemy is secret disclosure; prayer whose enemy is living in darkness; fasting whose enemy is breaking the fast; jihad whose enemy is laziness; being kind with parents whose enemy is being cruel and rude with them; the blessed deed whose enemy is evil deed; purity whose enemy is dirtiness; life whose enemy is the short period of life; comfort

whose enemy is tiredness; ease whose enemy is hardness; blessing whose enemy is lack of blessing; prosperity whose enemy is poverty; happiness whose enemy is sadness; unity whose enemy is disunion; generosity whose enemy is stinginess.

"Therefore, the attributes which are all among the soldiers of mind are not owned by anyone, except a Prophet, an ancestor of a prophet, a believer whose heart is being examined by Allah or a follower from our followers. It is always the case that people should try completing these proper soldiers of the mind as well as rejecting the soldiers of the ignorance.

"At that moment, they will reach the level of the Prophets and those elevated. This can never be achieved unless understanding the mind and its soldiers and by preventing the ignorance and its soldiers. May Allah bless us all to obey Him and make Him satisfied from our deeds."

This way, the tradition has come to an end and the Imam (as) mentioned the mind, which is among the best that has been created by Allah (SwT). The Imam (as) talked about it and its soldiers, which is among the best attributes and soldiers.

Doubtfulness as a Disease of the Mind

Doubtfulness is among the most disastrous psychological disease that may affects human beings. It destroys people's deeds and religion and throws them in a malicious problem. Imam al-Sadiq (as) considered those being affected with it as mindless people. Abdullah ibn Sinan talked about a man as someone who is doubtful in his ablution and prayers and who is mindful. The Imam (as) rejected this speech and said: "What kind of mind you are talking about? He is obeying Satan!"

The man asked: "How is he obeying Satan?" Imam (as) replied: "Go and ask him what the origin of this deed is! He will tell you: From the deeds of Satan"

Doubtfulness in prayers and other tasks is from Satan, who tries to keep human beings away from mentioning the name of Allah (SwT) as well as destroying the deeds, which throw people in troubles and problems.

Mind For Obeying Allah (SwT)

One who is rational should call for praying Allah the Almighty and Majestic, the Creator of the world and the granter of lives. Some of the followers of Imam al-Sadiq (as) asked about the mind and he said: "It is what Allah is prayed with and the Heaven is granted for." He was asked: "What about Muawiyah?" He said: "That is hatred and evilness. It seemed to be mind, but it was not."

Imam (as) announced that open minds ask for Allah's (SwT) worshiping; but cheating and darkening are among the most striking attributes of Muawiyah ibn Abi-Sufyan, who was the worst enemy to Islam. So it was not related to mind at all. If Muawiyah had even a tiny mind he would not fight the successor of the Prophet (S), the great and intelligent man of this nation and the leader of its social justice. If cheating had been a good attribute, Imam Ali (as) would have been the best cheater in the Arab world and Muawiyah would have been failed to compete with him.

Who is the Mindful?

Imam al-Sadiq (as) was speaking about mind and the mindful: "The mindful are using their minds in their affairs and the ignorant are those dealing things with ignorance." Indeed those mindful understand affairs with intelligence. They will precept the reality and avoid the dark consequence. On the contrary, the ignorant make their decision without understanding and thinking about the consequences without noticing what might be beneficial.

Mind as the Proof of Allah (SwT) for His Creatures

Mind is one of the evidences of Allah (SwT) for His creatures as a guide, with which people are being led if they follow it and they will be rescued from the permanent punishment. Imam al-Sadiq (as) mentioned some traditions in this regards. Among those are the following:

He said the following to Husham: "O Husham! Allah has two evidences: One is apparent and one is hidden. The apparent one is prophets and the hidden one is the mind."

He said: "The evidence of Allah on His men is the Prophet and the evidence between the man and his Lord is the mind."

With these brilliant words and golden speeches, our section about the traditions of Imam al-Sadiq (as) regarding the superiority of mind, as the greatest creatures of Allah (SwT), which makes human distinguished from animals and other creatures and its significance has come to end.

Among the most important tools in nation's progress and development is distributing knowledge and spreading it among the people. It is impossible for an ignorant nation to conduct a revolution or to take a distinguished position within other nations. But it will be a humble nation lacking any superiority over developed countries, which are equipped with knowledge.

Imam al-Sadiq (as) paid particular attention to knowledge in a comprehensive way, talking about its significance and glorified those involved in distributing it. He also encouraged on learning it as well as having discipline for the learner. Nevertheless, he paid special attention to mastering religious studies and knowing the Islamic legislation, which leads towards elevating Muslims and glorifying their attributes.

Below you will see some of his traditions regarding knowledge in all its aspects and fields.

Encouraging People to Seek Knowledge

Imam al-Sadiq (as) persuaded people and Muslims on learning. Narrators narrated a number of traditions about his persuasion. Below you will find some of those.

He said: "Seeking knowledge is a duty for all believers. So go for it, even it is in China. A few from knowledge is better than a lot in praying."

He said: "Go for knowledge, it is the head of superiority. Woe to you if you learn it for talking rubbish or to show others that you know something. Otherwise Hell will be awaiting you."

This way, Imam (as) persuaded on seeking knowledge and asked for sincerity in learning it without having evil ambition that will be removed to soil.

He said: "Learning is an essential obligation."

He said: "Knowledge is the life of hearts and the light of sight. With which people can visit each other and know what is legal and what is illegal. Allah grants it to those fortunate and deprive it from the unfortunate."

He said: "Believers must learn as well as teach what they have learnt. Good for those who learn and teach. This has a clear sign of distinguishing the truth from the falsity."

Imam al-Sadiq (as), within these traditions, encouraged learning and studying. It includes all kinds of knowledge and sciences that might improve human lives and elevate his progress and modernity.

Compulsory Studying

Knowledge and studying is something without which life does not move ahead. Imam al-Sadiq (as) has already declared the necessity of making education compulsory. He said: 'I would force my companions to work hard and study a lot until they reach a good level of knowledge.' He also emphasized on the importance of religious studies as one of the most significant knowledge and the most fruitful one in developing mind, mentality and moral behaviours. In addition to that, this knowledge requires various kinds of other sciences in order to have the best legislations by jurisprudents.

Superiority of Scientists

Scientists and scholars are the leaders of the society, the makers of the culture, builders of its glory and the callers of its reformation and moralization. Imam al-Sadiq (as) glorified their position. Let us look at some of those traditions about the superiority of the scientists and scholars.

He said: "Scholars are trustees, proper fences and master successors."

He said: "Scholars and scientists are the successors of the Prophets. Prophets do not leave money or wealth, but instead they leave traditions and speeches. One who can get even a small use of those traditions will be lucky. So look at your deeds to see from where these are gotten. We, the Ahl al-Bayt of the Prophet (S) are behind all the proper deeds avoiding the deviating of those darkened and the wrong paraphrase of the ignorant."

The Imam (as) glances in the last paragraph of his speech about the necessity for each open minded Muslim to take the instruction from the Islamic resource and the scholars, who are the Imams of the Ahl al-Bayt (as). They are among the best people talking about the religion that is from the Lord of the Universe.

The Reward of the Learner

A learner, especially one who learns religious instructions, has a great position before Allah (SwT). Imam al-Sadiq (as) talked about this case, saying:

"One, who learns the knowledge, act accordingly and teach what he learnt for the sake of Allah, will be glorified in the earth and the sky and he will be addressed as someone who: learnt for the sake of Allah, acted for the sake of god and taught for the sake of Allah."

Abu Basir narrated saying: "I heard the Imam Abu Abdullah once say: 'One who teaches something good to someone, will be rewarded as if he the same good himself.'"

Abu Basir went on saying: "What if the one whom he taught, tried teaching another one?"

"Even if the whole people are taught this way, he will be rewarded as if he teaches them all," the Imam (as) replied.

Then Abu Basir said: "What if he is dead?"

Abu Basir thought that the reward is only counted if the teacher is alive. However, the Imam (as) replied: "Even if he is dead."

A teacher or scholar, who brightens the people's mind with his knowledge and science, will be rewarded infinitely. As far as the effect of the knowledge appears in people's life and enlightens their way, Allah the Almighty and Majestic, grants rewards to the teacher even if he passes away.

Learn More and More

Imam al-Sadiq (as) encouraged on learning more and more, because it results in making the mind enlightened as well as broadening the soul. He said: "If someone feels that he had enough in knowledge, he should know that Moses did not feel he had enough from what Allah granted him and he did not say the fol-

lowing to Khedhr: 'Should I follow you on condition that you teach me more of what your have learnt.'"

The Behaviour of Learner

Imam al-Sadiq (as) assigned a methodology and system for the behaviours of the learners in order to have them exemplar in their manner for other people. He said: "Seek knowledge from its proper methods."

Some of his students told him: "What are the proper methods?"

He replied: "Being humble before the teacher; accepting from him; being silent in front of him; listening to him; learning what he teaches and to act accordingly"

Sincerity in Seeking Knowledge

It is necessary for a learner to be sincere in his learning and consider it for the sake of Allah (SwT). He should seek after hereafter, especially those learning religious studies. Imam al-Sadiq (as) talked about this issue, saying: "Those, who are talking about the benefits of this world, should not expect a share in the hereafter. And those, who are seeking the benefits of hereafter, will be granted both the benefits of the worldly life as well as the hereafter."

Blaming the Pride in Knowledge

Imam al-Sadiq (as) asked the learners of knowledge not to express their pride over others who do not have the same ability of learning. He said: "One, who learns something in order to express his pride, will lose the reward that Allah promised to grant and his heart will be blind."

Different Categories of Learners

Imam al-Sadiq (as), in his speech, talked about the different types of knowledge seekers and spoke about their psychological motives:

"There are three types of knowledge seekers. You can know them with their attributes. They are:

- A group who seeks it for expressing their pride
- A group who seeks it for superiority and influencing others
- A group who seeks it for being mindful and enlightened

The one, who is learning for expressing pride, is: bothersome and double-faced; he faces a lot of criticism by scholars who are professional in that field of knowledge; he tries to show himself as a humble man, but without any Allah-fearing. Allah will make this kind of knowledge seekers defeated and will break their waist.

The one, who is learning for influencing others, is: very bootlick when meeting people from his type; he looks humble and servile when visiting the rich who are lower than his scientific level; he destroys his religion. Allah will make this kind of scientist blind and will separate him from the rest of scholars.

The one, who is learning for being mindful and enlightened, is: staying the night awake; stays awake working and glorifying the Lord; he is a great preacher; he is kind and deserve his position; he is respected by the people at his era; he is dread from his closest friends. So Allah makes him powerful and will grant him all the safety at the Resurrection Day."

This way, the Imam (as) highlighted the psychological attributes of the knowledge seekers. He also said that those, who are seeking knowledge but not for the sake of Allah (SwT), will go astray. However, those, working hard on obtaining knowledge for the sake of Allah (SwT), are on the guided path and Allah (SwT) will grant them safety at the Resurrection Day.

Superiority in Religious Studies

Imam al-Sadiq (as) urged in many of his speeches about being expert in religious affairs as well as being familiar in religious instruction and he asked the Islamic population to study this kind of knowledge and being specialist in this field. Among those tradition are the following:

He said: "If Allah wants something good for His man, He will make him professional in this field."

Bashir al-Dahhan narrated the following, from Imam al-Sadiq (as) who said: "O Bashir! There is no good in companions who do not try to be expert in their knowledge. The men, who do not try to get sufficient, will be in need of other people. And if he needs them, they will get him into their darkness and he will not notice that."

In this tradition, Imam al-Sadiq (as) asked his companions to think of being expert in religious affairs and learn more about religion from the Imams (as) in order not to be in need of others.

He said: "Be expert in religious studies! Those, who do not try to be so, are not different from the people of unaware Arabs. Allah, the Almighty, says the following: 'A group of people should be expert in religious studies so as to warn their people if they refer to them; they have to be aware of their obligations towards religion.'"

He said: "You have to be expert in religious affairs and not be similar to the unaware Arab era. At the Resurrection Day, Allah will not look at those who do not try to be specialist in the religion of Allah, and will not accept their deeds."

He said: "If you take even a single tradition about the allowable and banned deed, it will be better for you than getting the whole wealth of the earth."

He said: "I wish there was a mean of force upon my followers in order to learn more about what is allowed and what is banned in

religion."

He said: "People will not be at comfort, unless they ask or be experts."

Younus ibn Yaqoub narrated from his father who said the following: "I told Abu Abdullah: 'I have a son who loved to ask you about the religious legal and illegal cases and not to ask you about what he is not involved in.' He told me: 'Is there anything better than knowing about the religious legal and illegal affairs.'"

He said: "Be expert, as being expert may be needed one day."

These were some of what Imam al-Sadiq (as) said about being specialist in the religion. He urged Muslims on the necessity of being such and he did not allow the believers to stay in ignorance when dealing with religious affairs.

When Someone Is Considered as Religious Expert

Imam al-Sadiq (as) talked about the condition under which he might be considered as an expert in religious issues. He said: "A man cannot be a jurisprudent unless he is careless about what kind of cloths to wear, and is indifferent on what kind of food he eats."

The seeker of knowledge reaches the high level of science when he is in a condition that does not enjoy the pleasure of the world, he might be able to bear the difficulty of the life such as poverty and problems. He should put his mind to elevate his level of knowledge to reach the best place. Then he will feel that he has found what he sought. We have seen the great people who were living before us (may Allah have mercy on them), and they were not paying too much attention to the pleasure of the worldly life.

Knowledge Accompanying Deeds

Imam al-Sadiq (as) emphasized on the necessity of acting according to what the scholar is teaching, otherwise his position in people's mind will degrade. He said: "If a scholar does not behave according to what he is saying, his position in people's heart will be shaken in the same way the rains disappear when it is on the sand."

He said: "Knowledge gets its meaning when it is with deed. Otherwise it is useless, because actions are evidences of believers and real religion."

Knowledge Without Deeds

If deeds are not based on knowledge, no important effect will be based on it and Imam al-Sadiq (as) said: "One who does something without knowledge, is similar to one who walks on a wrong way. His speed does nothing for him, except keeping him farther."

He also said: "Allah does not accept any deed, unless it is performed with knowledge. And the knowledge is not accepted without deed. One who knows, his knowledge leads him towards the deeds. Someone who does not perform something good, has no knowledge"

Speech Without Knowledge

Islam prohibited a speech, which is not based on knowledge and considered it as lie. Imam al-Sadiq (as) has several traditions in this regard. Among those are the following:

He told the following to al-Mufaddhal ibn Yazid: "I interdict you from two attributes which result in the destruction of people: do not try to look for wrongs in Allah and do not tell people something that you have no knowledge about."

He said the following to Abdul Rahman ibn al-Hajjaj: "Be aware about the following two attributes, which destroyed many: Never

tell people something from your own unproved opinions or to tell people something that you know nothing about."

He said the following to Muhammad ibn Muslim: "If someone asks you about something that you have no knowledge about, say 'I do not know' and do not say 'Allah knows', as this may result in a sort of doubt in the heart of the asker. Also, if the answerer said 'I do not know', the asker should not try to accuse him."

He said: "Allah, the Almighty, specified two verses in His Book, emphasizing on the fact that one should not say anything he does not know and not to answer something that one has no knowledge about. He, the Almighty, said: ***'Was not the covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth?' (7:169)*** and ***'Nay, they charge with falsehood that whose knowledge they cannot compass' (10:39)."***

He told Muhammad ibn Muslim the following: "If a scholar is asked about something that he does not know, he'd better say: 'I do not know.' Nobody other than scholars should say this."

Giving an opinion which is not based on knowledge is a waste of time and destruction of values. At the same time, it is a lie on Allah (SwT) and a clear lie. One who commits this action does not love Allah (SwT).

Asking from Scholars

Every Muslim should ask the scholars about his religious duties and not to stay unaware. There is a group of traditions from Imam al-Sadiq (as) such as the following:

He said to Hamran ibn Aayon when he asked him about something: "People suffer because they do not ask."

He said to Abi Jafar al-Ahwal: "People will not be powerful without asking until they are professional, knowing their leader and getting informed with what he says."

Imam al-Sadiq (as) urged on asking from scholars in order not to be thrown in ditch by opposing the reality and not to commit something against the instructions of Allah (SwT).

Evil Scholars

Imam al-Sadiq (as) degraded the evil scholars and talked about their shameful future when meeting Allah (SwT). He said: "When the soul reaches here (pointing to his throat), the repentance of scholar is not accepted." Then the Imam (as) read the following verse: 'Repentance is for those who are doing the evil deed with ignorance.'

Then he said: "The repentance of the ignorant from seventy sins is accepted before a scholar is repented for a single sin."

Evil scholars prevent people from performing the instructions of Allah (SwT) and throw the society into a tremendous trouble.

Scholars in Hell

Imam al-Sadiq (as) talked about some sort of evil scholars who will stay in the Hell forever. He said: "Those scholars, who hide their knowledge from others and do not give any of their experience, are in the first queue of the hell. Those scholars who are proud while teaching and are tough when advising are in the second queue of the Hell. Those scholars, who try to release their knowledge to rich and wealthy people and deprive poor people from that science, are in the third queue of the Hell.

"Those scholars, who use their knowledge to following the methodology of the cruel and the dictators and get angry when they are being opposed and not very respected, will be in the forth queue of the Hell. Those scholars, who use the traditions of the Christian or Jews in order to be respected with them speak a lot, will be on the fifth queue of the Hell.

"Those scholars, who consider themselves as people who have to deliver their opinions and always say 'Ask me your questions' without ever being able to reply properly, will be on the sixth queue of the Hell. And those, who use their mind and intelligence against the religious instructions, are in the seventh queue of the Hell."

The Imam (as) in this tradition talked about the personality of the evil scholars and their attitude and desires. They are people who are not seeking Allah's (SwT) satisfaction and hereafter. Instead they are intending to fulfil their personal desires and wishes. This is all what keeps them away from Allah the Almighty and Majestic. These kinds of people are among the most severe factor in deviating the society from the Guided Path.

The Death of Proper Scholars

Proper scholars are the leaders of the society and the owners of majesty in the world. They are people who are leading from darkness to the light. They are guiding those who went astray. The death of this kind of people is among the worst disasters that a society might be affected with. Imam al-Sadiq (as) had a number of traditions about the damage of losing these people. The following are among those traditions.

He said: "If a scholar passes away, it is considered as a great loss in Islam and nothing can remedy this loss."

He said: "My father used to say: Allah, the Almighty, does not get the science after descending it down. However a scholar may die and what he knows goes with him. There people will be affected with problems. They will be darkened and go astray. There is nothing good in something without origin."

He said: "There is no death of the believers more preferable than the death of a scholar."

Useful Knowledge

Imam al-Sadiq (as) talked about the useful knowledge, saying: "Knowledge is of three types: Strong proof; just instruction and strengthened tradition."

The Zakat of Knowledge

He said: "Everything has some sort of Zakat, and the Zakat of knowledge is to teach those qualified for that knowledge."

Distributing the knowledge and spreading it among the people is amongst the best thing that the seeker of knowledge can do. He should not hide his knowledge from others and he should teach other seekers of knowledge.

Here our discussion about some of the news from Imam al-Sadiq (as) regarding the importance of knowledge and urging on learning and research comes to end. This topic showed the significance that the Imam (as) had in this regard. He saw that Muslims cannot have a comprehensive revolution except in the field of science and preventing illiteracy.

Imam al-Sadiq (as) had an extensive campaign on ignorance and considered it as one of the most dangerous and devastating social diseases. Here are some traditions regarding ignorance:

He said: "According to the view of an ignorant person, everything is bad and useless, even good things, because if he does a good deed, he did not actually intend it. Just like a hunter who distribute seeds inside his net and around it, he means to catch some birds instead of feeding them."

He said: "An ignorant does not earn any benefit without facing greater losses because of that benefit."

He said: "The ignorant seeks satisfaction without loyalty; he seeks the hereafter for being proud; he seeks the knowledge to be arro-

gant in front of the believers; he seeks his benefits which results in the damage of others."

These traditions talked about the nature of the ignorant and their pride and imbalance in their behaviours.

He said: "One of the behaviours of the ignorant is to answer before hearing the statements and opposing before understanding and giving opinion in something that he has no knowledge."

This great statement, talked about the personality of those ignorant and showed that it consists of shortcomings that prevent them from reaching the reality. It makes the ignorant fall into committing sins and what has been prohibited by the Lord.

The Imperfect Person

Imam al-Sadiq (as) talked about the imperfect person, saying: "An imperfect person in the society is the one who does not get use of the advices he hears, except those hurting or affecting him. An imperfect person is one, who lost his sense of respect and good behaviour. So this kind of people is similar to animals who do not feel anything expect being hurt with them."

Proper Attributes

Imam al-Sadiq (as) urged the believers on taking good attributes that elevate human beings; the ones that were adopted by Islam from its early appearance. He also called the believers to be a proper exemplar for other nations. Here is what he talked about in this regard:

Virtue

Fearing Allah, being virtuous and avoiding what is prohibited by Allah (SwT) is among the best deeds that keeps a human being

close to Allah (SwT). Imam al-Sadiq (as) has lots of tradition on this topic. Among those are the following:

He said: "Allah was being obeyed with nothing better than virtue and keeping people away from being harmed."

He said: "The most virtuous person is the one who stands pondering in doubtful situations; the most worshiping men are those who perform their religious duties; the most pious person is someone who leaves what is illegal; and the most knowledgeable person among the people is the one who leaves the sins."

Abaan ibn Sowaid narrated, saying: "I told Abu Abdullah: 'What makes the faithfulness confirmed in a man?' He said: 'What confirms and strengthens it is virtue and what rejects it is greediness.'"

Leaving the sins and being virtuous is a standing fact in the heart of the believers. Those believers who live with the love of Allah (SwT), will leave all kinds of sins and whatever is prohibited by the Almighty.

Patience

Among the other important attributes that Imam al-Sadiq (as) encouraged people to act upon, is patience. He asked his companions to be attributed with patience in many of his traditions. Among those are the following:

He said: "The Lord did not send any prophet without advising him to call people to visit their relatives; to respect their parents; forgiving those who have made something wrong until they are back to Allah, the Almighty."

Patience is among the most striking attributes in the Imams (as). They were exemplar of this attribute.

He said: “Patience is the decorating attributes of the modest people and the attribute of the right people.”

He said: “The most patient one of you in anger is the closest one to Allah in position.”

He said: “Patience has three characteristics: being cold with enemies; being faithful to friends and praising those who are listening to the rewards coming from the Lord.”

He said: “There is no couple of things closer than patience to knowledge; forgiveness to powerfulness; and mercy to brotherhood.”

Being patient, is a reason that shows the maturity of mind and strong personality. It is among the best attributes that leaders and great people are attributed with. Imam al-Sadiq (as) emphasized to his companions to be patient, to control their anger, forgive the mistakes, and to pardon friends for their wrongdoings. These are the characteristics of patience. Let us read some of the traditions in this regard:

He said: “One who controls his anger against his brother, Allah will unlock the lock of his heart; overcome his problems; protect him from his enemies and teach what he does not know.”

He said: “Forgiving bothers is blessed and this removes the wrongdoings and prevents them from entering the hell.”

Could you see these great teachings that Imam al-Sadiq (as) talked about? He used to feed his students and companions to be attributed with patience and to be the leaders of this nation.

Endurance

Endurance is the best attribute that a human is equipped with against the troubles and problems. If one loses his endurance, his power will be over and his personality will be destroyed. The

Imam (as) emphasized on having this concept. Among his traditions are the following:

He said: "Be among those whom Allah said the following about: 'Those who endure in problems and disasters.'"

He said: "The life of a believer is not accomplished without patience and getting along."

He said: "Endurance is the pre-requirement of solution. Avoid haste. Allah knows what is best for you."

Endurance is one of Allah's (SwT) mercies, which is being granted to the elevated men of Allah (SwT) in order to return what they kept endure for.

Modesty

Among the attributes of honour and majesty is modesty. Imam al-Sadiq (as) announced this attribute as an element of faith, saying: "Modesty and controlling tongue are from the elements of faith."

Contentedness

Contentedness is an infinite treasure and it is one of the most significant attributes of a human being that keeps him away from many troubles and problems. Imam al-Sadiq (as) considered it as a striking attribute of the believers, saying: "A believer is content and grateful; and an atheist is malicious and ungrateful."

Being Satisfied With Allah's (SwT) Decision

Being satisfied with what Allah (SwT) has granted is among the best attributes of the believers and it shows the real faith. At the same time, it reduces the psychological anxiety. Imam al-Sadiq (as) said that those who are ascribed with this attribute are being rewarded by Allah, the Almighty. He said: "One who is satisfied

with the fate, the fate will descend and he is rewarded. One who is not satisfied with the fate, the fate will also descend and his rewards are abolished."

What Allah (SwT) has decided is something that happens for sure irrespective of whether people are satisfied with it or not. If people are satisfied, they are rewarded, and if they are not satisfied, their deeds are destroyed and will get no rewards.

Humility

Humility is the reason for the honesty of mankind and the elevation of self. Those arrogant, who are turning face from people, mocking at them, are among the worst creatures. Imam al-Sadiq (as) emphasized on the necessity for a believer to be attributed with humility in a collection of his traditions. Among those are the following:

He said: "Humility indicates the honour."

The greatness of eloquence in this golden statement is striking and it talked about the reality that humility is the lift that people can elevate towards the peak of honour and majesty.

He said: "It is a sign of humility to sit not at the top of an assembly; to greet people you meet; to leave duplicity and not to enjoy being admired for your faithfulness."

The Imam (as) talked about the reality of humility. He indicates that it has nothing to do with sitting at top of an assembly in which students are crowding to attend. Also, he considered that greeting people is another sign of modesty, which shows the safety of the personality. It is also assumed that leaving controversy, especially in scientific issues, is modesty. Because it aims at showing that one is superior over another. Also modesty should show that one does not like to be praised for his knowledge and behaviour. As enjoying the greatness in the eyes of people has nothing to do with modesty.

He said: “Humility with stinginess is better than generosity with arrogation.”

Being modest hides all the shortages in human beings and it elevates people’s social position and makes others close to their hearts.

He said: “Easygoing and modesty is the mine of treasure and the honour of hereafter.”

He said: “Sincere modesty and humility increases the honour.”

He said: “The best of all believers’ attribute is humility.”

He said: “The most loved people by Allah are the modest ones.”

He said: “No prophet came among the people unless behaving according to kindness and modesty.”

He said: “It is considered modesty to greet anyone you meet.”

He said: “There is no honour for someone who does not look humble in front of Allah, as there is no majesty for those who are not modest before Allah.”

These traditions talked about all corners of modesty and emphasized that this attribute is considered as one of the best qualities that elevates human beings’ position.

Proper Behaviour

Proper behaviour is among the fair attributes that the Imam (as) urged the believers to have. It came deep from Islam. The following traditions were among the talks of the Imam (as).

He said: “Well behaving is one of the rescuing ships.”

He said: “One, who learns how to behave appropriately, has used the guidelines of the Great Prophet of Islam.”

One of the companions of the Imam (as) asked about the extent of proper behaviour. He said: "Softening the self; gentling the speech and meeting the brothers with smile."

Proper behaviour is among the best elements of Islamic message. The Lord sent the Great Prophet of Islam (S) in order to show the best behaviours and elevates mankind to the best level of perfection.

Generosity

Generosity is amongst the best attributes that Imam al-Sadiq (as) encouraged his companions to be adhered to. There were many traditions in this regard. Among those are the following:

He said: "Being generous for the sake of Allah keeps people away from bad circumstances and lengthens the age."

He said: "Being generous is the first level of faith in Allah and being acquainted to Allah is the way of leaving Satan."

The Imam (as) in these two traditions presented the superiority of generosity (but not in general way). Generosity is really valuable when it is for the sake of Allah (SwT). This way, the Almighty will reward those generous in the best possible way and keeps them away from the troubles and lengthens their age as it was mentioned in the first tradition.

He said: "The closest one to your Lord is the most generous one."

He said: "Generosity is a proper behaviour."

Those who try to help the poor are among the closest people to Allah, the Almighty, and He, Himself, will reward them the best rewards as return to their deeds.

He said: "Generosity is one of the trees of the Heaven. One, who gets one of its branches, it will lead him towards the paradise."

Imam al-Sadiq (as) talked about generosity and the nice effects of this deed on the society. This deed, in addition to rescuing the poor from their poverty, gathers the believers on the ground of friendliness and kind-heartedness.

Beneficence

Among the proper behaviours that Imam al-Sadiq (as) called people to be attributed with is beneficence. Listen to what he said: "Beneficence is the guide to the paradise and one who does something good for someone, Allah will make something good for him."

Did you notice the encouragement for this attribute that all the members of the society have to adhere to in order to have a society famed for kindness and helpfulness?

Kindness

Among the great attributes that Imam al-Sadiq (as) asked the society to follow is kindness with its complete meaning, covering the poor, the weak, children and the elderly. He said: "A kind believer does not apply any kind of cruelty on his believer brother, because their father is light and their mother is kindness."

Mercy

Among the fair properties that human beings are distinguished from other creatures is the mercy on others. The opposite property is cruelty and brutality. Imam al-Sadiq (as) presented the following golden speech:

"Mercy for the sake of Allah is life."

What a simple and great phrase it is, touching the reality of mankind. If his instinct and inner nature is equipped with mercy

then it is alive and if the soul is deprived from mercy, it will be considered death in soul and behaviour.

One of the best signs of mercy is being compassionate with the poor. He said: "One, who has mercy on his believer brother and is merciful, will find Allah as his Guide and Leader."

Determinism

Among the marks of a great personality that occupies a proper position in the history, is the existence of determinism and power in making decision, as it is impossible for any decision to be met without being ascribed with decisiveness. The Imam (as) admired this attribute by saying:

"Determinism is decorating the Prophets."

"Power is the knowledge of religion and determinism is the opening key for certainty."

"Power is the opening key for certainty and faith."

Proper Attributes

Imam al-Sadiq (as) called for being attributed with these proper attributes. He guaranteed that those who are being attributed with these characteristics will be under the protection of the Lord at a Day where no protection is strong enough other than the protection of Allah, the Almighty.

He said: "There are three attributes with which everyone is attributed, will be under the protection of the Lord, where no other protection is ever existent: One who gives people the same thing that he may ask them; one who does not apply pressure on others without being sure that this deed is for the sake of Allah; one who does not mock at his brother until he removes the same problem from himself. Human cannot remove all this mistakes unless another

mistake is getting apparent. So, it would be better not to get busy revealing others' mistakes and problems."

These proper attributes are based on great basis and make man close to Allah, the Almighty. At the same time, it relieves human being from many troubles and problems and provides people with comfort and security.

Elevated Properties

Yahya ibn Amran al-Halabi narrated, saying: "I told Abu Abdullah: 'Which attributes are best for a person?' He said: 'Dignity without pride; forgiveness without asking for compensation; and being preoccupied with something other than the worldly life.'"

The Imam (as) gathered the proper attributes that humans might be ascribed with: Dignity: On condition that he does not get it from the government and so forth. Generosity without expecting return. If a return is expected, it will not be considered generosity. Being busy with what keeps people close to Allah (SwT). These affairs are what elevate people.

Three Proper Attributes

Imam al-Sadiq (as) talked about three attributes that result in the respect and dignity of people. He said: "Those, who are included in the following groups, will get the following reaction from the people: If he talks, he does not lie; if he interacts with people, he will not behave cruelly; and if he promises, he will not break his vow. In the above mentioned circumstances, people have to adhere to the following: they should show his justice; they indicate their kindness towards him; they should not talk badly behind him; and they have to consider their relationship with him as brotherhood."

If a human is attributed with these proper characteristics, he will occupy the emotion of the people as well as their kindness and re-

spect. These attributes indicate the appropriateness of the personality and its safeness from defect.

Three Honourable Attributes

Jarouth ibn Monther narrated, saying: "I heard that once Abu Abdullah said: 'The masters of deeds are the following three: Being fair with people in a way that they do not accept something for them unless you accept that for yourself; Being sympathizing in money affairs; and mention Allah in all situations. The later case does not mean to feel satisfied by reciting the traditional prayer, but to obey what was ordered by the Lord and to keep yourself away from what was forbidden by the Almighty."

In fact, those who are equipped with these attributes may be able to reach a great level. Therefore, fairness, sympathy and mentioning Allah (SwT) are the bases for all kinds of superiority and the gathering point for all types of respect.

Beauty

Imam al-Sadiq (as) asked all the believers to look beautiful in their clothing and external view. This way, they do not show the signs of poverty and indigence. He said: "You have to look handsome and beautiful and do not be stingy. May you enter the paradise with peace."

He also said: "You have to look handsome and beautiful and avoid duplicity."

Looking beautiful is among the respected behaviour of human beings. Imam al-Sadiq (as) encouraged people on being in this way in order not to show the sign of poverty and deficiency as Allah (SwT) wants to see the people respected with dignity.

Yielding on Truth

Among the suitable quality that Imam al-Sadiq (as) asked for is yielding on truth and he asked the believers not to be affected with anger and get deviated from the truth. Listen to what he said: "The right Muslim is someone who thinks of Allah firstly."

Honest Talk

Honesty is the best characteristic that humans might be decorated with. It is among the properties of the prophets (as). Imam al-Sadiq (as) advised for it and said: "Allah does not descend a prophet except with the honest talk and the sincere delivering of the message towards those good and bad."

There is no attribute proper for human beings unless it is being addressed by Imam al-Sadiq (as) in order to elevate the social values that distinguish the Islamic behaviour.

Relying on Allah (SwT)

Relying on Allah (SwT) and not entering in any inappropriate deed are among the best properties of a believer. Imam al-Sadiq (as) talked a lot about these attributes. Abu Basir narrated from the Imam (as) saying: "Everything has a limit."

Abu Basir said: "What is the limit of relying on Allah?"

"Belief.

Belief rejects doubtfulness and encourages people to work. Abu Basir went on saying: "What is the limit of belief?"

"Not to fear anything other than Allah."

Here Imam al-Sadiq (as) specified the limits of relying on Allah (SwT) by believing in the power of the Allah, the Almighty, on everything and to believe that all the happenings are in His hands and no one else.

Strength in Affairs

Being strong and powerful in dealing with different affairs is something that approves the mind and the health of thinking. It is among the most practical attributes of human beings. Please pay attention to what Imam al-Sadiq (as) said: "The strength is with health, and penitence comes with rush hastening. If someone started a task, but in an inappropriate time, it would not be mature in its proper time."

Being confirm about affairs is a reason for being healthy and managed, but hastening is being in rush hurry makes the destructions.

The Attributes of the Prophets (as)

Imam al-Sadiq (as) talked about the four attributes of the Prophets (as), saying: "Patience, kindness, endurance and well behaving is among the attributes of the Prophets."

The Prophets (as) could change the flow of the history and apply justice and truth among the people. This happened because they had appropriate attributes such as patience, kindness in dealing with people, enduring the ignorant and good behaviour.

Proper Attributes

Imam al-Sadiq (as) discussed some of the proper attributes that are necessary for every human being to be attributed with. He said: "There are five attributes. Pity to those who have none of these attributes. The first one is loyalty; the second one is experience; the third one is modesty; the forth one is good behaviour; the fifth one is the union of all these proper attributes."

We have talked about each single one of these attributes in our earlier topics.

Prominent Attributes

The Imam (as) announced five attributes as prominent and encouraged others to be attributed with them. He said: "Pity to those who are not having any of the following five attributes: religion, mind, politeness, generosity and good behaviour."

These attributes are among the principle of attributes. One, who is attributed with them, reaches the peak of culture and perfection.

The Attributes of the Believers

The Imam (as) talked about eight proper attributes for a Muslim believer he that should be characterized with. He said: "A believer should be attributed with eight characteristics: bravery when facing disasters; patience in troubles; gratefulness in happiness; satisfaction with Allah grants; not being cruel toward enemies; not to talk badly with friends; the body is tired its soul; but people are comfortable with him; science is the friend of a believer; endurance is his assistant; patience is leader of his soldiers; being friendly and soft with parents."

These great attributes are among the best attributes of the believers who fear Allah (SwT) and seek the Hereafter.

Ten Properties of Goodness

The Imam (as) mentioned ten properties of good behaviour, saying: "The best characteristics of a good person are ten. If you can take them all, then do. They are: Bravery; honesty of speech; protecting the belonging of others; visiting relatives and friends; respecting guests; feeding the poor; admiring and paying back for goodness; modesty with neighbours; humility for companions; and the head of these properties, prudence."

These attributes are the basis of all proper attributes that takes human beings towards generosity, honour and sincerity.

Ten Properties of Wisdom

Abdullah ibn Maskan narrated from Imam al-Sadiq (as) who said: "Allah, to Whom belongs might and majesty, assigned the Prophet (S) as an exemplar for proper behaviour. So verify yourself. If you have a proper property, then thank Allah, the Almighty, and move towards Him. The prerequisite are the following: faith, satisfaction, patience, gratitude, contentedness, good behaviour, generosity, honour, bravery and mercy."

These attributes are the prerequisites of perfection and among the most prevalent attributes of the Great Prophet of Islam (S). Here, our discussion about presenting appropriate behaviours, which Imam al-Sadiq (as) talked about, has come to end.

Hateful or Bad Attributes

Imam al-Sadiq (as) warned his followers from the hateful attributes and malicious deeds that result in throwing human beings to a low level. Among those attributes are the following:

Spite

Among the worst attributes for mankind is spite. The Imam (as) warned against it. The following traditions are some of those traditions:

He said: "Keep away from spite and malice. Allah overwhelms the cruel and assists those desperate."

He said: "Spite does not let the heart of a believer to calm down, because spiteful are from the residents of the Hell."

He said: "One, who is spiteful against his brother and harms him, will find us all, his enemies at the Resurrection Day."

He said: "Allah forgives the mistakes of the believers on the Day in which Quran was descended to the number of the leaves of the

trees and their fruits, except those who are spiteful against their brothers."

He said: "One, who is happy but spiteful in his heart against his brother, Allah will change the goodness with badness unless he forgives the mistake of his brother, otherwise Allah will ask him about his former mistakes and uncover his mistakes among the public."

He said: "One, who comes at the Resurrection Day with spite against his brother, will not enter the paradise."

Islam forbids spite, because it spreads hatred and disgust among the population of the society and disunites the union of the believers. At the same time, it is considered among the worst psychological diseases. Those spiteful always live in anxiety and psychological worry.

Envy

Envy is one of the worst psychological diseases. It is one of the factors that lead to the disunion of a society and throwing people in malicious problems.

There was a group of traditions from Imam al-Sadiq (as) warning against being envious. The following are some of those:

He said: "Envious is the enemy of Allah, because he dislikes what Allah likes."

He said: "A believer is neither envious nor spiteful."

He said: "The trouble that affects religion is self-admiration and arrogance."

He said: "A believer wishes to be similar to those who were found successful but is not envious. However those double-faced are envious and do not wish good for others."

He said: "The envious are damaging themselves, before affecting those being envied. It is similar to Satan who brought the forever damn for himself, while Adam went for guidance and the elevation towards the place of reality and purity. So try to be among those who are envied instead of being envious.

"The earning is divided, so what might an envious get by envying someone? And what does affect the one being envied? The origin of envy is the blindness of heart and infidelity towards Allah, the Almighty. They are the wings of atheism. It was with the envy that throws the offspring of Adam in destruction eternally; a kind of destruction that does not let me get free; even without a possibility to repent, because he insists on it and believes in it and he enjoys it. The inside is hardly got changed from the origin, because it is devious."

He said: "There may be an envious person, who is suffering from bad condition. There may be another envious person, who is suffering from certain disease. So, do not try to envy anybody, because envy is one of the worst attributes that may destroy the morals and damage the human beings."

Self-complacence

Self-complacence and self-satisfaction is one of the worst human attributes and of the reasons for destroying human lives. Imam al-Sadiq (as) conducted a severe dissatisfaction against this attribute and warned against being attributed with this bad attribute. There are several traditions. The following are some of them:

He said: "Allah, the Almighty, declared that sin is better for a believer than self-complacence, because without self-satisfaction there would be no sin."

He said: "One, who is attributed with self-complacence, will be abolished."

He said: “It is very strange for people who are enjoying their own deeds and those who are always self-satisfied, while not knowing where they are going to. One, who is self-complacent, is far away from the way of guidance. Such kinds of people are claiming things that they are not concerned with. Those who are claiming something untrue are liars, even if they hide their claims.”

Imam al-Sadiq (as) was informed about a man who is very cautious and kind. Whenever he did something good, he felt self-satisfaction and self- complacence for what he had done. The Imam (as) said: “He, in his first state where he was frightened and cautious, is better than his self-complacence.”

These were some of the traditions from the Imam (as) in degrading self-complacence, which is among the most evil attributes whose origin is in pride and arrogance as well as forgetting to remember the Lord. One, who is attributed with this attribute, will lose his good deeds and will be away from His Allah (SwT).

Arrogance

Among the destructive attributes, which result in the anger of Allah, the Almighty, is that some one sees himself/herself better than others. This leads to degrading others, scorning them and feeling superior when speaking to others. Such kind of people usually does not care to meet others and does not pay attention to guidance and regulations. It is among the biggest obstacles between the creature and the Creator. The following news was repeatedly narrated from the son of the Prophets, Imam al-Sadiq (as) in degrading this attribute. The following are some of them:

He said: “One, who becomes arrogant in front of his relatives and family, will be deprived from the honour of visiting the Lord on the Resurrection Day.”

He said: “One, who becomes arrogant against the good men of Allah, the Lord will degrade his position and treat him in the same way that He treats the enemies.”

He said: "The furthest people to Allah are those who are arrogant."

He said: "There is no man who becomes arrogant, unless he feels the lowness in his inside."

He said: "There are angels being in change of the creatures, elevating those who are modest and lowering those who deal in an arrogant way."

Being arrogant is a destructive attribute from people. Allah, the Almighty, warned against those arrogant who do not worship Allah (SwT) because of their pride and He promised them the Hell and said: 'Those, who are not praying Me because of the pride, will enter the Hell forever.'

The arrogant see themselves in dignity and glory. This ignorance leads them to commit the crimes as well as the forbidden such as scorning people and degrading them.

Greediness

Greed is among the unblessed attributes that Imam al-Sadiq (as) warned against. The following traditions are from the Imam (as) in this regard:

He said: "A believer is pure from greediness about things that he is not concerned with."

He said: "The greedy are similar to a dream, which is enjoyed as far as the sleep is going on, but is sad when the sleep is over."

He said: "One of the valuable things that was descended from the Heaven was about the nature of human beings. It says: O the Sons of Adam! If you are granted two valleys of gold and silver, you will ask for the third. O the Sons of Adam! Your stomach is a sea from the seas and a valley among the other valleys and it will not be filled with anything other than soil."

Greediness is originated from loving the world. The owner of this attribute is heavily busy in gathering wealth and killing one another for this purpose. Such kinds of people are always swinging in the sadness of the world until the world throws him on the ground. Now listen to this brilliant tradition from the Imam (as) in degrading this malicious attribute. He said: "The richest rich are those who are not arrested by greediness."

One who is not affected with this disease, will be the richest rich and the most comfortable one and the furthest one from troubles and problems.

Stinginess

Stinginess, as it is rejected by the Imam (as), is among the worst attribute that someone might be affected with. He rejected this attribute and had many traditions expressing his disgust from it.

He said: "The Paradise is forgiven for all the stingy."

He said: "Woe to you for being stingy! It is a disease and it is not available in a believer."

He said: "If faith is awakened, stinginess is removed."

He said: "Faith has no value with stinginess."

He said: "Stinginess is ignorance and the lack of knowledge and belief in Allah's bless."

He said: "A stingy does not have religion, neither loyalty nor belief. Such kinds of people are not from the believer."

These are some of the traditions that came from the son of the Prophet, Imam al-Sadiq (as), in degrading stinginess and warning against it. Because it is one of the most malicious attributes and among the most damaging ones for individuals and societies.

Cupidity

It is among the most evil attributes. One, who is affected with this attribute, is far away from generosity and respect. Such kinds of people are not respected. Imam al-Sadiq (as) warned against being with such people or being among those attributed with this attribute. He was asked the following: "What emphasizes the belief in Allah's men?" He said: "Devoutness and what can throw out cupidity."

Those affected with this problem will lose their reliance on Allah (SwT); lose his trust in his creature; and all his attention turns to see what exists in the hands of others.

Pride

Among the other malicious attributes is being proud of wealth, children and other stuff. Imam al-Sadiq (as) rejected this speech, saying: "Those proud in the world are poor and in the Hereafter looser, because he replaced the better with the worse; do not try to have the feeling of self-complacence, as you may feel this way because of your wealth, health, age, children, companions which you might get help from.

"You may also feel proud because of your beauty, the fulfilment of your wishes and dreams, then you feel that you are true and have got what you want. You may feel proud because of the feeling of sadness as a result of not paying good attention to your worships and Allah knows what is inside your heart.

"You may also force yourself unwillingly to worship while Allah wants sincerity; you may also feel proud because of your science and family rank while you are not aware of the background of this affairs; you may also wrongly think that you are calling Allah while you are calling the others; you may think that you advise others, while you are indeed wishing them to tend towards yourself; you may scorn yourself while indeed admiring it."

This tradition of the Imam (as) gathered the motivation and incentive towards pride and warned against them, because they keep people away from the Creator and throw them in a malicious trouble.

Anger

Anger is the key for every crime and the source of all kinds of sins. Some of the lecturers of the moral behaviour said: "Anger is a flame of fire, extracted from the fire of Allah." Anger hides the light of mind; weakens its activities and results in the will to take revenge from others. It also results in killing one another, in addition to what psychologists talked about. Imam al-Sadiq (as) severely warned against this attribute. Read what he said:

He said: "Anger is the key for every evil deed."

He said: "Anger kills wise hearts."

He said: "One, who cannot control his anger, does not own his mind."

He said: "One, who leaves the truth because of anger, is not from us."

Anger is among the evil attributes that throws human being in a malicious destruction and abolishes people's humanity and opens the gate to all evil deeds.

Duplicity

Double-faced people are those who are spiteful against Islam and try to have plots against it. Holy Quran talked against these kinds of people in many of its verses and asked people to keep away from this attribute. There was a verse descended specifically for criticizing this attribute. Imam al-Sadiq (as) talked about this at-

tribute in many traditions. Among those traditions are the following:

He said: "The hearts of those, who is getting more double-faced day after another, will be blind and his personality is degraded."

He said: "There is no occasion in which one has duplicity while Allah is satisfied with him."

He said: "One who receives his friend, but talks back in his absence, will have a tongue of fire at the Resurrection Day."

He said: "One, who has duplicity in the religion, is similar to a thief."

Duplicity is among the most evil attributes and the lowest ones. One who is affected with it has neither conscious nor mind and he will be placed in the worst place in the Hell.

Lack of Mind

The Imam (as) informed a believer not to be attributed with the mindlessness, because this way, he would lose his root and balance. Let us read what comes in this regard:

He said: "A believer is free from mindlessness, as mindfulness and superiority is unknown to an atheist."

He said: "A believer is neither silly nor stupid."

He said: "Stupidity and silliness are among the gates of the Hell."

He said: "Never try to talk silly, because your Imams never act in a silly manner."

He wanted the believers to live in a respected way, away from the silly and stupid manners.

He said: “Such kind of people may ignore what Allah granted them from His religion, because a silly person is against the light.”

He said: “Learn how to admire and do not mention those silly! Otherwise the angels escape from you.”

He said: “You have to admire and keep yourself away from those silly, because the angels never talk about them.”

Stupidity is among the psychological diseases where one who is affected with it, cannot deal mindfully on how to deal with and protect his wealth. So it will be lost and destroyed.

Backbiting

Backbiting is among the most severe and evil attributes, which are forbidden in Islam, because it distributes hatred and anger among the believers, as it results in the falling down of the one who backbites in people’s eyes and causes the loss of his respect. Imam al-Sadiq (as) talked in many of his traditions about the illegality of this attribute in Islam. Here are some of his traditions:

He said: “One who talks about what his eyes see or his ears hear are among those whom Allah said the following about: ‘Those who like to distribute the bad about believers will face a severe wrath’.”

He said: “One who talks about a believer in a way wishing to scorn him, destroying his dignity and disrespecting him in people’s eyes, will be thrown out from the guidance of Allah and fall into the guidance of Satan.”

He said: “One, who backbites against his believer brother in a doubtful manner, has taken Satan as a partner for Allah.”

He said: “Backbiting is forbidden for all the believers! It destroys good deeds in the same way that fire burns the dry firewood.”

He said: “Backbiting is plague of heart, because it aims at distrust and suspicion.”

He said: “One who backbites in what never happens, is similar to killing a believer, and one, who backbites in something that exists, he scorns him and one, who scorns a believer, has called Allah and His Prophet for a fight.”

Backbiting is among the worst attribute and the most evil ones. Our ancestors did not see prayer in having fast and prayers. Instead they believed that praying means leaving backbiting about people, because they have much better deeds to do. As they believed that reaching better position in the paradise requires someone to leave backbiting.

Deviltry

Imam al-Sadiq (as) warned against deviltry and frightened the believers from getting close to it. Here are some traditions:

He said: “One who has the attribute of deviltry and use it between two brothers, Allah will affect him with the damage of being harmed with deviltry.”

He said: “One who is attributed with deviltry, Allah will keep him away and will save the believers and their families from deviltry and its malicious effects.”

He said: “Woe to you if you spend your time with those who are attributed with deviltry, they lie, commit sins, separate sacred gathers and they live throughout their lives without getting use of their experience.”

One who is characterized with deviltry is among the most malicious kinds of people; he uses lies, spite and envy to break what Allah has ordered to join. He simply corrupts in the earth.

Gloating

Among the unblessed attributes in Islam is gloating over someone's grief or rejoicing at the misfortune of another person. Imam al-Sadiq (as) has a number of traditions degrading this attribute. Among those are the following:

He said: "Do not gloat over your brother's grief; otherwise, Allah will have that problem for you."

He said: "One who gloats over the trouble that has affected his brother, will not leave the earth unless being affected."

Gloating, at most, talks about enmity and envy and both are forbidden in Islam.

Hypocrisy and Dispute

Hypocrisy is defaming another one's talk, aiming to scorn him or to express superiority over him.

Dispute is over insisting in speech, aiming at enmity and envy, which are both prohibited in Islam. Let us read the advices of the son of the Prophet, Imam al-Sadiq (as), in warning against these couple of attributes:

He said: "Do not argue with a patient man or a mindless person, as the patient will defeat you and the mindless will hurt you."

He said: "Woe to you on gloating! As it results in anger and makes the faults apparent."

He said: "Woe to you on enmity! It makes the heart busy, results in duplicity."

Dispute and enmity are the tools, which result in hostility and anger among the believers and destroy the kindness and mercy that Islam asks the believers to have. Imam al-Sadiq (as) also said: "Dispute destroys love."

Throwing Sin on an Innocent Person

Throwing sin on an innocent person is to say something about a brother that he hates and does not exist at all. It is worse than backbite. Allah, the Almighty, said: ***'But if any one earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (Both) a falsehood and a flagrant sin' (4:112).***

Imam al-Sadiq (as) said the following about this hatred attribute: "One, who throws a sin on an innocent person, has a kind of madness and this will be with him until he leaves what he said."

Throwing sins on innocent people is among the factors that result in disunion. That is why the Imam (as) warned against this attribute.

Aggression

Aggression is one of the attributes that Islam banned and prohibited. Imam al-Sadiq (as) warned against this attribute and said the following in this regard:

He said: "Aggression is the source of malice."

He said: "Aggression is the fastest to punish award."

He said: "The worst thing is aggression against the men of Allah."

Aggression is among the factors of oppression, which is amongst the worst prohibited things in Islam.

Oppression

Islam opposes oppression and declared war against oppressors and the cruel. The Imams (as) played the role of the people who were the leaders of this revolution in all its types and modes. They

sacrificed themselves with what they had aiming at distributing social justice among the people.

There were a group of collections from Imam al-Sadiq (as) in degrading oppression, which is amongst the banned attributes in Islam. The following are some of his traditions:

He said: "There is no harder oppression worse than the oppression which the one who is affected finds no help other than Allah, the Almighty."

He said: "One, who eats from the wealth of his brother oppressively and does not have it returned, will eat the severe flame of the Hell at the Resurrection Day."

He said: "Allah inspired one of His Prophets in an oppressed region, which was governed by a tyrant, to go to towards that tyrant and tell him: 'I do not assign you to spill blood and steal people's wealth, but I assigned you to prevent people from being oppressed. I do not accept any oppression for them, even if they are infidel.'"

He said: "If the one who is oppressed takes from the religion of the oppressor, it is greater than when the oppressor takes from the wealth of those oppressed." The Imam (as) added: "One who does evil deeds, should not deny these deeds if they happen to him. Mankind harvest what they plant. It is not sensible to expect good from bad or to expect bad from good."

He said: "One, who oppresses others, will be oppressed by others. If he is not oppressed, his children will be oppressed. If their children were not oppressed, his offspring will be oppressed." One asked the Imam (as): "He oppresses others and his offspring have to bear the future oppression, which is applied to them?!" The Imam (as) answered him with the following verse from the Holy Quran: ***'Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a***

helpless family behind: Let them fear Allah, and speak words of appropriate (comfort)' (4:9)

He said: "The doers of oppression, those cooperating with them and those satisfied with them are all partners."

He said: "One, who forgives an oppressor for his oppression, will be affected with oppression and his prayers will not be accepted and Allah does not reward him for bearing his problem."

These were some of the traditions from Imam al-Sadiq (as), the offspring of the Prophet (S). He degraded oppression and oppressors. He considered the oppressors as the wolves of the societies and threatened them with Hell in the Hereafter.

Duplicity

Imam al-Sadiq (as) severely degraded and rejected duplicity, because the owner of this attribute does not own a living conscience to fear Allah (SwT). He presented a group of traditions in rejecting this attribute:

He said: "Allah, the Almighty, said: 'I am the richest of the rich; one who considers someone as a partner with me in a deed, his deed will not be accepted. Only sincere deeds are accepted.'"

He said: "All kinds of duplicity is considering someone as partner for Allah. One who is working for people, should expect his reward from the people. But one who acts for Allah, Allah will give him the reward."

He said: "People who do something asking good without asking reward from Allah, but rewards from other people, will get what they want from the people and this is called considering someone as partner for Allah."

The Imam (as) added: "There is no man secreting something good, unless Allah reveals that good one day. Furthermore, there is not

one man secreting a malicious deed, unless Allah reveals that bad deed one day."

He said: "One, who shows that he has done good deed and has secreted a bad deed, does not refer to himself and know the contrary fact about his self? Allah, the Almighty, says: 'Human does know well what his self is.' Whenever what is inside is true has a powerful appearance in the outside world."

He said: "One, who does something good without expecting a lot from Allah, will be granted a lot. However one, who does a lot for the sake of people and get tired for doing that lot, Allah will undermine those deeds in the eyes of people."

He told Ebad al-Basri who was a hypocritical man the following: "Woe to you Ebad! Woe to you for being hypocritical, as it is something for ones other than Allah, while all the deeds that worth their while are those presented to Allah."

He said: "Consider your tasks sincere for Allah and not for the creature of Allah, because what was for Allah has to be for Allah and what is for people will not get ascended to Allah."

Duplicity and hypocrisy are the destroyers of good deeds. All the jurisprudents reached unison that whenever hypocrisy is brought in a deed, it will be destroyed, because it has no sign of sincerity.

Hypocrisy is a fancy issue, which has to be apparent one day while the fact is disclosed.

Aiming to reach the satisfaction of Allah (SwT) and getting close to Him is the real success and victory. He, the Almighty, governs everything in the world and it is He, Who grants His creatures blessings. Therefore, He, the Almighty, deserves being close more than anything else, which owns nothing.

Betrayal

Among the worst attribute is being disloyal and a traitor. Imam al-Sadiq (as) dishonoured this attribute, saying the following:

He said: "No traitor could ever be rescued; no low is successful and Allah does not enrich the stingy."

He said: "A traitor is slow to get connected; soon to disconnect a relationship, similar to a pottery which is hard to mend and easy to be broken."

He said: "Traitors and lows are enemies of themselves."

Betrayal consists of a conscience that has no pledge for honour and respect. It has no relation with high values. Betrayal, irrespective of its vast range, whether targeting the nation or the people, is rooted in ignobles and those who are evil.

Cheating and Deceiving

Islam faced cheating and deceiving as they are among the worst attributes. Nobody is attributed with those attributes except the ignoble. Imam al-Sadiq (as) in the following traditions severely rejected these attributes:

He said: "One, who deceives his brother, is not from us."

He said: "The enemies of the believers are those who are cheating them."

He said: "The enemies of truth are those not advising the people of truth."

He said: "One, who deceives his brothers and hide his advice from him, has changed what is good inside into bad."

He said: "Allah will take the correct justification from those, who are asked for an advice but do not give an appropriate one."

Cheating and deceiving are based on empty hearts and love of worldly lives. They have no relation to Allah (SwT) and neither belief in the hereafter. One who believes in Allah (SwT) will not set off cheating and deceiving others.

Extremism

Extremism is among the attributes that Islam hates. It means that one sees the bad people of his nation as good ones and to help his people on following bad and committing sins. However the love of a man towards his people does not have anything to do with extremism. Imam al-Sadiq (as) condemned this attribute, saying: "The angels thought that Satan is one of them, but Allah knew that he is not from them as he oozes what was inside him from fury and extremism, saying: 'You created me from fire and created him from soil'."

Extremism has a wide concept where several wars were fuelled with and resulted in thumping social corruptions. It is undoubtedly rooted in the ill-mannered souls where no morals and good-behaviour exists. It has no connection with high values and principles.

Pessimism

Among the attributes that Islam hates is pessimism and the condition in which a human being is pessimist in all his affairs and circumstances without being optimistic. Imam al-Sadiq (as) rejected pessimism in many of his traditions, which means that the Imam (as) wants human beings to be optimistic believers in all eras of their lives.

Over-joking

Over-joking is one of the attributes that Imam al-Sadiq (as) did not agree with. He said: "Woe to you on over joking! It destroys dig-

nity."

Joking in most instances results in anger and enmity amidst the people when it contains a lie on others or mocking. At the same time, it wastes a great part of human's time in fooling instead of being serious.

Being Bored and Worried

Imam al-Sadiq (as) rejected being bored and worried as they result in weakening the personality and destroying it. He said: "Do not be bored or worried and try to be humble before those who have a kind of kindness for you."

Being bored and worried is what results in non-confidence, which is among the most dangerous psychological diseases.

Lowness

Imam al-Sadiq (as) warned the believers not to be low and asked them to search for honesty and respect. He said: "Be aware of lowness as it is the action of Satan."

In another tradition he said: "Be and look beautiful and avoid being low."

Being low ends in the abolishment of human's personality and making it low. This is what contradicts with soul of Islam and distributes the dignity among the believers.

Laziness

Imam al-Sadiq (as) cautioned people about laziness and considered it as the key for every kind of malice. He said: "My father advised me, saying: My Son! Beware of laziness and from getting bored, as they are the key for every kind of malice. If you get lazy,

you will not be able to seize your right and if you get bored, you will not tolerate the truth."

Laziness results in weakening the economical state of the society and reduces the individual income of people as well as the whole nation, which is affected with low economical power. One of the factors of spreading laziness among the workers is not trying to be sincere in what they ought to do in their job.

Lie

Lying is among the worst ever prohibited attribute and the most malicious one in Islam. In its severe circumstance, lying on Allah, the Almighty, His Prophet (S) and the Imam (as) were banned. Jurisprudents gave a formal opinion that it is among the things that breaks the fast. They use the following tradition from Imam al-Sadiq (as) who said: "Lie breaks the fast of the faster." And the narrator added: "Even if that lie is not made by him?" The Imam (as) said: "Those lies which are associated and attributed to Allah, His Prophet and the Imams."

It is among the thumping sins. Imam al-Sadiq (as) said: "Lying and attributing something to Allah, His Prophet and those trustees is among the highest sins."

He also said: "Lie is against the faith and duplicity is the tradition of Satan."

Liars have no concrete background of faith and belief, which is what keeps people stuck to Allah (SwT) and His Prophet (S). Allah, the Almighty, said the following: ***'It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!' (16:105).*** Also the Holy Prophet (S) said: "Beware of lie, lying leads to evil and evil takes into the Hell."

There is an exception to lie, which is banned in the rest of circumstances. Imam al-Sadiq (as) was asked the following: "Is it possible to lie when facing the tyrant, fearing their oppression and suppres-

sion?" The Imam (as) replied positively and also jurisprudents of the Imamiyyah emphasized that lie is allowed if the aim is returning a broken relationship and to avoid the malice.

Adultery

Adultery is one of worst sins and the most evil one, because it results in destroying families and losing root and ancestry. In addition to that, it aims at spreading crimes and sins in nations and results in the nation to lose its strength and power and be affected with great deal of severe destructive problems.

Adultery is among the sins that takes the believer out of the boundary of faith. Imam al-Sadiq (as) was asked about one of the speeches of the Prophet (S), who said: "One does not do adultery while still a believer." Here the Imam (as) drew two concentric circle one greater than the other and said: "The greater is Islam and the smaller is faith; when someone does adultery, he/she is out of the circle of faith, and when someone disbelieves, he/she is out of the greater circle this time and considered infidel and atheist."

Imam al-Sadiq (as) had a severe war against adultery and great many traditions from him warning against this attribute. He once said: "Adultery is a dark suit no one wears unless those hypocrites."

Adultery is dark suit polluted with sins and crime, which no one wears unless those who have lost all their honour, respect and are drowned in sins. It is like drinking wine, stealing, betraying as well as other moral crimes, the key to many crimes.

Disloyalty to Parents

Among the hated attributes and destructive sins, is being disloyal to parents. Allah (SwT) made compulsory to be obedient to parents, respecting them and being merciful with them. Allah, the Almighty, said: 'And, out of kindness, lower to them the wing of

humility, and say: ***"My Lord! bestow on them thy Mercy even as they cherished me in childhood"' (17:24).*** And ***'Obey Allah and consider no partner for Him and be kind with your parents.'***

Imam al-Sadiq (as) urged on the necessity of respecting parents. There is a tradition that was narrated by the Imam (as) saying: "The step sister of the Prophet (peace be upon him and his family) once came to visit Him he spread a rug for her and let her sat here down on that. He then started the speech with kindness and mercy. After that he started to talk with her brother, He (peace be upon him and his family) did not pay that attention to him as he did with his sister. So he was asked: 'O the Prophet! Why did not you pay the same attention to your brother and he was man?' He said: 'She was kinder to her parents than him.'"

A man asked Imam al-Sadiq (as) about the best deeds and he said: "On time prayer, being kind with parents and fighting for the sake of Allah."

In another story, a man came to the Imam (as) and said: "My father is very old and he cannot do anything, we usually carry him to do his stuff. He said: If you can do this, do so; also if you can make bite for him to eat, never lose that opportunity; he will guarantee the Heaven for you."

There are many similar traditions narrated from Imam al-Sadiq (as) as well as his fathers, the Imams of guidance. It necessitates the respect and kindness towards parents. There is no doubt that disobeying them is among the worst sins and faults.

Denying Mercy

Among the damned attribute that Imam al-Sadiq (as) warned is denying mercy and being ungrateful towards a kind deed. He said: "The denier of mercy is damned."

Denying mercy is breaking the social relations, dishonouring valuable values and closing the door of kindness.

Three Whom Allah (SwT) is Furious About

Imam al-Sadiq (as) had a tradition in which he talked about three kinds of people whom Allah (SwT) is angry about. He said: "Allah is furious about a cruel rich, old adulterous, and a proud vile." Then he addressed some of his companions and said: "Do you know what is a proud vile?" They said: "One who owns a little money." He said: "No! One who does not want to get closer to Allah by paying something from his wealth."

These three are from the most evil creatures of Allah (SwT), because of what they have inside from malicious attributes.

Three Whom Allah (SwT) Hates

Imam al-Sadiq (as) in a tradition talked about three attributes which Allah (SwT) hates. He said: "There are three attributes that Allah, to Whom belongs might and majesty, hates: Sleep without passing the night awake; laughing with conceitedness and eating after being full."

One, who is attributed with these attributes is wasting his life, imbalanced in his behaviour and not accurate in his deeds.

Three Who Have No Faith

The Imam (as) talked about a group who have lost their faith. He said: "There are three who have share from faith: One who takes someone as Prophet who is not from Allah; one who denies a Prophet assigned by Allah and one who equalises the light and darkness."

In fact, these three have no relation to Allah (SwT) and have no share from faith. They deny the signs of the Allah (SwT) and reject what He assigned to be performed by people.

Hasting In Deeds

The Imam (as) does not like being hastened in deeds and not having concentration, as this results in regret. Read what the son of the Prophet (S) said:

He said: "Calmness is from the Lord and hurry is from Satan." He said: "If they contemplate with calmness, they will win." Being in a hurry will lead to regret and malicious complications.

Great Sins

The Imam (as) in some of his speeches talked about great sins. Among those traditions are the following:

He said: "The greatest sins are atheism, disobeying parents, stealing the wealth of orphans, taking interest; killing, accusing a woman with dishonour and escaping from the war land."

He said: "The greatest of the greatest is being disappointed from the mercy of the Lord."

He said: "Among the worst thing is denying what came about us. That is denying what was brought about the members of the family of the Prophet who are the treasures of the knowledge of the Prophet (peace be upon him and his family), the granter of wisdom and policy."

These are a group of sins that have to be avoided as they represent moral and cultural corruptions. They are rooted in malicious manner and the Imam (as) warned against them. It is also worth mentioning that there are some traditions that have counted many more great sins than those that were gathered here.

Disclosing Secrets

Among the worst attributes that Imam al-Sadiq (as) disliked and denied is disclosing secret and revealing it. This deed results in

many malicious complications that return to the discloser himself. Below are some of the traditions in this regard:

He said: "Avoid revealing secrets as it lessens the age, blinds the heart and cuts the earnings."

He said: "One who keeps a secret, Allah will keep his honour in his worldly life and hereafter."

Disclosing secret is a kind of betrayal towards the one who expresses his trust. The secret may be significant and disclosing it may result in hard physical damages.

Loving the Worldly Life

Imam al-Sadiq (as) denied loving the worldly life in the firmest way, as it is the head of every trouble and the source of all kinds of deviations from the truth and justice. Let us have a look at some of the Imam's (as) tradition in this regard:

He said: "One who is dependent to the worldly life depends on the following three: Unlimited worry, principles not reached and wishes which will not be fulfilled."

The intelligence of Imam al-Sadiq (as) is apparent from his discoveries and deepening into the facts. Among the striking ones is his belief about the damages of worldly life's love.

He said: "The worldly life is granted to those who love it or hate it by Allah, but faith is just given to those whom He loves."

He said: "The worldly life is granted to those who love it or hate it by Allah, but faith is just given to Allah's selected men."

He in a speech with Umar ibn Handalah said: "Allah grants the worldly life both to the honest and evil, but He does not give the religion only to His selected men."

He said: "Allah grants wealth to the honest and evil, but does not grant belief and faith except to those whom He loves."

Worldly life does not worth its while for Allah (SwT); infidels are drowning in the happiness of the world, but believers are sad and oppressed. However Allah (SwT) grants them belief and faith in return, which are among the worthiest treasures and the most important ones.

Here the speech about some of the hated attributes that Imam al-Sadiq (as) warned against is finished. Before we talked about these attributes there were talks about blessed attributes that the Imam (as) encouraged to follow. These couple of parts discussed the knowledge of moral, whose books are filled with the traditions of Imam al-Sadiq (as). They are about evil and blessed attributes.

Friendship and Faith

Imam al-Sadiq (as) emphasized on the importance of friendship as it is among the significant elements of building social relations. In a similar way it has direct affect in building people's personalities. Everyone is impressed with the high value and honesty of his friends.

Social life, as socialists say is the life of affecting and being affected. Therefore, everyone is affected by the environment and affects the environment as well. A friend is one who represents this attribute. Anyway, here we are going to represent some of the traditions of the Imam (as) about honesty and honest friends.

The Importance of Friendship

Imam al-Sadiq (as) looked at friendship and friend as something similar to relative and a close relationship. Look at what he says:

He said: "Spending twenty days with a friend, makes it a relationship."

He said: "One-day mercy is familiarity; one-month mercy is relationship; one-year mercy is being relative and one, who breaks it, will be broken by Allah."

He said: "One-day familiarity is friendship; one-week familiarity is mercy; one-month familiarity is brotherhood and one-year relationship is being relative."

These traditions joined friendship with being a relative. They considered believers responsible for adhering to these rules.

The Necessity of Friendship

It is quite natural that friendship is necessary for human beings. Human is being created with inseparable nature from his friend. Imam al-Sadiq (as) said: "A believer behaves friendly; there is no good in those who do not behave friendly or allow to be behaved friendly."

The Position of Friendship

A friend owns a very significant position in hearts. Imam al-Sadiq (as) said: "The position of friend is even respected by the people of the Hell. Haven't you heard that speech of the Lord who said the following in a narrative manner ***'Now, then, we have none to intercede (for us), Nor a single friend to feel (for us)' (26:100-101)."***

He also said: "Keep your friend and pay attention to him even if you are in a fire.

Abu Hayyan al-Tawheedi said: "I have heard that ibn Babawayh al-Ghomee, the scientist, once said: Jafar ibn Muhammad said: Calling and mentioning the friend from soul is more gentle for heart than thinking about the beloved, because whenever you are scared from the talk of a beloved, you go for a friend, but you do not go towards the beloved when you scare the talk of a friend."

These traditions all emphasize the importance of a friend and its position in the affairs of social life.

Rights of Friends

There are rights for a friend to be adhered by his/her friends. Imam al-Sadiq (as) talked about a number of these rights in his tradition. Below some of which are mentioned:

Financial Comfort

A friend has to assist his friend, whenever he sees him facing a financial problem and help him with what he needs. Imam al-Sadiq (as) said: "Helping friends increases the earning and extends the blessings." He also said: "Whenever a friend does something good or bring something good for his friend, is similar to taking him closer to the Holy Prophet, Allah's blessing be upon him and his family." There were many other news and traditions from the Imam (as) that talked about kindness to friends in overcoming their problems.

It is quite natural that it emphasizes the strength of friendship.

Avoiding Expenses

It is also important for friends to avoid spending more than necessary with friends. There were many traditions in this regard, as Imam al-Sadiq (as) once said: "The most hard-to-reach friends are those who spend more than necessary because of me; I try not to get too close to them. On the other hand, friends who do not spend lot are very light on my heart in the same way that I am alone and do not feel any heaviness by being with them."

Bearing more than enough among friends has nothing to do with friendships. It is necessary that friendships stand on kindness, mercy and loyalty rather than anything else.

Not Following the False Steps of the Friend

A friend should not keep track of the faults of his friends as it has nothing to do with purity, especially if the relation is broken. Keeping track of the wrongs closes the return way to friendship. Imam al-Sadiq (as) said the following about this subject: "Do not keep an eye on your friend's faults, especially when the friendship is broken, because this stands against the return way. Maybe experiences turn him to you again."

These were some of the rights that a friend should adhere to for his friends and to use them in the reality of their lives with their friends.

The Boundary of Friendship

Imam al-Sadiq (as) in a tradition talked about the boundary of friendship in a speech, saying: "Friendship is limited; those whose friendship does not have that limits cannot attribute their friendship as a perfect one. The first thing is to see their speech with you and without you the same; the second thing is to see your good as good and your bad as bad; the third thing is that your friendship does not change his wealth or guardianship; the fourth thing is not to avoid you from reaching something that he can help; the fifth thing is not to leave you when you are in trouble."

These attributes were considered as very hard-to-find in a friend whom Imam al-Sadiq (as) meant, especially in this era where valuable human attributes have vanished and human being moves according to his own personal factors without paying attention to the friends and those who are close or far.

People Who Shall Not Be Friends

Imam al-Sadiq (as) warned from being friend with some people as there is no good in them. He said: Do not be friend with the following five:

The liar: Such kind of person is proud and is like mirage. He brings the far close and makes the close far.

The Stupid: You will get nothing good from this friendship. Such a person wants to help you, but he harms you instead.

Stingy: He will leave you whenever you are in need to him more than any other time.

Coward: He will leave you and escape whenever you need him.

Evil: He will sell you to the enemies with a meal or even something less than that. He was asked: "What do you mean by less than that?" He said: "Just because of greediness but without earning what he dreams of."

He said: "Do not accompany the one who hides his knowledge from you."

He said: "There is no dispraise for those who do not know the right of friendship"

The Imam (as) warned against accompanying such kind of people who have got nothing from loyalty.

He said: "Woe to you from accompanying the evil! They are like stone without water, or tree without leaves and earth without any pasture or grass."

Accompanying the evil is soon to abolish, because there is no strong base in this friendship.

It is also necessary for a friend to have a sense of Allah (SwT) fearing. Narrators said: The Imam (as) had a friend who was with the Imam (as) most of the time. They were walking in a market of shoemakers and there was a slave with the friend of the Imam (as) walking behind them. When the friend of the Imam (as) looked behind, he could not find him. He looked behind three times, but

could not see him. For the fourth time, he found him walking behind.

He shouted at him: "Where have you been, you son of the bitch?" The Imam (as) raised his hand and hit his friend's forehead and angrily said: "O my Allah! How come you curse his mother? I thought you have faith and Allah fearing, but I see that there is none in you." The man said: "O my master! His mother is polytheist." The Imam (as) said: "Did not you know that every nation has its own rule for marriage? Now leave me!" They were apart and the man never walked with the Imam (as) any more. The Imam (as) ignored him until death separated them completely.

Caring About Friend After His Death

It is part of loyalty to care about the friends' reputations after his death. It can be fulfilled by avoiding defaming him. Imam al-Sadiq (as) said: "Keeping the fame of a man after his death is generosity and mercy."

With this short introduction, our talk about friendship and friends is over. However there are great many traditions from the Imam (as) about friend and friendship.

Visiting Relatives

Narrators have narrated a collection of traditions from Imam al-Sadiq (as) who emphasized on the role of visiting relatives and having kindness and mercy for them. Among what he said are the following:

He said: "Visiting relatives is the robe which is extended, by Allah, the Almighty."

He said: "One, who breaks the relation with his relatives, his efforts will be fruitless."

He said: "Visiting relatives and mercy, lightens the judgement and keeps the sins away. So, visit your relatives and be kind with your brothers, even if just with greeting and exchanging greets."

He said: "Visiting relatives, purifies deeds, increases wealth, smoothens the judgement, keeps troubles away, and extends the earning."

He said: "One knows nothing other than visiting relatives which can extends the age of living. This happens to the extent that sometimes the death of a man is due to three years, but Allah extends those thirty years to be thirty-three years. However one who does not visit his relatives, will be deprived from those thirty years and the three years remains."

Jamil ibn Darraj once narrated, saying: "I asked Abu Abdullah about the statement of Allah Who said: ***'Reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you' (4:1).*** He said: 'It talks about the relatives of the people. Allah, the Almighty, commanded to the relatives to visit one another.'"

He said: "Visiting relatives improves the mood, makes the behaviours proper, increases the earning and makes the death delayed."

Sulayman ibn Hellal said: "I told Abu Abdullah: The family of that person are visiting one another and are kind with each other. He said: So, their wealth is being increased and this increase continues until they break these relations and visits. Once this happens, they will lose"

He said: "Visiting relatives and being kind with neighbours builds houses and increases the years of living."

He said: "Visiting relatives makes the judgement of the Resurrection Day smoother as it is the source of increasing the years of living. It also keeps a person away from falling in severe trouble. Also the overnight almsgiving extinguishes the anger of the Lord."

These traditions were some that the great grandson of the Prophet, Imam al-Sadiq (as) has come through, emphasizing the necessity of visiting relatives. It in turn results in the unison of the family and distributes mercy among the members as well as aims at the unity of the Islamic society, the thing, about which Islam is the most careful.

Faith and Believers

Imam al-Sadiq (as) in many of his valuable speeches, talked about reality of faith and its attributes and stages. In the same way he talked about what believers should do in helping and assisting other people who are considered their brothers in faith. He, comprehensively, banned being aggressive towards other people. These topics and other similar topics are among the following traditions.

Faith

Imam al-Sadiq (as) looked at faith, which is a brilliant reality in depth and comprehensively. Then he extended analysis and expansion and mentioned its attributes and characteristics. Among those are the following:

Islam and Faith

The Imam (as) in a group of traditions talked about the difference between Islam and faith. Below you will see some of which:

Samaa narrated saying: "I told Abu Abdullah: 'Please inform me about Islam and faith and whether they are different?' He said: 'Faith shares Islam, but Islam does not faith.' I said: 'Please describe that for me.' He said: 'Islam is to witness that there is no Lord other Allah and to approve the prophecy of the Prophet, Allah's blessing be upon him and his family. It could save the lives of people; it talks about marriage and inheritance; and people's ap-

pearance is based upon Islam. However faith is the guidance; what exists in heart is among the attributes of Islam as well as the deeds that it results. Faith is one level higher than Islam; it shares Islam in its public appearance, but Islam does not share faith in its inside, even if they are united in their speech and attributes.'"

He said: "Islam saves lives, results in truth and governs marriages, but the reward is based on the faith."

Jamil ibn Darraj narrated saying: "I asked Abu Abdullah about the statement of Allah, Who said ***'The desert Arabs say, 'We believe.' Say, 'Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts'' (49:14).*** He said: 'Do not you see that faith is something different from Islam.'"

He said: "Faith have something in common with Islam, but Islam has nothing in common with faith."

This group of traditions from the Imam (as) talked about the difference between Islam and faith. Islam has the brilliant side of expressing the Two Witnesses, saving the lives, preventing bloodsheds and governing marriages and inheritances. On the other hand, faith carries the principles and real objectives that Islam comes for. It talked about applying them practically and not just by speech and talks, which are far away from belief.

Faith with Levels

The Imam (as), in a statement, has specified faith in stages. He said: "Allah, the Almighty, considered faith in seven levels: charity, honesty, belief, contentment, loyalty, knowledge and patience; then He divided that amidst the people. The one who is given these seven shares is complete. Some were given one; some were given two' till seven shares." Then he said: "Do not ask one with one share to do something that requires two shares, nor ask those with two shares something that requires three shares. The same continues till seven."

This tradition meant that faith has levels and stages; and it is not fair to compare those who were in the highest level of faith, such as the great companion of the Prophet (S), Ammar ibn Yaser, with other common believers, who have not reached the great levels of faith.

The Superiority of Those Ahead in Faith

Those ahead in faith are people who are on the first queue of truth, the top thinkers and the carriers of lights and majesty. They enlighten the earth by spreading the soul of faith, which elevates humanity and distinguishes people from other living creatures. The Imam al-Sadiq (as), in the coming tradition talked about their great position while Amr al-Zubayri asked him, the following, and saying:

"Does faith have levels and stages, where believers compete for them before Allah?"

The Imam said: "Yes."

Al-Zubayri went on saying: "Please describe that for me to understand it."

The Imam (as) gave him the following response: "Allah excels some believers upon others in the same way that there are some kinds of superiority in house race. He, the Almighty, gives them superiority according to their efforts to get closer to Him. Therefore, He assigned each one a degree at which he will be rewarded accordingly. This way, those ahead were distinguished from those who come later.

"If there were no superiority between those ahead and those coming later, the later people could reach those ahead. However, Allah had given those ahead, some kinds of superiority over those coming later. We see believers who come later, but did more prayers, fasts, almsgiving, jihad and help. So if there were no superiority for those ahead, they could keep ahead in their superiority. But Al-

lah wanted to grant those ahead a special superiority over the later believers.1 Al-Zubayri went on saying: "Tell me what, Allah, the Almighty, said about the believers who had gained the superiority in faith?"

The Imam (as) said the following, relying on the statements of Allah: "Allah, to whom belongs Might and Majesty, said: ***'Be ye foremost (in seeking) Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His apostles' (57:21).*** He also said: ***'And those Foremost (in Faith) will be Foremost (in the Hereafter). These will be those Nearest to Allah' (56:10-11).*** He also said: ***'The vanguard (of Islam), the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds, well-pleased is Allah with them, as are they with Him' (9:100).***

"Therefore, He started with the early vanguard (of Islam) according to their precedence. Then He admired those who gave aid, and then those who follow them in all good deeds. This way, He specified the position of each group and their position before Him. Then He stated the superiority that Allah granted some of His men over others, saying: ***'Those apostles We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honour)' (2:253).***

"He, the Almighty, said: ***'We did bestow on some prophets more (and other) gifts than on others' (17:55).*** He said: ***'See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence' (17:21).*** He said: ***'They are in varying gardens in the sight of Allah' (3:63).*** He, the Almighty, said: ***'and bestow His abounding grace on all who abound in merit!' (11:3).***

"He said: ***'Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah' (9:20).*** He also said: ***'But those who strive and fight Hath He distinguished above***

those who sit (at home) by a special reward, Ranks specially bestowed by Him' (4:95-96).

"He said: ***'Not equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards' (57:10).*** He, the Almighty, also said: ***'Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge' (58:11).***

"He said: ***'Because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness, whether they suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy' (9:120).*** He said: ***'And whatever good ye send forth for your souls before you, ye shall find it with Allah' (2:110).*** He, the Almighty, said: ***'Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.' (99:7-8).*** So this was about the stages of faith and its position before Allah, the Almighty."

This tradition used the holy verses of the statement of the Almighty about the superiority of people ahead in Islam and their positions. It also talked about the superiority of those who fought for the sake of Islam and elevated the motto of belief in Allah (SwT) in the best possible way. Allah (SwT) will reward them with the great Paradise forever, because of their services for humanity as they enlightened the minds, behaved personalities and established the modest morality.

Faith and Organs of Human

Imam al-Sadiq (as), in a speech, talked about the faith and Human's organs. He talked about the responsibilities of organs regarding the belief in Allah (SwT). He, in a speech, talked about the best deeds before Allah (SwT), when asked by Abu Amr al-Zubayri. Here is the full conversation:

Abu Amr al-Zubayri addressed the Imam (as) with the following question: "O my master! Would you please inform me about the best deeds before Allah?"

The Imam (as) answered briefly: "The thing where Allah accepts deeds and nothing else…"

"What is it?"

"Believe in Allah who has no partner, is the highest level and the most honourable position."

Al-Zubayri went on saying: "Wouldn't you inform me about faith? Is it just speech or deed? Or speech without deed?"

Imam (as) gave him a reply based on wisdom and knowledge, saying: "Faith is all deed; speech is just part of that deed. It has been clarified in the Book of Allah, whose light was made clear, whose evidence was proved and the Book witnesses that and called for it."

Al-Zubayri hurried and said: "Please describe that for me so that I can understand that concept."

The Imam (as) replied: "Faith has different kinds, levels, stages, and positions: the complete one whose completeness is apparent; the defective one whose defectiveness is apparent and the one, which is good and is getting better."

Al-Zubayri was astonished and went on saying: "Does faith get complete, worst or better?"

"Yes!"

"How is that?"

Imam (as) answered him with absolute evidence, saying: "Allah, to whom belongs Might and Majesty, assigned faith for each one of the organs of human body and He has divided and distributed the

faith among them. There is no organ from the organs, unless Allah specifies a kind of task that is different from the other organs.

"Among them is heart, which understands feels and is the master of body, where the commands and orders are derived from. Other ones are eyes, which see, ears which hear, hands which hit, feet which allow man to walk, tongue that one speaks with, head where face is on. Therefore there is no organ, unless it has been allocated with a task about faith which is different from other tasks of the other organs by the will of Almighty Allah.

"The Book talked about this and witnesses it. It commanded the heart something different from what was ordered for the ears; it commanded the ears something different from what was ordered for the eyes; it commanded the eyes something different from what was ordered for the tongue; it commanded the tongue something different from what was ordered for the hands; it commanded the hands something different from what was ordered for the feet; it commanded the feet something different from what was ordered for the private parts; it commanded the private parts something different from what was ordered for the face.

"Thus, what was the heart is commanded to do is believing in faith, accepting and submitting to the fact that there is no lord other than Allah, who has no partner, solely alone, who does not take partner nor son, and also confessing the fact that Muhammad is His slave and apostle, Allah's blessing and peace be upon him, and admitting to what came from Allah as apostle or book. So, this is what Allah specified for heart such as confessing and belief.

"Here is the Allah's statement: ***'Except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief' (16:106).*** He, the Almighty, also said: ***'For without doubt in the remembrance of Allah do hearts find satisfaction' (13:28).*** He said: ***'Among those who say 'We believe' with their lips whose hearts have no faith' (5:41).*** He also said: ***'Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth'***

(2:284). Therefore Allah has the task of decision and knowledge for heart as these tasks are the essence of faith.

"Allah considered the task of speech and talk, about what is in heart, for tongue. Allah, the Almighty, said: ***'Speak fair to the people' (2:83).*** He said: ***'But say, 'We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)'' (29:68).*** This was what Allah specified for tongue as its task.

"It was specified that ears should not hear what was banned by the Lord. He, the Almighty, said: ***'Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme' (4:140).*** Allah has accepted the situation in which human forgets and said: ***'If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong' (6:68).***

"He said: ***'So announce the Good News to My Servants. Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding' (39:17-18).*** He said: '***The believers must (eventually) win through. Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity' (23:1-4).***

"He said: ***'And when they hear vain talk, they turn away therefrom and say: 'To us our deeds, and to you yours' (28:55)***. There are what Allah has made compulsory as part of faith regarding the ears. They talked about they what has been banned.

"There are also some rules about eyes and what was prohibited in this regard to show faith. Allah, to whom belongs Might and Majesty, said: ***'Say to the believing men that they should lower their gaze and guard their modesty' (24:30).*** He prohibited from looking at each other's private parts. He said: ***'And say to the believing women that they should lower their gaze and guard their modesty' (24:31).***

"In an other verse, there was a statement about what was specified about heart, tongue, ears and eyes, saying: '***Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you' (41:22).*** By it means the private parts and thigh. He also said: ***'And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)' (17:36).*** These were what prohibited by Allah, the Almighty about the eyes. Performing this instruction is part of applying faith.

"Allah also asked hands not to perform something that hurts or harm what He had prohibited. He ordered it to give alms, visit relatives, fight for the sake of Allah and to be pure for prayers. He, the Almighty, said: '***O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles' (5:6).***

"He said: ***'Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens' (47:4).*** These were what Allah ordered for hands.

"Allah has order feet not to walk towards what has rejected and to walk towards what has been recommended. He, the Almighty, said: ***'Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height' (17:37).*** He also said: ***'And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass' (31:19).***

"He, the Almighty, also talked about the fact that hands and feet will witness what their owner did by the command of Allah, Who said: ***'That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did' (36:65).*** So, these were some of what Allah has commanded for hands and legs.

"The Lord also ordered the fact to have prostration in day and night during the prayer's time, saying: 'O ye who believe! Bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper' (22:77). This is a general task for face, hands and feet. He, in another part, said: ***'And the places of worship are for Allah (alone): So invoke not any one along with Allah' (72:18).***

"He talked about purity during prayer's time. There is also another verse about changing Kiblah from Jerusalem to Kabah. It said: ***'And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful' (2:143).*** So, he called prayer as faith for one who wants to meet Allah."

Al-Zubayri went on saying: "I understood the lack of faith and its completeness, but where does the increase of faith come from?"

The son of the Prophet (S) gave him a reply with wisdom and fluency, saying: "Allah, the Almighty, said: ***'Whenever there cometh down a sura, some of them say: 'Which of you has had His faith increased by it?' Yea, those who believe, their faith is increased and they do rejoice. But those in whose hearts is a disease, it will add doubt to their doubt' (9:125).*** And He said: ***'We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance' (18:13).***

"If no one had any faith more or less than others, others, all would be the same in having faith and there would be no privilege one over another and superiority would be no more. However with the completeness of faith, believers enter the Paradise and with the increase of faith, people change their level of closeness to Allah. However with the decrease of faith, people will enter the Hell."

Here this great tradition, as one of the valuable Islamic heritage, has come to end. The Imam (as) proved with an undeniable method the responsibility of the organs towards the belief in Allah (SwT). Faith has created a boundary for that, refereeing to different, clear statements of the Lord in the Holy Quran. Afterwards,

there was a talk about people who attempt for more faith, which is an understandable issue. Some have a strong faith, with which they enter the highest place in the Paradise, but some do not have that faith. Allah (SwT) will reward them according to their faith. Here the tradition about faith comes to end, as the Imam (as) analysed its reality and nature.

Believers

Believers are the leaders of society and the guide towards Allah's satisfaction and obedience. Imam al-Sadiq (as) highly concerned and intended this. There is a group of traditions admiring the superiority of believers and the significance of their position. Read the following which is what the Imam (as) said.

The Attributes of A Believer

The Imam (as) talked about the respected attributes in a believer. He said: "A believer has to have eight attributes: steadiness during troubles; patience during unrest; gratitude during rest; satisfaction with what granted by Allah; he should not oppress enemies; he should not discriminate against friends; his body should be boring with itself, but people should be happy with him; knowledge is the friend of a believer; patience is his assistant; mind is the kind of his soldiers; kindness is his brother and charity is his father."

One who is attributed with these attributes will reach great positions and will approach the peak of majesty. He will have the role of a leader for the nation according to the good attributes of honour and superiority that he owns.

The Imam (as) described a believer this way, saying: "A believer is patient and is not ignorant; but if he was ignorant about something, he has to be patient; a believer does not oppress, but if he is oppressed, he will forgive; a believer is not stingy, but if he was deprived from something, he has to be patient."

One, who gathers all these attributes, his personality is undoubtedly built and will be among the top respected people in a modern society.

He also said: "A believer has three traits: when he speaks, he is honest; if he is given something to protect, he does that best; and when he promises, he is a man of his word."

These attributes are what elevate a believer towards a higher position and necessitate the forgiveness of the Lord.

The Right of A Believer

The Imam (as) has specified the principle rights of a believer when dealing with his believer brother and necessitates both sides in adhering to the rights, in order to keep the unison of society and its interconnection. Below is some of what he has clarified.

He said: "A believer has seven compulsory rights to be fulfilled specified by Allah, the Almighty. Allah will ask him what he has made for his friend; glorifying him in his eyes; having mercy in heart; assisting him in his wealth; he has to love for him what he likes for himself; he should keep away from backbite; he has to visit his friend when he is ill; he has to attend his funeral and does not say anything bad about him after he is passed away."

Al-Muala ibn Khanees narrated, saying: "I asked Abu Abdullah what is the right of a believer over another believer?"

He replied: "There are seven compulsory rights one has over another, each one of which are necessary and if one contradict any one of them, he has exited the commands of Allah, disobeyed Him and will not be granted anything from Allah, the Almighty."

Then I continued: "O my master! Please let me know what they are."

He said: “O Muala I am afraid that you do not keep this advice from me and lose it without acting upon it.”

I said: “There is no will other than the will of Allah. I try to do my best.”

Then He said the following:

“The easiest one is to love for him what you like for yourself.

“The second right is to help him in his needs, following the satisfaction of Allah and obeying His commands.

“The third right is to take care of him yourself, personally with your wealth, hands, feet and tongue.

“The fourth right is it be his eyes and evidence, his mirror and shirt.

“The fifth right is not to stay full while he is hungry, not to be dressed up while leaving him undressed, not to feel thirsty, while he does.

“The sixth right is: if you have a wife and slave while he does not, you have to send your salve to wash his clothes, make his meal and prepare his bed. This is what you have to consider between you and your brother.

“The Seventh right is to believe his swear and vow; respond his request; attend his funeral; visit him if he is ill; bother yourself in fulfilling his request; do not let him ask you about what he needs, you go ahead to overcome his problems.

“If you do what is mentioned you have proved your friendship with him. When this friendship is proved, it means that your friendship with the Lord is also proved.”

A man from the followers of the Imam (as) came and said: “O my master! I might have discriminated between my family and friends

and I did not obligate the rights of my brothers, the believers." He said: "The most terrific negligence is neglecting the rights of the believers. One who neglects the right of his brother, Allah will throw him with another problem."

He said: "Allah has commanded the believer not to disclose the secrets of their brothers and not to neglect their problems; he should not let them get angry; nor to hide a malicious deed for him. He should also not allow his friends to come up with asking forgiveness."

He said: "The right of a believer on his brother is to have the same rights in death and life."

These rights that have been clarified by the son of the Prophet (S) unite the Muslims on the basis of love. They unite their hearts, feelings and sense in order to be a single union without a pore for the enemy's penetration that aims at creating problems among the believers and destroy their unison.

These valuable teachings aim at union, not separation. So they can be great methodology for the Muslims to be undertaken.

He said: "One, who loses any right for his brother's and leave it while he could afford it, will be ill physically and this will continue until his heart and religion is affected resulting in the lose of mind and faith."

Believers are responsible for taking care of other believers and are in charge of protecting the rights mentioned by the Imam (as). There has to be no negligence or laxity in these rights.

A Believer is Brother of A Believer

Islam has emphasized on keeping brotherhood respected and based on mercy and kindness, which are also upon that. Please read what the high symbol of humanity and the son of Prophet (S) said in this regard.

He said: "A believer is brother of believers, as a single body. If one organ is hurt, the rest of the organs will be restless throughout the whole body. Their soul is from the Lord and that the soul of a believer is connected to the soul of the Lord. A connection that is stronger from the connection between the sun and its rays."

He said: "Your believer brother is your trust; so try to keep that trust in the best possible way, in order to be granted the best reward."

He said: "A believer is brother of a believer. He is his eyes and his guide; he does not betray him nor let him down."

This tradition shows the importance of brotherhood in Allah (SwT), which is stronger and deeper than relational brotherhood.

Working Hard to Fulfil Believers' Need

Imam al-Sadiq (as) stressed on the importance of fulfilling believers' needs and encouraged others to do it. Here are some of what came in this regard.

He said: "Muslim's walk aiming at solving a believer need is better than having seventy rounds around the Kabah."

He said: "Fulfilling a believer's need is loved by Allah more than twenty Hajjs, with each Hajj spending a hundred thousands."

He said: "There is no instance where a believer walks in support of his believer brother unless Allah, the Almighty, grants him a reward for his goodness as well as removing a bad deed. His level will be higher and ten good deeds are considered for him after this."

He said: "One, who works on the need of his believer brother and Allah have that problem overcome, Allah will grant the rewards of having a Hajj and Umra, as well as the rewards of staying one full month in Kabah praying and fasting. And if that problem is not

overcome, Allah will give him the rewards of one Hajj and one Umra."

He said: "Allah, the Almighty, said: Creatures are my family, so love them because of me, try to solve their problems and fulfil their needs."

Safwan al-Jammal narrated saying: "I attended a meeting with Abu Abdullah and once a man from Mecca, who is called Maymoon, entered and complained because of the difficulty of taking water from the well. The Imam said to me: Please, go and help your brother. I went to help him to pull water out of the well. Then I returned to the meeting. Abu Abdullah said: What did you do with the request and need of your brother? I replied: Allah helped us and it's over.

The Imam (as) became very happy and said: You, who helped your believer brother, are more loved than someone who has one complete week walk around Kabah."

The Imam (as) added, saying: "A man came to al-Hasan ibn Ali and told him: O my master, would you please help me in solving my problem. He put on his shoes and went with him. In his way, he saw al-Husayn while he was praying. He told the man: Where was the man, pointing to Husayn ibn Ali, when you needed help? The man said: O my master! I looked for him, but I was informed that he is praying. Imam Husayn said: If he had helped you, it would be better for him that a one-month pray."

He said: "If someone has somebody to trust, he will have no problem and needs nothing."

There are many such traditions from the high intellectual and Islamic thinker, Imam al-Sadiq (as). They are all aiming at encouraging the believers to work hard in overcoming believers' problems and fulfilling their requests. It is natural that such deeds distribute kindness and mercy among the believers. This is what Islam attempts to work out in all its affairs.

Overcoming Believer's Needs

Overcoming the problems of a believer is among the most recommended tasks before Allah (SwT). Imam al-Sadiq (as) strongly encouraged people to do so and talked about the blessed rewards, which are granted as a result to this deed. Let us read some of his traditions.

He said: "Overcoming the trouble of a believer is more lovable for Allah than twenty Hajjs, with each Hajj paying alms worth one hundred thousands."

He said the following to al-Mufaddhal ibn Umar: "Allah, the Almighty, created among the rest of His creatures people who are tackling the problems of other people and our followers. Those people will be rewarded with Paradise. If you can, try to be among those people."

Al-Mufaddhal narrated saying: "Abu Abdullah once said: O Mufaddhal! Listen to what I am telling you, act accordingly and use it with your brothers."

Al-Mufaddhal went on saying: "Which one of my brothers?"

The Imam (as) replied: "Those who are eager to solve their brothers' problems."

Then the Imam (as) added the following: "One, who solves a problem for his believer brother, Allah, at the Resurrection Day, will solve a hundred thousand problems; the first one of which is the Paradise. Additionally he will be allowed to introduce those whom he is familiar with and brothers to the Paradise on condition that they are not unbelievers."

Ismail ibn Ammar al-Sayrafi narrated saying: "I told Abu Abdullah: O my master! Is a believer considered mercy and blessing for another believer?"

"Yes," the Imam (as) said. He asked: "How?"

The Imam (as) replied: "Whenever a believer asks his brothers to tackle a problem, it is considered a blessing from Allah. If the problem is solved, it will mean that the blessing has been accepted and if it is rejected and not attempted, it will show that the person has rejected the blessings of Allah, the Almighty, which was derived to him and could have been considered a blessing till the Day of Resurrection. This continues until the man with problem becomes the ruler over this. He can ignore it or consider others responsible. Now Ismail! Do you think that it is possible for a person at the Resurrection Day ignore being helped?"

Ismail went on saying: "I do not think he will ignore this."

The Imam (as) continued: "Do not think! Believe! He will not ignore this. Ismail!

One who helped his brother to overcome his problems, but he does not, Allah (SwT) will assign a wild animal to bite his fingers in his grave, until the Resurrection Day, irrespective of whether he is forgiven or not."

There are many such traditions from the son of Prophet (S), Imam al-Sadiq (as) who urged the believers to help one another and distribute kindness and mercy among themselves.

Bringing Happiness to Believers' Hearts

Among the reason of forgiveness and being closer to Allah (SwT) is bringing happiness and gaiety inside believers' hearts. Imam al-Sadiq (as) talked a lot about this in many of his speeches. Among those are the following.

He said the following to his companions: "You, who present happiness to your brothers, do consider this happiness just for your brother, but I swear that it makes us happy and furthermore, it makes the Prophet of the Lord happy as well."

He said: "Whenever a Muslim finds a Muslim and makes him happy, Allah will make him happy."

He said: "Among the most loveable deeds for Allah, the Almighty, is presenting joy and pleasure to people's hearts, feeding the hungers, overcoming their sadness and stress as well as helping them to return their dept."

There are many traditions from Imam al-Sadiq (as) about the rewards of the Lord for those who do their best in bringing cheerfulness and gladness in their believer brothers' hearts. This is considered as one of the most important factors in distributing mercy and kindness amidst the Muslims.

Overcoming Believers' Trouble

Imam al-Sadiq (as) urged on removing believers' problems and overcoming their sadness, in order to feel that their brothers are safe shelters for the worldly disasters. Below are some of which in this regard.

He said: "One, who rescues a troubled believer and puts himself in trouble to fulfil his brother's needs, will be given assistance for his success by Allah, the Almighty, which are seventy two blessings, one of which is enough for the worldly life and the rest of seventy one blessings are used for the fear of the Resurrection Day."

He said: "One, who overcomes a stress and sadness from a believer, Allah will overcome his sadness at the Hereafter and will bring him out of the grave with calm heart. He will be fed with the fruits of the paradise and will be given the juice of the paradise."

He said: "Whenever a believer tries to overcome believers' difficulties, Allah will ease his problem and will fulfil his needs in the worldly life and hereafter. And if one keeps the faults of a brother hidden, something that a person does not want anyone to know about, Allah will hide seventy of his faults in the worldly life and

hereafter. Allah helps those who assist their brothers. So keep this advice and go towards the goodness."

The head of Islamic intellectuals, Imam al-Sadiq (as) adopted the honourable call that increases the respect among the believers and unite their queues and words. The tools mentioned by Imam al-Sadiq (as) are among the deepest reasons and evidences in creating unison and harmony amongst the believers.

Removing the believers' concerns and stress as well as overcoming their problems are what make the relation amidst the Muslims steady. These kind of deeds distribute kindness and mercy among Muslims and Islamic society.

The Clothes of Believer

The Imam (as) used all the methods that could unite the believers on the basis of brotherhood and mercy. Among those methods is urging people on dressing people who have no one to dress them up with what they dress themselves. Here is some of what he said.

He said: "One, who clothes his brother in winter or summer, will be clothed from the clothes of paradise by Allah, the last-minute's death struggle will be eased; his grave will be expanded; he will happily meet the angels when he is out of his grave as the Lord, the Almighty, once stated: ***'This is your Day, (the Day) that ye were promised' (21:103)."***

He said: "One who clothes a believer clothes and saves him from nakedness, Allah will clothe him from the clothes of the Heaven. And one who clothes someone with a dress, will be under Allah's protection as far as the clothes exist."

He said: "One who clothes one of the poor of the believers and saves him from nakedness or helps him with something to keep up with his living, Allah will send seven thousands angels asking for forgiveness for each one of his sins until the announcement of the start of the Resurrection Day."

This tool and the rest of the tools that the Imam (as) urged upon in honouring the believers, guarantee the brotherhood, unison of speech and union for the believers.

Honouring Believers

Imam al-Sadiq (as) emphasized on respecting and honouring the believers as well as being merciful in dealing with them. Below are some of the Imam's (as) traditions.

He said: "If someone's brother comes to him and he welcomed him, he has actually welcomed Allah, the Almighty."

He said the following to Ishaq ibn Ammar: "O Ishaq! Be as kind and merciful as you can when dealing with our men. There is no instance when a believer welcomes his brother, unless smashing Satan's face."

Jamil narrated saying, I have heard Abu Abdullah said the following: "One of that things that has been allocated specially to believers is informing them about the value of being kind with their friends and brothers. Allah, the Almighty, said the following in his Holy Book: ***'Give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity' (59:9).*** One who knows Allah, the Almighty, this way, Allah will love him, and one whom Allah loves, will be given his rewards at the Resurrection Day without tough judgement."

Then, Imam (as) turned to Jamil and told him: "Narrate this speech for your friends as it encourages them in kindness."

There were many such traditions from the Imam (as). They urge believers on having mercy and kindness towards one another. This can have an effective result in the unity of the believers and their unison.

Feeding the Believers

Imam al-Sadiq (as) urged to feed the believers and save them from hunger. He has had a collection of traditions in this regard. Below are some of them.

He said: "I see nothing equal to visiting a believer other than feeding him. Allah has mentioned that those, who feed others, will be fed by the food of the Paradise."

He said: "If someone takes five Dirhams and enters a market, buys a kind of food and invites someone of the believers, this will be lovelier for Allah than freeing a slave."

He said: "A meal eaten by my believer brother is more pleasant for me than freeing a slave."

He said: "One, who feeds his brother for the sake of Allah, will get the reward of feeding a group of people."

Naeen al-Sahhaf narrated saying: "I was with Abu Abdullah when he told me: Do you like your brothers?"

"Yes," I replied.

"Do you have any advantage for the poor ones?"

"Yes," I replied again.

The Imam (as) said: "You are right in liking what Allah likes, but I swear by Allah that you invite none, unless you love Allah. Do you invite them to your home?"

"Yes, I do not eat unless there are two or three with me," I said.

"Their advantage and benefit are more than yours on them," The Imam (as) said.

I replied: "But my master! I feed them from my food, let them sleep in my bed and still their advantage for me is greater than mine on them?"

The Imam (as) replied: "Yes, if they enter your home, they enter it with Allah's forgiveness for you and your family and they will remove your and your family's sins."

There are many similar traditions that the Imam (as), this great scholar of the Ahl al-Bayt (as) urged believers on feeding the poor and talked about the extra rewards, which are based on these kind of deeds. Allah doubles the reward for them, grant them His forgiveness and mercy. Undoubtedly, this attribute plays a major role in the unity of the Muslims and removes the trace of poverty and neediness.

Relieving a Believer

The Imam (as) talked about relieving a believer and tackling his problems. Here are some of them that came in this regard.

He said: "Relieving a believer who is in trouble, prevents bad events from happening."

He said: "One who aids a believer from a need, Allah will save him from His anger and forgives his sins."

He said: "Overcoming a believer's problem is greater than praying and fasting and it is more significant for bringing someone closer to Allah."

These traditions and speeches encourage believers to help those in trouble. It is a kind of good that is never forgotten. Also, it leaves a very beautiful effect deep in the heart. This results in the unison of the believers and distributes mercy among them.

Hurrying in Accepting a Believer's Request

Imam al-Sadiq (as) urged believers on giving a quick response to believers' request. He said the following: "It is compulsory for all believers to give a fast response to his believer brothers' needs, ei-

ther in difficulty or in rest. How lucky are those who are considered among the helpful believers."

This attribute was among one of his most striking attributes. Whenever he was asked for help in his brothers' needs, he hurried to overcome the problem, in order not to allow anyone else to do that help before him and lose the reward.

Giving the Believer What He Needs

The Imam (as) urged to help believers in his needs. He said: "Whenever a believer reaches his believer brother for help, it will make the Prophet of Islam to reach him."

Fulfilling the needs of a believer is among the most valuable behaviour of a believer and is among his psychological privileges.

Visiting and Asking about a Believer

The Imam (as) highly emphasized on the believers to visit each other and look after one another's health. He said: "Visiting the believers livens the heart and kills suspiciousness."

Visiting believers is among the factors that spread kindness, mercy and unity amidst the people and these are very important in Islam.

Advising the Believers

Imam al-Sadiq (as) in many of his speeches talked about the necessity for believers to advise one another. Below are some of his traditions.

He said: "It is necessary for a believer to advise other believers."

He said: "It is essential for a believer to advise other believers in their appearance and elsewhere."

He said: "You have to advise the creatures of Allah about Him. You will not find a deed better than that."

He said: "One who gives an advice to his brother, Allah will weaken his enemies."

He said: "Advising brothers, means having faith in the Lord."

He said: "If someone advises his brothers, his enemies will fear him."

He said: "Advise your brother and ask for his satisfaction, then you will be among the winners."

He said: "Your brother is someone who tells you the truth and your enemy is someone who says something in front of you and another thing on your back."

Giving advice to believers is among the best deeds and the most lovable one before Allah, the Almighty. It saves the believers from many troubles and problems and rescues them from many disasters.

Scorning a believer is Forbidden

The Imam (as) put emphasis on the necessity of respecting the believers as well as avoiding scorning and undermining their social position. Below you will take a look at some of the Imam's (as) traditions.

He said: "Do not scorn a poor believer. If someone scorns a poor believer and undermines his position, Allah will make him scorned and He will hate him until he is back from his former view and repents. One who belittles a believer because of his poor economical situation, Allah will disgrace him at the Resurrection Day in front of the whole creatures."

He said: "One who narrates something about a believer aiming at belittling his social position and respect, will be out from obeying

the Lord and will fall under the obedience of Satan."

The Imam (as) asked the Islamic Society to respect one another in order to close the gate of separation and to be a single power hand full of energy.

Frightening a Believer is Forbidden

Imam al-Sadiq (as) has forbidden frightening a believer and terrifying him. Let us read some of his traditions in this regard:

He said: "If someone terrifies a believer by power, Allah will throw him with pharaoh and his troops in the Hell."

He said: "The Prophet, Allah's blessing be upon him, said: 'If someone throws a scary look at a believer in order to panic him, Allah will panic him at a Day where no shelter exists other than the safe protection of Allah.'"

This way, the Imam (as) wanted the believers to live in safety and peace without worrying about anyone aiming at terrifying and alarming them.

Assisting Someone Against a Believer is Banned

The Imam (as) has forbidden helping anyone who aims at having cruelty and brutality against a believer. He said: "If someone helps against a believer even with a single word, his forehead will have a message with the following written: Disappointed from My Mercy."

The Imam (as) asked the believers to cooperate on unity and mercy and no one is allowed to help others against his brothers even with a word before a cruel king or whatever.

Letting a Believer Down is Forbidden

The Imam (as) prohibited letting a believer down. There has to be support for him in order to succeed. He said: "There is no believer who lets his brother down, while he can help him, unless Allah lets him down in the worldly life and hereafter."

Islam asks the believers to stand side by side with each other and to be a single powerful hand. They should not leave any pore, through which enemies penetrate aiming at separating their unity and breaking their unison.

Accusing a Believer is Inhibited

The Imam (as) has forbidden accusing a believer with malice. He said: "If someone accuses his brother, there will be no respect remained between them. Also, one should not deal with his brother in the same way that he treats the people."

He said: "If a believer accuses his brother, his faith is deliquesced from his heart in the same way that salt is liquefied in water."

This way, the Imam (as) of the believers wanted people to behave with each other having appropriate intention. One should not accuse others as it is among the prerequisite of separation.

Rebuking a Believer is Banned

The Imam (as) expressed his hatred over rebuking believers and scorning them. He said: "If someone rebukes a believer, Allah will scorn him in the worldly life and hereafter." He also said: "If someone rebukes a believer, he will not die until he commits the same thing that he had rebuked his believer brother."

Rebuking and reproaching is among the factors of separation and division among the believers. That is why the Imam (as) emphasized on his hatred against this attribute.

Rejoicing At Misfortune of Believer is Banned

Gloating over someone's grief is among the most malicious attributes that were prohibited in Islam. Imam al-Sadiq (as) severely rejected this attribute and said: "Do not express your rejoice over your brother's misfortune. Otherwise, Allah will have His mercy on him and affect you with the same misfortune that he is struggling with." He also said: "If someone gloated over his brother's grief, he will not leave this world until bearing the same trouble and grief."

Gloating over someone's grief is among the worst attributes ever committed. It is results from not behaving nobly. No one expresses his happiness over his brother's problem and misfortune unless he is far away from moral behaviour and perfection.

Damaging a Believer is Prohibited

Islam has prevented from harming or damaging people or abusing them. Let us read what the Imam (as) said in this regard.

He said: "If one damages his brother, truth will never come to him."

He said: "If one harms a believer, Allah will cease his blessings upon him. And if someone intentionally results damage for his brother, Allah will dress him with the clothes of shame and disgrace."

Hurting the Believers is the Aim of Satan

He said: "Damaging the believers and the people of faith is the whereabouts of Satan."

Hurting a believer is cruelty and oppression and it is considered among the worst forbidden things in Islam.

Here our talk about the traditions of the Imam (as) regarding faith and believers has come to an end. This subject included very important topics worth studying in details and depth.

- 1. This is because of hard effort and trouble they bore in that very difficult condition. However there are some traditions also admiring the believers who came after the Holy Prophet (S) of Islam. Among those was one from Prophet Mohammad (S) who once said: “I yearn to see my brothers”. He was asked: “O the Prophet of God! Aren’t we your brothers?” He replied: “You are my companions. My brothers are those who will come later at the end of the time, those who did not see me, nor they hear me, but they believe in me and trust what I said. Those who keep the religion in as hard situation as keeping a firebrand in their hands”.

Imam al-Sadiq’s (as) Opinions in Politics and Economics

Imam al-Sadiq (as) presented phrases, highlighting some of the political issues. The following are among them.

Jurisprudents and Kings

Imam al-Sadiq (as) warned jurisprudents from entering with cooperation with kings and their offices. He said: “Jurisprudents are the trustees of the prophets. So if you see the jurisprudents riding alongside with the kings, then accuse them.”

Jurisprudents, because of their central spiritual positions, are the trustees of prophets (as) on what has been made legal or illegal by Allah (SwT). Therefore, if they somehow get connected with the official governing centers, their trust has to be withdrawn, unless there is a situation where they can help the general public by their positions there.

Penance of Working with Kings

Islam banned any association with cruel kings and had specified helping the people as penance for this task. The son of the Prophet (S), Imam al-Sadiq (as) said: "The penance of working with kings is having mercy on brothers."

Helping people and assisting them to fulfil their needs is among the most blessed and the most significant deeds in Islam. Imam al-Sadiq (as) has assigned this as penance for someone who had committed the sin of working in the government of a cruel king.

What People Are In Need of?

Imam al-Sadiq (as) in a brilliant speech mentioned what people need in their individual and social lives; something that no one other than the government can be in charge of it. He said: "There are three things, people are in need of: security, justice and fertilized land."

These three things are the most important life's prerequisite and it is quite natural to see them as the responsibilities of governments.

The Kindness of Rulers and Their Justice

The Imam (as) had a deep insight on principle issues that nations need; among those, are principles where the government has to obey. He said: "The most lovely deeds for Allah, the Almighty, is the kindness of a king and his justice. However, the most unacceptable deed is the ignorance of the king and his cruelty."

Being kind with the people, spreading social and political justice from their roots is from the most prominent cases that Islam assigned early from its emergence. It is quite usual that it results in achieving security and settlement for the nation.

Just Rulers

The Imam (as) presented a speech about what Allah (SwT) has promised from rewards to the just kings, saying: "If someone has control over people's affairs and apply justice while opening his door and removes his veil to solve people's problem and has a just look at their affairs, Allah will remove his fear at the Resurrection Day and will reward him with Paradise."

If the rulers spread justice among people; open the doors for resolving their problems, and do not specify various obstacles for people to reach them, Allah (SwT) will consider them as his close men who are promised to enter the Paradise forever.

Silence in the Kingdom of the Cruel

The Imam (as) talked about the silence in the kingdom of the cruel tyrant rulers, saying: "Silence during the kingdom of the cruel is worship."

The mutiny and insurrection against the kingdom of the cruel if not with an organized group is unsuccessful. It just results in physical defeat against such opposition. Thus the Imam (as) considered silence as worship in such circumstances.

Denying the Just Imam

Imam al-Sadiq (as) presented an important political speech, talking about those denying a just Imam or admitting an Imam who is not assigned religiously. He said: "There are three who do not have a share from faith: one who considers someone as Imam while not being chosen religiously; one who rejects a true Imam; and one who considers light and darkness equal."

These three groups do not have any kind of connection with the Lord, as they have no share from faith. Their souls are occupied with ignorance and mutiny against the truth.

Cruel Ruler

Imam al-Sadiq (as) narrated a tradition from his great grandfather, the Holy Prophet of Islam (S), about cruel rulers and the fact that the Prophet (S) will not mediate for their benefit to Allah (SwT). Let us read this tradition. The Imam (as) said:

"The Prophet of Islam said: Two groups will not get anything from my mediating: cruel, tyrant rulers who over-exaggerate religious issues and a corrupted person who does not repent."

Cruel ruler changes lives into an unbearable disaster. He commits cruelty and oppression, leaving justice aside. So how can he expect mercy from the great Prophet (S) and His offspring? Also, the mercy of the Prophet (S) will not be due to those who exaggerate religious issues against Imam Ali (as) with the intention of having justice. They will have no share from the mercy of the Holy Prophet (S) on the Resurrection Day.

Being away From the Rulers

Imam al-Sadiq (as) warned against the rulers who are affected with the problem of self-glorification. He said: "Woe to you on getting close to those rulers who try to treat as kings. I swear by Allah that there is no one making sound of his/her shoes while walking in order to show attractive, unless being destroying and destructive."

Those who like leadership from the seeker of political positions are not on the guided path as they are walking in darkness.

The Attributes of Imam

The Imam (as) in all of his speeches, talked about the proper attributes, which has to be gathered in order to be qualified for being the leader and Imam of a nation. He said: "Being Imam is not accepted unless for those who have the following three attributes: Allah-fearing preserving them from committing sins, patience to control the anger, and good leadership on those under control so as to be seen as a kind father."

Leadership is the most prominent social centre in Islam. So it has to be granted to those well qualified and professional in religious issues. This aims at not preventing the nation from entering into disasters and dangerous situations. The nation has already been affected with many of such problems and troubles by those without Allah-fearing such as Muawiyah, Yazid and Marwaan ibn al-Hakam and the like, those who shed the flood of disasters and tragedy on the nation.

Keep Distance from Kings

The Imam (as) warned against having relation with kings. Note the following speech from the Imam (as): "The closest one to the Lord is the farthest one from the cruel kings."

The Imam (as) emphasized, in many of his traditions, about this, as well as saying:

"The Prophet, Allah's blessing and peace be upon him, said: Woe to you on being on the door of the kings and the people in their surroundings. The closest ones to the doors of the kings and their people are the farthest ones from Allah. And if someone considers the kings as people affecting the will of Allah, Allah will deprive them from His fear and will let them get astray."

Having relation with cruel ruler as well as having contacts with his people is the same as having close relationship with Satan. It is considered supporting darkness and cruelty. This is what Islam declares war against.

The Best Rulers

The Imam (as) talked about the best rulers and kings, saying: "The best rulers are those who apply the following three attributes: mercy, kindness and justice."

If someone is attributed with these attributes, he has got the honour of ruling the nation and will be distinguished over others and his people will be sincere towards him.

Some Responsibilities of Ruler

The Imam (as) talked about some of the responsibilities of the kings. He said: "Rulers should be very careful about the following three: keeping the balance in their deeds; taking care of those under oppression and choosing the blessed men of the Lord for performing their responsibilities."

These three responsibilities are among the most important deeds for rulers and among the most sensitive ones. Having a full respected kingdom over people without those attributes is not possible.

The Responsibilities of Government on Citizens

The Imam (as) talked about what the government has to do for its citizens. He said: "Three issues have to exist for rulers by their companions and people: obeying them, advising them publicly

and privately and praying for them to be successful in their reform and deeds."

Merciful Ruler

He said: "If the Lord, the Almighty, wants something good for His people, He will assign a merciful ruler and will put a wise just minister for him"

These words discussed the political life of the era of the Imam (as). At that era, al-Omaweeyah and afterwards, al-Abbaseeya applied all kinds of cruelty and oppression on people. They did all they could do to deprive them from their rights and freedom. Thus security was collapsed and there was a safety breakdown. Here our talk about some of his political speeches has come to an end.

Words in Economics

The Imam (as), in his brilliant speeches in the field of economics, presented great opinions in progressing the general economics and increasing individuals' incomes as well as calling for protecting the wealth and not squandering it. Below we will have a brief look at his shining traditions in this regard.

Urging to Farm

Farming is the spinal column of the economics of a society and it is among the most significant tools and the most active one in distributing calmness and comfort among the people. Listen to what he said in about farming and its importance.

He said: "Farming is the greatest chemistry."

He said: "Farmers are the treasures of the world. They extract the best Allah, the Almighty, let out of the earth. They are in the best

positions at the Resurrection Day and in the highest rank as they are called the blessed."

He said: "Allah has specified the earning of the prophets in farming and animals, in order not to hate anything from the sky."

A man once asked him, saying: "O my master! I heard a group of people saying that farming is hateful." The Imam (as) answered: "Farm and plant. I swear by Allah that there is not deed better and more advised than it."

He said: "There is nothing more lovable for Allah, the Almighty, than farming. Allah did not send any prophet unless they are farmers except Edrees who was tailor."

A man asked the Imam (as) about the meaning of 'dependents' in the following statement of the Lord 'On Allah depends the dependants.' He said: "They are the farmers."

Did you see how the son of the prophet (S) and the discoverer of science talked about planting and farming and how he talked and praised the role of farmers?

Farming is among the most important tools in making a country developed. A nation, which does not own the knowledge of farming, has lost the most striking mean to progress, and problem covers it.

The Imam (as) glorified farming and presented his praise to farmers in order to take the nation towards a prospering country with all the citizens in comfort.

Urging to Work

Work is the principle factor in World's economics. It is impossible for a nation to be developed and live in comfort by ignoring the work. Without work a nation lives desperately struggling with poverty and destruction.

The intelligent mind of the Islamic thought, Imam al-Sadiq (as) urged people to work and called them not to leave it. He said:

Abu Basir narrated the following saying: I heard Abu Abdullah once said: "I work in some of my gardens until I sweat hard. I have what is enough for me, Allah, the Almighty, knows. I am seeking the proper earning."

Abu Umar al-Sheibani narrated saying: I saw Abu Abdullah with a shovel in his hand. He wore thick clothes and sweat flew from his waistline. I said: "O my master! Please let me help you." He replied: "I love for man to be hurt under the heat of the sun in seeking his earning."

Zurarah narrated saying: A man came to Abu Abdullah saying: "I cannot do any hand related job, nor do I know how to do the work of a carpenter. I need money." He said: "Work by carrying things on your head and try to be needless from people. The Prophet, Allah's blessing and peace be upon him, carried stone on his neck and put it as part of his walls."

There were other traditions talking about the necessity and importance to work. They talked about the fact that work is what distinguishes a developed country from a poor country.

His Stress on Doing Business

Doing business is among the most important factors in economical progress and development as it results in the comfort of the general public. It has a direct role in increasing the average individual's income. Imam al-Sadiq (as) emphasized on this fact and expresses his dissatisfaction over leaving it.

He said: "Nine tenth of earning is in doing business."

He said: "Doing business increases the functionality of mind."

He said: “One who seeks business will be needless from the help of others.” Muhammad al-Zafarani told him: “What if he owns a family?” He replied: “If he has a family, then nine tenth of the earning will be from doing business.”

He told one of his followers: “O Abdullah! Keep your honour!” He said: “What is my honour?” The Imam (as) replied: “To bring your enemy towards your market and to make yourself high standing.”

He said: “Leaving business lowers the functionality of mind.”

He said to Fudayl ibn Yasar: “What do you do?” He replied: “I do nothing today.” He said: “This way your wealth decreases gradually.”

Fudayl ibn Yasar told Imam al-Sadiq (as) the following: “I left business and do not want it anymore.” The Imam (as) was not happy with this and told him: “Why is that? Couldn’t you follow it? This way your wealth fades out. Do not leave business and keep on the blessings of the Lord, the Almighty.”

This way, the Imam (as) stressed on the significance of doing business, as it is one of the most important elements of economical growth and the source of individual’s income increase. Nevertheless, it is among the factors of decreasing the unemployment rate and distributing comfort among the people.

His Denial against Squander

Squander is a source of wasting wealth. It allows not even a shadow of wealth to remain. Imam al-Sadiq (as) rejected it and warned against its consequences. Below are some of his traditions in his regard.

He said: “Squandering results in poverty and strong economics results in richness.”

Dawoud ibn Sarhan narrated saying: I saw Abu Abdullah weighing date himself. So I told him: "Why do you not order one of your sons or servants to do this?" He replied: "O Dawoud! There are just three proper deeds for a believer: Being professional in religious issues, being patient during the time of a disaster and having a good plan for earning the living."

He said: "If someone wants to make a family prosperous, He, the Almighty, makes them helpful in earning the living."

He said: "The slave expands his hands and asks Allah to give him his earning from his mercy. When Allah grants him from his blessings, he spends them somewhere unnecessarily. Then he returns back and asks again. But this time Allah will tell him: Did not I give you?"

Squandering wealth and spending it somewhere other than its place results in poverty and desperation.

Restoration of Wealth

What results in the increase of wealth is doing business and other things. But keeping the wealth stored and frozen just results in increasing the rate of unemployment and the death of economics. Imam al-Sadiq (as) urged to fix the way of dealing with wealth. Let us read his traditions.

He said the following to some of his followers: "You have to fix the strategy of using the wealth as it results in being generous and being needless from the low."

He said: "Fixing the strategy of using the wealth is from faith."

Using a better strategy for using money is among that which increases the wealth. A believer has to amend his financial strategy to be a mean for preventing poverty and desperation.

Avoiding Laziness

Laziness is among the causes of poverty as it destructs the public's economy and the Imam (as) warned against this property. Below are some of what he said in this regard.

He said: "If someone becomes lazy in what results in earning his living, he will get no blessings in his worldly life."

He said: "The enemy of work is laziness."

The Imam (as) wrote a letter to some of his followers, containing the following: "Do not get lazy in your work; otherwise you will be a heavy disturbance on your family and the rest."

He said: "Do not become lazy in seeking your earnings, as your fathers were always hard working to get their own."

He said the following to some of his companions: "Woe to you on sighing! It is the key to malice. One, who is lazy, will not be able to fulfil a truth and one who always sigh and gets bored cannot bear the truth either."

Laziness in work is what results in the destruction of public economy and the distribution of poverty and deficiency in the society.

Denying Oversleep and Extra Leisure Time

The Imam (as) denied extra leisure time, which is among the destructive elements of the economics. He said: "Allah, to whom belongs Might and Majesty, hates oversleep and having extra leisure time."

He also said the following about oversleep: "Oversleep puts religion and living aside."

Oversleep and having extra leisure time affects the social economy negatively and expose the society uncovered towards desperation and widespread poverty.

Here our talk about some of the Imam's (as) traditions about economics is over.

Imam al-Sadiq's (as) Advices and Models of His Wisdoms

His Advices

Imam al-Sadiq (as) had a lot of effort in his lectures and advices about the position of the Imams (as) from his fathers and sons; those who did their best in helping people and showing them the right path by magnifying and planting the positive role of proper attributes. The first one in this series was the Leader of the Believers, the great scholars and the society, Imam Ali (as), whose Nahjol Balaga encompassed a large variety of advices in which souls get impressed.

They remind human being of the next world and keep them away from pride as well as showing him the true pathway. Imam al-Sadiq (as) followed the path of his grandfather, the Leader of the Believers and advised people a lot and warned them of the Allah's (SwT) wraths. Below you can see some of his advices.

He said: "If the poor son of the human feared the Hell's fire as he fears poverty, he would be safe from both. Also if he feared the Lord in his inside as he feared His creatures in the public, he would be prosperous in both worlds."

His advice which talked about fearing Allah, promises those disobedient to the fire of the hell. If human feared Allah (SwT) as he fears those who are stronger than him in the world, he would be safe in both worlds and Allah (SwT) would keep him safe and save him from the disaster of his world.

He said: “Believer should fear Allah in a way as he is about to enter the Hell; and also he should ask Allah in a way as if he is from the men of paradise. Allah, the Almighty, judges people according to their view about matters, if good then good and if bad, bad.”

This advice talked about the reality of fearing Allah (SwT) and asking for salvation. So the real fear, should be in a way that shows the person who is about to fall in the Hell. This helps him to keep away from sins and forbidden actions. On the other hand, the read request and call for Allah (SwT), is to ask Allah (SwT) about His blessings which are widespread everywhere, as if he is among the people in the paradise and not to rely on what he has done for entering the paradise.

He said: “There is no comfort for a believer until meeting the Lord; in other situation there are just four cases: a silence at which to know the circumstance of your heart and yourself, when he is alone himself with his Lord; a loneliness which is resulted from the disasters of the era publicly and privately; a hunger in which all the desires, over concerns are gone from your heart; and an oversleep which enlightens your midnight and purifies you and your soul.”

The comfort of a believer and his felicity is when he is close to His Lord to be blessed from his infinite mercy, which is granted to the real believers among His men. Otherwise there are just four cases in which a believer feels comfortable and they were mentioned by the Imam (as) in his advice.

Among his advices is that he was visiting the graves at night, saying: “O the people of grave! Why do not you answer me when I ask you?” Then he adds: “Allah is between them and their answers. It seems that I am one of them.”

Among his advices is when Sufyan al-Thowree got the honour of meeting him. Sufyan said the following: “O son of the Prophet! How did you start your day today?” He said: “I swear that I am sad and my heart is preoccupied.” Sufyan said: “What has made

you sad with preoccupied heart?" He replied: "O Thowree! If someone's heart is being full, the pure religion of Allah will preoccupy him. What else could have preoccupied his heart? What is the worldly life? What it can be? Is the worldly life something other than eating, wearing clothes and riding?

"The believers could not get rest in the world. They cannot believe the steps at the worldly life as it is perishable, but hereafter is forever. The people of faith are among those who eat a few and face many problems; if you forget them, they remember you; and if they visit you, they will add something to you. So enter the worldly life as if you are about to leave it.

"Or consider it as a dream, on which you will find your hands empty as soon as you get up. How many cases are there whose approaches are the source of trouble and how many cases are there which you left, but will be happy when it approaches."

This advice talked about the renunciation of the Imam (as) towards the worldly life and discarding its joy. It also talked about his full direction towards the Lord and whatever makes him closer.

Imam al-Sadiq (as) was advising someone, saying: "Judge your religious issues as the people of the world judge their worldly affairs. The world has been specified as witness to know what is hidden from the hereafter. So try to know the hereafter with that. So do not look at the world unless having this into consideration."

A man requested Imam al-Sadiq (as) to advise him. He said: "Allah, the Almighty, guaranteed the living, so why is there anxiety about your living? If the living is divided, why is there miserliness? If the judgment at the Resurrection Day is accurate, why is there concern about gathering wealth? If Allah is generous, why is there stinginess? If there is wrath with fire, why is there sin? If the death is reality, why is happiness? If everything is displayed in front of Allah, why is still there cheating? If there is a final walk on al-Sirat bridge, why is there self-satisfaction? If there is fate and

destiny, why is there sadness? If the worldly life is transient, why is there a trust in this worldly life?"

Love Because of Allah (SwT)

The Imam (as) presented a group of traditions talking about the necessity of the friendship among the believers for the sake of Allah (SwT) and not for grasping a worldly benefit. The same applies for anger. A believer should not get angry unless for the sake of Allah, the Almighty. The following are some of the traditions in this regard.

He said: "The love can be either for the sake of Allah or for the sake of the worldly life. If someone loves for Allah and His Prophet, his reward will be paid by Allah; and one who loves because of the worldly life, will get nothing out of his love."

He said: "Those, whose loves are for the sake of Allah, will sit on stands made of light, whose origin is from their bodies. This light makes them brilliant and striking for everyone. Then He, the Almighty, says: These are people who are in love because of their Lord."

He said: "Good for those are in love because of Allah."

He said: "Among the strongest threads of faith is to love for Allah and to get angry because of Allah; to pay because of Allah and to prevent for the sake of Allah."

He said: "One, who loves for Allah, gets angry for Allah, grants for the sake of Allah and prevents for the sake of Allah, is among the people who have completed their faith towards the Lord."

He said: "Believers have three signs: His knowledge about Allah; the one for whom he loves and the one for whom he gets angry about, that is Allah."

Fudayl ibn Yasar asked the Imam (as) about love and hate and whether they are from faith.

The Imam (as) replied: "Is faith anything other than love and hate." Then he narrated the following statement of the Lord, the Almighty: ***'But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness' (49:7).***

Among the most important rings of faith is to keep the love pure for Allah, the Almighty and to have it away from worldly emotions and sensations, whose ends are in soil and are inevitable to perish.

The Kind Act

The Imam (as) talked about the importance of kind acts and the fact that it is a grant from the Lord to his men. He said: "The kind act is similar to its name. There is nothing better than the kind act other than its reward. The kind act is a gift from Allah to His men. It is not necessarily to be followed by everyone who wanted to do it for people, or those who are willing to do it, and it is not allowed for everyone who 'can' do it. So if the Lord has His mercy on His slave, He will grant him the will in doing the kind act, power and permission. Therefore, at this point prosperity comes for the seekers of the kind act."

How a nice explanation it was by the Imam (as) about the kind act.

How nice it was the comments of the Imam (as) to make it lovelier for those honest people who want to do the kind acts.

Kind act is a gift from the Lord to his faithful believers. No one can do it unless those whom Allah (SwT) wants and satisfied. The kind act is clothes that the Imam (as) wore. No colour of kind act remained unless he has done it for people. He used to say: "There is

nothing creating a better relation with me other than a hand, giving alms to others for the sake of Allah."

He said: "I always hurry to fulfil the need of my enemy, fearing to reject his demand and he becomes needless of my help."

The kind act was one of the elements of the attributes of the Imam (as) and something that made him stronger. Let us read some of his traditions about performing kind acts.

He said: "I see the kind act not fulfilled unless adhering to three conditions: hurrying in fulfilling it; hiding it and avoid considering it a big deal. If you are in a hurry, you will make the one in need happy; if you hide your kind act from others, you have completed the good deed; and whenever you consider it as a small deed, you have made it great."

He said: "One, who does not thank a strong will, will not thank a blessing."

He said: "Blessings are wild, so try to tame them by thanking for them."

He said: "Liven the kind act, by killing it, because mentioning the kindness here and there destroy the kind act."

He said: "The people of kind acts in the world are the people of kind act in the hereafter." He was asked: How? And he replied: "There deeds are counted and their good deeds increase each moment, they grant from their deeds to their brothers who are in need."

The Imam (as) was an exemplar in doing kind acts in his behaviour and speech. This made him to be loved by people. He used to call them for being kind by doing kind acts as it results in prospering the lives and distributing mercy and kindness among the people.

His Tripartite Traditions

The Imam (as) has a group of traditions in various situations, some of which contained three constituents with great importance. The following are among them.

He said: "There are thee cases, in which anyone adheres, he will get the prosperity of the worldly life and hereafter: One who is devoted to Allah; one who is satisfied with Allah's will; and one who thinks optimistically about Allah."

One, who is devoted to Allah, satisfied with Allah's will, and thinks optimistically about Allah, will win the success of the his worldly life and hereafter, because these are the ultimate faith.

He said: "The perfection of a believer is in three cases: being professional in his religion; being patient when facing a problem; and being wise in his work and earning."

If someone is attributed with these three attributes, his personality is getting perfect and will get a great share of faith and will be saved from a large number of troubles in this world.

He said: "There are three things, which result in kindness: religion, modesty and generosity."

These attributes really result in mercy and kindness of those who are attributed with them.

He said: "If someone avoids three, he will get three: if someone avoids being malice, he will reach glory; if someone leaves pride, he will approach respect; and if someone leaves stinginess, he will be granted with honour."

He said: "The following three are the resultants for detestation: hypocrisy, cruelty, and pride."

One, who is ascribed with those hatred attributes, will get the anger and hate of people and he will be detested.

He said: “One, who does not have any of the following three, cannot be noble: one who has no mind to be honoured with; seriousness, which makes him rich and needless; and a tribe or relative to assist when needed.”

Indeed, those, who lose these attributes, will be unable to find their social position and will be considered of no significance within the society.

He said: “The following three undermine people: envy, backbiting, and foolhardiness.”

These attributes are rejected attributes, which people disrespect and the owner to these attributes is of no value in the eyes of the people.

He said: “The following three are not recognized unless in the following three circumstance: a patient is not recognized except in anger; nor a brave except in war and nor a brother except in need.”

These issues, which were mentioned by the Imam (as), are among the test situations. A patient person is never recognized except when there is an angry situation. If he calms his anger down, he can be attributed with patience, otherwise not. Nevertheless, a brave cannot prove his bravery except in the war. Also a brother or friend finds his meaning when troubles or problems attack people and make them in need of their brothers or friends; otherwise, he is neither a brother nor a friend.

He said: “If someone is in anyone of the following three, he will be considered hypocrite, even if he prays and fasts: one, who lies whenever he talks; one, who breaks his promise whenever he makes a promise; and who do not protect others’ properties whenever he is trusted.”

These unblessed attributes are among the attributes of the hypocrites, those who have no share from faith.

He said: "Be careful about the following three and try to keep away from them: a traitor, one who claims himself as victim of others; and tell-tale, because one who traits, will make you the next one to trait; one who claims himself as victim will consider you the next one who oppressed him; and one who tell-tales will make you the next one to be tell-tale."

These group of people are from the source of malice and everyone should be careful to avoid them and not to establish contact with them.

He said: "One cannot be trustee, until he is trusted in the following three cases: wealth, secrets and honour. If he keeps two and leaves one, he cannot be trusted."

The Imam (as) specified a measure for checking those whom people can trust. So, such a person can be ascribed as trustee when all the three mentioned cases are preserved without betraying anyone of them.

He said: "Do not consult a fool, do not get assistance from a liar; and do not trust in the kindness of the kings. The liar brings the far closer and keeps the close far; the fool throws himself in trouble to help you, but he cannot; and the more you trust in kings the sooner you are betrayed and more connected to them you are, the sooner you are broken from the relation."

This tradition has gathered the studies of the Imam (as) to almost all the social nature of a society and showed his view on the life of the people and their interest. He talked about three types of people, they are: the fool, who is not deserved to be consulted in one's affairs, this is because of his lack of experience and knowledge; also one should not rely on the help of a liar as his speech has no base on the reality, he makes the far, near and the near, far; nevertheless one should not trust in the mercy of the kings as they have no friend, no one is close to them; they just have some benefits, which they are looking for.

He said: "There are three whose few are lot: fire, poverty and disease."

Indeed, the small portions of these problems are seen large and human being is hard to bear them.

He said: "There are three situations, where people inside which are masters: one who cools his anger; one who forgives someone who was not kind to him; and one who visits and helps others himself and by his wealth."

The three mentioned cases are among the prerequisite of mastering. One who is attributed with them can be considered as the leader and master of his tribe and society.

He said: "There are three, which must have three: a house should have slip; a sword should have a cut and a patient should have a wrong doing."

He said: "Ignorance is in three: in changing brothers, argument without speech and spying on what is not one's business."

Ignorance seems to be in committing the mentioned faults, whose committers should bear the damaging consequences.

He said: "If someone is in anyone of the following, he will be against the Lord: cheating, violence, and oppression. Allah, the Almighty, said: ***'Their plotting of Evil, but the plotting of Evil will hem in only the authors thereof' (35:43)*** and ***'Then see what was the end of their plot!- this, that We destroyed them and their people, all (of them)' (27:51)*** and ***'Then any one who violates his oath, does so to the harm of his own soul' (48:10)*** and ***He, the Almighty, said: 'O mankind! your insolence is against your own souls,- an enjoyment of the life of the present' (10:23)."***

One who is attributed with these malicious attributes will face their severe consequences back to him. The cheaters, the violent and oppressors will get the consequence of what they did in the worldly life before the wrath of the hereafter.

He said: "The following three prevent a person from getting higher positions: the shortage of will, the lack of intelligence and the weakness of ideas."

These issues stand as obstacles against a man from reaching higher positions. It delays progress in this world and prevents people from development to approach great rank.

He said: "Determination should be in three: employing the kings; obeying parents and being modest with the master."

Among the factors of determination and deep will is to employ the kings for owns' purpose, obeying the parents and being obedient with the master. Not fulfilling any of the above-mentioned factors, results in destruction and devastation.

He said: "Amiability happens with three: with good wife, dutiful son, and sincere friend."

The mentioned cases are among the most important benefits of life and friendliness without which is impossible.

He said: "One, who is blessed with three things, will be granted three things and is considered the greatest rich: Being satisfied with what in hand; not looking at what in people's hands; and leaving intervening in others' affairs."

If someone is granted these cases, he will win the worldly life and will be saved from many of its problems and disasters.

He said: "No one can be generous without adhering to the following three: He has to be generous about his wealth in both good and bad times; and to spend for those who deserve spending; and to consider what he has got from his thankful behaviour is greater than what he has paid as alms."

Generous is always generous irrespective of being in a good or bad situation, on condition that that money is paid to those who de-

serve this money. Also one should consider what he has paid less than what he was granted.

He said: "There are three things human beings are not blamed for: consulting with an adviser, sympathizing with the envious and being popular for people."

These issues are from the complements of human's personality and among the prerequisite of its progress and perfection. Therefore, consulting with an adviser, sympathizing with the envious and being popular for people are among the most important attributes that a person can be equipped with.

He said: "A person is not considered wise unless completing the following three: telling the truth irrespective of being in a anger or satisfaction mood; to accept for people what he wants for himself; and to be equipped with patience whenever facing a problem."

Indeed, one who is attributed with these attributes has completed his religion, elevated his mind and will be among the great people of his lifetime and the respected ones.

He said: "Blessings are not completed unless fulfilling the following three: knowing what Allah has blessed with; being grateful with what he is granted; and trying not to look down at them."

Knowing what Allah (SwT) has asked for, such as the rights to be fulfilled as paying alms.

Being grateful and thankful, not only with speech, but by helping the poor and the weak.

Keeping away from looking down at them, as well as not insulting people and whatever may keep blessings away from life.

He said: "There are three things if one is affected with, he wishes death: continuous poverty, extremely clear sin, and very powerful enemy."

If any of the above-mentioned cases comes to affect one's life, he will ask for leaving the worldly life in order to be free from it.

He said: "One, who is not interested in three, will face another three: if someone is not interested in health, he will be affected with illness; if someone is not interested in doing good, he will face disappointment; and one, who does not wish to see his brothers to have more, will be affected with failure."

He said: "The following three has to be avoided: accompanying malicious people; spending lifetime with women; and staying with the people who are known for their inappropriate behaviour."

He said: "The following three show the generosity of a man: good moral behaviour; anger control ability; and being modest in dealing with others."

He said: "One who trusts in three, is considered arrogant: one who trusts something that does not exist; one who believes in someone whom he does not trust; and one who is greedy to own something which is not his."

The Imam (as), in his speech, presented unchangeable social lessons, which were not different from the reality. He warned against believing in something that is impossible. He also rejected believing in someone who cannot be trusted. Nevertheless, he emphasized on not being greedy to have something that belongs to others. These are all from the innermost of a blessed life.

He said: "There are three things, if one uses, he will destroy his worldly and hereafter life: One who is always negative in his thoughts; one who believes in everything; and one who always trusts his wife and gives his control to her."

Being suspicious about people distributes corruption in religion, because Islam commanded for positive thinking in order to preserve social relations among the people. On the other hand, suspicion is against the religion of the Lord. One who is affected with

suspicious spends his life with anxiety and worry. He spends most of his time struggling with people and this way will spoil his worldly life.

Also one, who accepts whatever he is told, actually allows the corruption to penetrate Islam, because Islam has ordered to prove any news and avoiding any rush to accept it. Nevertheless distributing such news is also among the resultants of corruption. Also believing news, which is against the reality, throws human in great problems and destroys the affairs of his life.

At last but not least, believing every speech of wife is among that which may keep a man deviated from the affairs of his religion and life, because, most of the time, a woman follows her emotional and personal sensitive senses, which may be far from reality. That is why it can lead people away from the reality of life.

He said: "Never ask for calmness unless in the following three situations: fresh air; streaming water and flat easy fertile ground."

This tradition has gathered some of the healthy situations for human beings, among those were fresh air, streaming water and the existence of ground. All the mentioned cases are among the prerequisite of human health.

He said: "The following three result in disappointment: pride, arrogance, and enmity."

The above-mentioned cases are among those that result in struggle, enmity and hatred among the people. That is why the Imam (as) stands against these attributes.

He said: "There are three complex problems with human beings: envy, greediness and desire."

The above-mentioned attributes of a human being are considered as his desires and passions, which if defeat a man will degrade his grade and rank severely towards malice.

He said: “If someone has three attributes organized, they will elevate him, his rank and his position. They are Allah-fearing, forgiveness and bravery.”

If anyone has any of the mentioned attributes, they will be the necessary tools for him to be ascribed with elevation and to be respected by people, as they result in more dignity and glory for their owner.

He said: “There are three attributes, if someone gathers all, he will be considered as a perfect person: mindfulness, beauty, and eloquence.”

One, who gathers all the mentioned three attributes, will be considered a perfect person from all aspects.

He said: “There are three things which results in poverty: over insisting on something; backbiting and over joking.”

These attributes cause poverty as they affect human’s social rank. They also deprive him from getting his position through which he can reach salvation.

He said: “There are three cases, whose following is misfortune: the attack of a brave in a bad time, even if it results in victory; drinking medicine without reason, even if it has no negative effect on him; and unreasonable attack against a king, even if it results in fulfilling the need.”

These cases, which were mentioned by the Imam (as), were among those that result in defect and disappointment as well as cause many problems and disasters.

He said: “There are three things, which each person believes himself to be right in: the religion which he believes in; the desires which he wants; and his thinking methodology in his affairs.”

Human beings think that they are right in these three cases, even if they are not accurate. This happens because of the ignorance in hu-

man beings.

He said: “People are categorised in three groups: simple obedient people; balanced professional ones; and enemies.”

Most of social groups can be divided in these three categories. It is a brilliant analysis for showing different social groups.

He said: “The base of the world is in three things: fire, salt and water.”

These three things are among the basic elements in the creation of the world.

He said: “If someone seeks three things illegally, he will be deprived from three other things: One, who seeks the world inappropriately, will be deprived from the blessings of the hereafter; one, who seeks presidency illegally, will be affected with people’s disobedience; and one, who seeks wealth illegally, will be deprived from the ability to keep his wealth.”

What is sure is that one, who seeks the worldly life without resorting to its appropriate tools, will be prevented from enjoying the blessings of the next world. Also, one, who seeks presidency illegally, will be deprived from people’s good will and obedience. Additionally, if someone goes after gathering wealth in an illegal and inappropriate way, he will not be given the ability to keep what he has gathered, and other people around him may try to take over his position as well as his wealth.

He said: “A true man should not try testing any one of the following: drinking poison for test, even if he is out safe from it; disclosing secrets to envious relatives or friends, even if he is out safe from it; and getting in the sea when he is needless to do so.”

This was among the valuable advices that no one is needless from, specially sailing on seas at that time. As it will be among the factors of death, if the ship is not equipped with safety tools; something that can guarantee the safety of the passengers.

He said: "The citizens of every nation are not needless from being shocked about their worldly and hereafter lives by the following three. And if there are no such persons among the people, the people will go astray: a knowledgeable scholar with Allah-fearing; a king well obeyed; and a trusted physician with insight."

This is the meaning of the tradition where there has to be three types of people guiding the rest of the population. They are: (1) Knowledgeable jurisprudent to be the reference of the people in their affairs, (2) a leader who can protect the general regulations in the country, and (3) a trusted physician to cure those ill.

These three types of people have to be available for every society and people are not needless from them.

He said: "A friend is tested with three attributes, if he is kind and sympathetic, he is considered the friend of purity, otherwise he is the friend of luxury and not a friend of hard time: a friend whom you can borrow money from; or to trust him and give him an amount of money to keep for you; or to have his share and role in hard times."

These measures were mentioned by the Imam (as) for testing a friend in order to show his reality and the extent of his sincerity. This can be used to see whether he is the friend of comfort or the friend of hard times. If he was the friend of comfort and luxury, it can be concluded that his friendship is ostensible and cannot be considered to be deep from the heart. However if he was the friend of hard times, he is considered a brother whom one should be sincere with, in both kindness and mercy.

He said: "If people are saved from the following three, they are completely safe: confronting bad language; bad hand; and bad deed."

These cases can indeed affect people's safety and comfort. If they face someone, they can destroy his security and settlement as well as abolish the distribution of kindness among the people.

He said: "If none of the following exists in one who has to obey someone, it will be very difficult for someone to be obeyed to deal with that kind of people: a religion to guide him; politeness and moral behaviours to educate him; and fear to frighten him from committing what should not be committed."

He said: "A man needs three attributes in his household in order to keep the life going smoothly, even if those attributes are not intrinsically embedded in his behaviour: good behaving in treating others; insight in decision making; and being fortified."

This way, the Imam (as) has made a complete methodology of people's behaviour in their family and the way one should behave there in order to enjoy a comfortable, easy going and calm mind.

He said: "Every owner of a skill or art has to own the following three attributes in order to get his earning: He has to be expert in his art and skill; he has to be honest in his deeds; and kind to those whom he works for."

These three attributes, which were mentioned by the wise Imam (as) contain the necessary tools of progress in work and profession as well as economical growth, which empower self-confidence in each one of the members of the society.

He said: "If someone is thrown in any of the following situations, he will look as being mindless: a leaving blessing; corrupted spouse; or when a disaster happens to a beloved."

These problems, if happens to someone, his mind will be spoiled, and troubles and difficulties surround him from all parts.

He said: "Bravery has three attributes, each having a distinguished property, which is lacked in others: generosity; sense of honour; as well as wishing to be mentioned in good. If those attributes are gathered in someone, he will be considered as brave where no one can stand against. Whenever his bravery exceeds in some aspect

rather than other aspects, he will grow in those aspect better than the others."

This golden speech talked about the reality of bravery and highlighted the boundaries of the real bravery. One who can complete the whole of the attributes, which were mentioned by the Imam (as) will be the real brave, who is distinguished from the rest of the braves.

He said: "Children should adhere to the following three issues towards their parents: Thanking them all the time; obeying them in whatever they command or to keep away from whatever they deny, whenever these commands are not against the will of the Lord; and helping them privately and publicly."

This tradition talked about some of the rights of parents which have to be obeyed by children:

(1) Thanking them for what they have presented for them which are great blessings,

(2) obeying them in what they command and reject as far as there is no contradiction with what Allah, the Almighty, states, because there is no obedience acceptable from the creatures in opposing the creator, and

(3) Helping and consulting them in all affairs.

These were some of the rights that the Imam (as) talked about.

He said: "Children have the following three rights which have to be adhered to by the fathers: choosing an appropriate mother; choosing a good name; paying attention to educating the children and their behaviours."

The Imam (as), in this tradition, talked about some of the rights of children on their fathers. The following were mentioned in the tradition:

• Choosing an appropriate woman, whose mind, religion and attributes are suitable, as she has a direct effect on her children according to what genetic scientists have already confessed

• Choosing a suitable and nice name such as the names of the great people as the names of the Imams (as).

• Being careful in educating them as well as monitoring their behaviours instead of being careless in this regard.

These were some of the rights of children on their fathers.

He said: "Brothers have to keep the following three cases going among themselves in order to protect the mercy towards one another. Otherwise, anger and hate replace the mercy: fairness; mercifulness; and avoiding envy."

These attributes, which were mentioned by the Imam (as) strengthen the stings of brotherhood and do not allow anything to penetrate in the middle for corruption. Adhering to these attributes, results in the brotherhood to prosper amongst the brothers to be a single strong hand against their enemies.

He said: "If relatives cannot get together on the following three things, weakness comes inside and afterwards they have to bear their enemies gloating over their grieves: leaving the envy which is inside them, in order not to get separated; regular visits, which aims at strengthening the mercy; and cooperation, which results in their dignity and honour."

These attributes, which were presented by the Imam (as), are the resultant of interconnection among the relatives and the distribution of mercy and kindness.

He said: "Happiness comes in three attributes: in loyalty; in preserving other's rights; and in standing or facing in front of misfortunes."

If someone adheres to these aspects, and goes towards them, he will satisfy his self and will enter the happiness for what he has done well.

He said: “The following three attributes are the prerequisites of the originality of opinion: good behaviour in meeting; well listening; and good answering.”

These three attributes are that which result in good decision making, appropriate opinion delivering, and originality of thinking and deep view. Those, who are attributed with those characteristics, are on the top of the list of perfect people.

He said: “Men are three types: wise, fool and malicious. Whenever a wise man talks you will give your respond, whenever he speaks, you spot the target and whenever he listens, he understands. Whenever a fool talks, he makes hurry, and whenever he is talked to, he is away. And whenever he is persuaded to do something wrong, he will do it. And whenever you trust malicious you will be betrayed and whenever you talk with him, he will hurt you.”

This speech talked about the three attributes of men and what they can be known with.

He said: “Brothers are of three types: One is like food, something that everyone needs all the time. This is similar to a wise man that is always needed. The second one is like illness. This person is a fool person. And the third one is like a medicine, who resembles an intelligent person.”

This tradition has given a full account for brothers. A wise brother is needed by everyone as food is. A foolish brother is like an illness, as far as you are away, you are comfortable but have connection with results in regret. Also an intelligent brother is like a medicine no one can stay without when in trouble.

He said: “There are three things, which show the mindfulness of their doers: a messenger mind is chosen to have a similar mindful-

ness as the sender of the messenger; a present is similar to the dignity of the presenter; and a book is written according to the ability of the writer."

These affairs result from the state of mind of their owners and their mindfulness. Therefore a messenger if honourable and sincere, he shows the honour and dignity of his sender, who indeed has a great amount of intelligence and mind. Otherwise, it reveals the degradation of the sender and his lack of necessary intelligence.

Present, on the on other hand, is equal to the greatness of is owner, if small and trivial, it means the sender is trivial, however if great, it proves the rank of the one who presents the present. Regarding book, if it has high value, it reveals the intelligence and deep view of the writer, but if lacking eloquence, it shows that the writer lacks the necessary tool for being well equipped with superiority.

He said: "People are of three types: an ignorant who fears learning; a scholar who is proud of his knowledge and a wise person who is working for his worldly life as well as the hereafter."

He said: "There are three who will not experience loneliness: people with good behaviour; those who do not hurt others; and those who avoid being in suspicious situation."

If someone is attributed with any one of the above-mentioned attributes, he will not be alone in a trip or journey. He will be in a respectful position before people.

He said: "There are three days: a passed day, which is not conceived; a day that has to be seized for its opportunity; and the next day, where there is hope in."

The days, which are passed whether good or bad with or without committing sins, are gone and human beings are left with the remaining days which are still in hand. Therefore they have to use the necessary means to get closer to Allah (SwT). Regarding the

next days, people do not know their situation; they have no idea of whether they will still stay there or leave it.

He said: "One, who has none of the following three attributes, will get nothing out of faith: patience, with which an ignorant can be dealt with; Allah-fearing to prevent him from doing sins; and behaviour to favour others."

The attributes mentioned by the Imam (as), are among the high moral behaviours and the blessed characteristics. If someone is attributed with these attributes, he will reach the peak of human perfection.

He said: "There are three attributes, which are needed by the people in the worldly life: comfort on time; richness with satisfaction; and bravery without laziness."

He said: "There are three things that should not be neglected by wise people: the world finally will come to end one day; the dispose of wealth; and the troubles where no one can find a save place to be rescued."

He said: "The following cannot be seen completely and perfectly in a single person: faith; mindfulness; and professionalism."

He said: "Brothers are of three types: One who gives from himself and one gives from his wealth; they are honest and sincere in the brotherhood; and the last one takes what he wants from you and wants you for some joy. Do not consider him as the source of trust."

If someone helps his brother himself or by his wealth, he is sincere and honest in his friendship and brotherhood, but a brother who just uses his brother and gets benefits from his wealth, is not a sincere brother, but in fact he is just a friend of grinning.

He said: "There are three things which were hated by the Lord, the Almighty: oversleeping without being awake; laughing without reason; and overeating."

These three attributes are hated by the Lord, the Almighty. As for oversleeping, it is hated, because it is a loss of time and it is useless. Regarding laughing without reason, it results from foolishness, which is hated by Allah (SwT). About overeating, it has disadvantages for heath and it is what does not make Allah (SwT) satisfied.

He said: "Present may be given on three instances: a present for compensating something; a present for getting rid of someone's harm; and a present for Allah, the Almighty."

Here, the Imam (as), specified the allowed model of giving presents in Islam. The other types of presents are not allowed.

He said: "One who gives three, will not be deprived from three: if someone gives prayer, he will be granted the response; one who gives thanks, will be given more blessings; and one who is relying on Allah, will be given ability and capability. Allah, the Almighty, says the following in his book: ***'If ye are grateful, I will add more (favours) unto you' (14:7).*** He, the Almighty, also said: ***'Call on Me; I will answer your (Prayer)' (40:60)."***

He said: "People cannot endure the following three: forgiving people; helping a brother by overcoming his financial problems; and mentioning Allah a lot."

This tradition talked about the majority of people's attributes. The majority of the people cannot endure someone who forgives others' bad deeds easily, but instead like revenge. Also helping each other with money is another thing that most of the people cannot bear. Nevertheless, mentioning Allah (SwT) a lot is what people cannot accomplish either.

He said: "There are three every time which are always rare: Brotherhood for the sake of Allah; a good spouse who goes with the religion of the Lord; and a good child. Everyone who has got any one of the above mentioned three has got the good of the worldly life as well as a blessed chance."

Indeed these three cases are always rare in all places and all the eras, especially nowadays when the world has gotten a materialistic point of view and is about to disconnect all the relation with the blessed exemplar of humanity and valuable values.

He said: "If there was none of the following three, do not ask for any good from them: One who does not fear Allah; one who does not respect the elderly; and one who is not ashamed of committing sins."

These groups of people are not expected to have any kind of good. They are not obeying Allah (SwT) nor seeking His satisfaction. They are among the worst kind of creatures.

He said: "The entire eyes are weeping at the Resurrection Day expect the following three couples of eyes: eyes which keep themselves away from looking at what was forbidden; eyes which spend nights praying Allah; and eyes weep at midnights fearing the Lord."

He said: "The call of the Gnostics is based on the following three: fear; request; and love. Fear is a branch of science; request is a branch in certainty in faith; and love is a branch of knowledge. The reason of fear is escaping; the reason behind request is need; and the reason behind love is the generosity of the beloved over others. So if science happened deep inside heart, he will fear; if the fear happened he will escape; and if he escapes, he will reach salvation. Also if the light of certainty shines in his heart, he will approach the superiority."

The Imam (as) looked deeply at the salvation of the Gnostics. He had a philosophical analysis about the jewellery, which we have no doubt considered all the mentioned branches.

He said: "Faith has three faces: a faith which believes in Allah for Allah; it is leaving even the allowed fearing irrespective of considering the doubtfulness of other matters. This is more special than special faith. The second face of faith is the faith for Allah; in this

type of faith doubtful deeds are avoided irrespective of illegal deeds. It is a special faith. In the third type of faith, it is a faith resulted from fearing the fire and it is a general faith.

"Faith is similar to streaming water. Similar to these three faces, faith is like trees planted in the riverside each with its own colour and mode. Every tree sucks as much water as it can and according to its power and the rest of its characteristics. After all, the benefits of the creatures from the trees, is according to their preciseness and value."

The Imam (as) has analysed the faces of faith in three types and talked about each group's characteristics.

He said: "Examine our followers in three instances: at the times of the prayer and their method of preserving them; at the secret keeping and keep them away from the enemies; and in their wealth and the way they help their brothers with."

The Imam (as) specified a method for knowing a real follower who chases the methodology of the Imams (as), from the Members of the family of the great Prophet (S). So they perform their prayers on time; they do not reveal the secrets to enemies; and the way they help their brothers with their wealth. If one has all these attributes, he will be considered a perfect follower; otherwise, he will not be considered so.

He said: "There are three who enter the paradise without judgement, and there are three who enter the hell without judgement: those who enter the paradise without judgement are: just Imam; honest businessman; and the old who spend their lives obeying Allah, the Almighty. Those who enter the hell without judgement are: cruel Imam; liar businessman; and old man with adultery."

He said: "There are three things that Allah does not ask about: the food which is eaten; clothes to put on; and an honest wife helping and cooperating."

What is not doubtful is that the Imam (as) by food meant the food, which is earned legally. Otherwise, he will be punished for those food as well as the clothes that he is wearing.

He said: "There are three under the protection of the Lord during the Day that there is no protection except the protection of the Lord: a man who deals fairly with people; a man who does not consider one man ahead of another one, until knowing that this is for the sake of Allah, the Almighty; and a man who does not tell his brother's fault until removing that fault from his behaviour. Therefore he will not remove his fault unless being busy with another fault to fight with. Thus, one should keep himself busy with himself."

How valuable these traditions are for the believers? They indeed aim at increasing the honesty and sincerity of every person asking people to act according to valuable and respected behaviours.

He said: "The following three are the closest people to Allah: A person, whose power does not allow him to have any kind of cruelty towards one who is lower than him; a person who whenever walks between other two persons, does not lean on any other and does not trend toward any one of them; and a person who tells the truth irrespective of whether it is for him or against him."

How enlightening tradition it is? It leads people and their lives towards the world of contemplation.

Did you see this valuable methodology that the Imam (as) set for reforming the social and individual life on the basis of elevation and evolution?

He said: "If anyone can be classified as one of the following three, he will get out of paradise: one who controls his anger; one who is patient on the problem for the sake of the Lord, the Almighty; and a person who gets hold of illegal wealth and leaves it for the sake of Allah, the Almighty."

Here the Imam (as) talked about what can elevate a Muslim person and urges on grasping the good attributes, which can lead him to a perfect exemplar for all people.

He said: "I do express my sympathy with the following three and it is appropriate to do so: a dear who is affected with indignity after being dignified; a rich who is now affected with poverty and is needy; and a scholar who is ignored by his family and relatives who are ignorant."

Those three groups deserve mercy and kindness. It is among the greatness of the great religion that urges being kind with these people and sympathizing with them.

He said: "Allah, the Almighty, is angry with a rich who is cruel with others; with a sinful old person; and a proud menial."

The Imam (as) turned to his companions asking them: "Do you know who proud menial is?"

They replied: "One who owns little money."

The Imam (as) did not accept that reply and said: "He is one, who does not pay attention to be closer to Allah, the Almighty, with none of his wealth"

He said: "One whose tongue is honest and whose deed is intention, Allah will increase in his wealth; and one who increases his kindness to his family, Allah will add to his lifetime's length."

The above-mentioned statements of the Lord contain the entire means to elevate human beings and to make them prosper in their worldly life and hereafter.

He said: "One, who is inclined to the worldly life, has already been inclined with the following three attributes: infinite trouble bearing; unreachable wishes and desires; and inaccessible request."

Loving the worldly life is the origin of every trouble and problem; among the negative effects of which were those mentioned by the Imam (as).

He said the following to his companion al-Sabah while passing al-Uhud Mountain: "Can you see the hole in the mountain?"

He replied: "Yes!"

"But I cannot see that. Being old has three signs: the weakness of sight; the curvature of waist; and the weakness of the legs," the Imam (as) replied.

Human being enters the old ages with weakened sight, the curvature of waist and the weakness of legs, as well as other illnesses and diseases that affect the body and deprive him from his former happiness and joy.

He said: "There is a level in the paradise which is not reached by anyone except the following three: just Imam; one who regularly visits his family and relatives; and one who is patient with his spouse."

He said: "One who patches his clothes and points to it [instead of hiding it] while doing this for the sake of Allah; one who fix his shoes; and one who carries his own luggage, will be saved from arrogance."

One, who has such attributes, will be considered as humble and as someone who has nothing to do with pride or cruelty on the creatures of the Lord.

He said: "A man is attributed with three things: man with his wealth; man with his rank; and man with his tongue. The last one is the best of all three."

One, who has a powerful tongue and language, telling the truth, will be considered among the best people and among the most helpful ones towards the rest of the people.

He said: "I wish salvation for the people of this nation, those who conceived our rights, except the following three: a heartless ruler; one who obeys his desires; one who publicly commit sins."

Loving the members of the Family of the Prophet (S) will reach salvation at the hereafter, but none of the above-mentioned people will get anything at the next world. As their malicious deed and bad behaviour is written for them.

He said: "The following has to be accomplished without any excuse: protecting what is given to be protected irrespective of whether being the wealth of a good or bad person; keeping promises whether the promise is given to a good or bad person; and being kind and merciful with parents whether they are good or bad."

The advices of the Imam (as) and his recommendations are what elevate human beings and make them honourable. In this speech, the necessity of protecting what is given to be protected, adhering to promises and being kind to parents. These are all from the best deeds and from the most blessed behaviours.

He said: "Allah does not give beautiful appearance, knowledge and good behaviours to those hypocrites or the sinful."

The hypocrites or the sinful are not granted the above-mentioned blessed behaviours. Instead they are accompanied with their evil behaviours and attributes.

He said: "There are three which complain to Allah, the Almighty: destroyed mosque where none of its people pray in; scholar who is among the ignorant; and the Holy Book which is dusty with nobody reading it."

He said: "A man will not be granted reward after his death unless in the following three circumstances: An almsgiving which is paid at his lifetime and it will be considered for him even after his death until the Resurrection Day; a good tradition which he was used to

act accordingly in a way that others work upon it after his death; a good child asking Allah for the forgiveness of his parents."

These three good attributes accompany human beings in their lives and after their death while bringing the blessings and continuous rewards.

There was a talk between the Imam (as) and Abi Haroun, the sightless. Here is the conversation. The Imam (as) said: "O aba Haroun! Allah, the Almighty, does not want a betrayer to accompany him."

Abu Haroun went on saying: "Who is betrayer?"

The Imam (as) replied: "One who deprives a Dirham from a believer or keep him away from something in the worldly life." Then he continued: "I appeal to Allah from His anger." Afterwards, he added: "Allah, the Almighty, does not want the following three groups to enter His paradise: One who is against the Lord; one who is against an Imam of Guidance; or one who limits a right of a believer."

Abu Haroun said: "Does he have to give from what he owns and from his superiority?"

The Imam (as) replied: "He has to give from himself and his soul; and if a believer becomes stingy, if he does not do so, but he is considered to obey Satan."

He said: "Robbers are of three types: One who avoids almsgiving; one who avoids paying the rewards of his wife; and one who borrows amounts of money without having an intention to repay his debt."

These three groups are in fact robbers in classifying their deed and considering the prohibition of their act, but are not sentenced to have their hand cut, as it has very strict conditions mentioned by jurisprudents that have to be met first.

He said: "There are three if one makes them enemy irrationally, he will be low: child; ruler; and enemy."

These were some of the three-part traditions from the master of wisdom and the king of eloquence, Imam al-Sadiq (as). It contained various view in different life-based fiends. They are the methodology of progress and a comprehensive rule for reforming people as well as arranging their behaviours and developing their lives.

His Quadruplet Traditions

Imam al-Sadiq (as) presented a group of brilliant traditions with four sections, which involved wisdom and eloquence. Among those are the following.

He said: "I wonder how people who are affected with four cases, ignore the following four: one who is affected with damage to say: ***'Truly distress has seized me, but Thou art the Most Merciful of those that are merciful' (21:83).*** And Allah, the Almighty, says: ***'So We listened to him: We removed the distress that was on him' (21:84);*** I wondered to see those who are affected with sadness and say: ***'There is no god but thou: glory to thee: I was indeed wrong!' (21:87),*** and Allah, the Almighty, says: '***So We listened to him: and delivered him from distress: and thus do We deliver those who have faith' (21:88);*** I also wondered to see people who are frightened and say: ***'For us Allah sufficeth, and He is the best disposer of affairs' (3:173),*** and Allah, the Almighty, says: ***'And they returned with Grace and bounty from Allah: no harm ever touched them' (3:174);*** I also wondered to see someone who is cheated while he come and say the following to overcome the situation: '***My (own) affair I commit to Allah: for Allah (ever) watches over His Servants' (40:44),*** and Allah, to whom belongs Might and Majesty, says: ***'Then Allah saved him from (every) ill that they plotted (against him)' (40:45);*** I also wondered to see someone who fears the loss of what Allah has granted him from wealth to say the following to overcome that fear: ***'Why didst thou not, as thou wen-***

test into thy garden, say: 'Allah's will (be done)! There is no power but with Allah!' (18:39). This is the way Allah's tradition goes toward for people who rely on Allah instead of relying on people when facing problem."

This tradition talked about the extent of Imam's (as) reliance on the Lord, the Almighty, and sticking to Him without ever considering any other creatures in all circumstances and conditions. He also relieves others to show that those who are relying on the Almighty will be saved from whatever problem they have faced among the worldly troubles and hard times.

He said: "There are four whose prayers are not accepted: A tyrant leader; a man who leads people while being hated by his nation; a slave who disobeys his master; and a wife who does important things without consulting with her husband."

These groups of people's prayers are not accepted, because they follow the wrong way and are deviated from the accurate path as well as disobey what Allah has order to follow.

He said: "Judges are four: a judge who judges according to the truth, but he does not know that he is true, therefore he will be in the Hell; a judge who judges falsely while not knowing that he judges wrongly, therefore he will be in the Hell; a judge who judges wrongly while knowing that he makes wrong judgements, therefore he will be in the fire of the Hell; and a judge who judges according to the truth while knowing that he gives sentences according to the truth, therefore he will be in the Paradise."

A judge has to be strong in his judgements and in strengthening the bases of justice. Therefore he has to give sentences truly with his knowledge of the true nature of his judgement, because Allah (SwT) is closely watching what is going on.

He said: "If someone gives four, he will not be deprived from four: if someone gives prayers, he will not be deprived from response; if someone gives remorse, he will not be deprived from being for-

given; one who gives his repentance, will not be deprived from the acceptance of his repentance; and if someone gives thanks, he will not be deprived from earning more."

He said: "What people want in this transient life is four: richness; comfort; less worry; and dignity. Richness exists in satisfaction. One, who seeks for it in wealth, cannot find it. Comfort exists in carrying light weights. Therefore one, who looks for it, cannot find it under heavy weights. Less worry exists in fewer responsibilities. Therefore one, seeks it while having many responsibilities, cannot find it. Regarding dignity, it can be found in serving the Creator. So, one, who looks for it being the servant of creature, will not find it."

The son of the Prophet (S) and the leader of wisdom, Imam al-Sadiq (as) highlighted the most important necessary requirements that people aim to reach with lots of efforts, but they are unsuccessful, unless adhering to what the Imam (as) said.

He said: "The following four are not allowed in the following four: betraying; stinginess; stealing; and asking for interest, none of which are allowed in Hajj; Umra, Jihad and almsgiving."

The above-mentioned four topics are never allowed and their corresponding wraths are doubled in the situations that were mentioned by the Imam (as). This is because of the significance of those circumstances.

He said: "One who does not care what to say or what to be said about is indeed has got Satan as partner; one who does not care how people look at him in a bad way, has got Satan as his partner; one who backbites against his brother without any reason, has got Satan as his partner; and one who loves the sins and enjoyed the excitement of adultery, has accepted Satan as his partner."

He also added: "An illegitimate son has some traits: one of which is hating us the Ahl al-Bayt; the second one is to yearn for the same

sin that he was created from; and thirdly ignoring the religion; the fourth case is to disorder the meeting of friends and brothers."

He said: "Sea does not have neighbour; king does not have a friend; health cannot be given a price as well as one who is blessed without ever knowing about that."

How great these advices are? The secret of being Imam (as) is revealed in them. The Imam (as) went deep in this great wisdom as well as the rest of life's affairs and the traits of universe. He talked and discussed the precise things and their secrets.

He said: "If someone guarantees the following four, I guarantee the blessings of the paradise for him: one who pays alms without ever scorning a poor person; one who makes people satisfied by himself; one who distributes Islam in the world; and one who leaves arguing even if he is right."

Indeed, the high valuable values of human beings cannot be found unless in the teachings of the Imams (as), the leaders of this nation and the masters of its intellectual and scientific revolution.

He said: "There are four whom Allah look at, at the Resurrection Day: One who accepts the repentance of a person; one who helps out someone in trouble; one who frees a slave; and one who helps a single person to get married."

These blessed attributes are loved by the Lord and He, the Almighty, gives His servants reward and makes them residents in His paradise as well as looks at them mercifully on the Day where people are resurrected.

He said: "The knowledge of a human is in four groups: the first one is to know your Lord; the second one is to know what He made out of you; the third one is to know what He asked you to do; and the fourth one is to know what takes you out of your religion."

Among the most importance knowledge is to know the Lord, the creator of the universe and the grantor of lives. If human knows his Lord and fears Him, he will reach the great levels of perfection. Nevertheless one must know what his duties are as it is among the best knowledge, because it is through this way that human becomes able to be obedient and reach the satisfaction of the Lord.

Additionally, among the most worthy knowledge is to know what might throw someone away for his religion. This way human can recognize them and avoid their closeness, in order to reach his Lord and be granted with His satisfaction.

He said: "Patience, kindness, endurance and good behaviours are from the attributes of the Prophets."

These blessed attributes are among the best characteristics of the Prophets (as) and the son of the Prophet (S) mentioned this for the believers in order to be attributed with them to be the exemplar for others.

He said: "People are in four classification: malicious ignorant who follows his desires; a scholar whose pride increases as his knowledge increases; a scholar who loves people admiration; and an scholar on the right path who likes to do changes and reform, but most of the time he is given the tool to do so. The last one is the best one in each era and the most knowledgeable one."

This tradition talked about the psychological attributes of these four groups. The best of whom were those who know the truth and believe in it, even if they cannot make huge changes according to what they believe. If such people were not able to do anything, they will not be asked for their responsibilities.

He said: "Four cases go astray: seeding in unsuitable ground; lighting a lamp under the shining moon light; eating while full; and doing kindness to one who does not deserve it."

He said: "Four cases go astray: mercy which is applied to one who is not loyal; kindness for someone who is not thankful; teaching a science for someone who is not willing to listen; and a secret revealed to someone who is not able to keep it."

Really these cases, which were mentioned above may go astray if they are done in an inappropriate method. Everything, which is performed in an unsuitable place, does not result in a good ending.

He said: "If a meal comes with three things, it will be perfect one: if it is earned legally; if there are many hands on the table; if there is a name of Allah mentioned at the start of the meal; and if the meal ended by thanking Allah."

Actually, if the meal is gathered with all these attributes, it will be perfect and a blessed one.

He said: "Allah has hidden four into four: He hides His satisfaction in His obedience. So try not to scorn anyone doing his work, as Allah might be satisfied with him, without his knowledge. He has hidden His anger in His being disobeyed. So, try not to undermine any small sin, as it may result in Allah's anger without ever noticing. He, the Almighty, has hidden His response in being prayed and called. So try not to scorn anyone performing prayer or calling his Lord, as he may get His response. He, the Almighty, has hidden His elevated men among His servants. Therefore try no to scorn anyone with old clothes, as he may be among those elevated men without ever being known."

Human should not scorn anyone or any deed, as this may have a rank before the Lord, the Almighty. The Imam (as) has given several examples aiming at guiding human beings not to scorn one another with the excuse of any deed or anyone.

He said: "There are four in Torah with four things standing beside: one who becomes sad because of the worldly life, he has already become angry with Allah; one who complains about his problems, he actually complains about Allah; one who comes to visit a rich

person with flattery, he has already lost third of his religion; and one who used to recite Quran but enters the fire of the Hell, he used to mock at the verses of Quran.

"The four which stand beside are: you will be accused and punished in the same way that you accuse and punish others; one who owns something or some power, will be psychologically connected with that property or authority; one who is not psychological affected with that property or authority will be disappointed; and poverty is the greatest death."

Indeed, the above-mentioned are among the wisdom principles and from the treasures of heavenly Books.

He said: "The treasures of the Paradise will be for those who hide their problems; those who deny their pains; those who reject alms; and those who do not ask for something they need."

He said: "The people of Heaven have four traits: happy face and appearance; gentle tongue; merciful heart; and generous hand."

These respected attributes are among the characteristics of the elevated and prominent men of the Lord, those who will be granted with blessings of the great Paradise.

He said: "There are four who will not enter the Paradise: Kings' advisors; hypocrites; addicts; and backbiters."

These groups of people will not be granted with the Paradise and will not get Allah's (SwT) satisfaction. Their deeds deprived them from being close to Allah (SwT) and His satisfaction.

He said: "The Book of the Lord is based on four things: prayers; notes; comments; and facts. Prayers are for general population; notes are for those special; comments are for the elevated people of the Lord; and the facts are for the Prophets."

This way the traditions of Imam al-Sadiq (as) with four sections, which comprised many wise comments and wisdom, came to an

end.

His Quintuple Traditions

The narrators narrated the traditions of Imam al-Sadiq (as), which included five cases that allow people to get use throughout the history. Among those are the following.

He said: "The following five have the following characteristics: a stingy will never be comfortable; an envious never enjoys; a king will not find loyalty; a liar has no mercy; and a silly is not able to succeed."

Imam al-Sadiq (as) with this tradition talked about the psychological behaviour of those groups of people affected with the mentioned attributes. They are low behind the appropriate manner.

He said: "If someone does not have the following five, he will not find many audiences: the first one is loyalty; the second one is mindfulness; the third one is modesty; the fourth one is good behaviour; and the fifth one is freedom."

These blessed attributes are among the most important attributes that keep human distinguished and get him honoured. They are among the superiority at the peak.

He said: "If someone loses any one of the following five attributes, he will live a defected life, defected mind and preoccupied heart: the first one is the health of the body; the second one is the security; the third one is the expansion in earning; the fourth one is the good companion." He was asked: "Who is a good companion?" He replied: "a good wife; good children; and good friends. And the fifth one, which accumulates all the mentioned attributes is, safety"

These attributes are what keep human beings happy in this worldly life. He will be blessed with comfort, security, health,

good companion and safety.

He said: “The following five break fasting: eating; drinking; sexual relation; put all the body in water at once; lying about Allah, the Prophet and the Imams.”

On the basis of this tradition, jurisprudents and the rest of the Imams (as) infer what break fasts.

He said: “The following five do not give zakat: children; father and mother; wife; anyone under control, because zakat has to be paid for them.”

On the basis of this tradition, Imam-followers jurisprudents give sentence that paying zakat for the above mentioned group is not allowed, because their zakat has to be paid by others.

He said: “If anyone has the following five, he will have audience: religion; mind; politeness; freedom; good behaviour.”

One who does not have the above mentioned attributes has no good and will not be able to establish strong contacts with others.

He said to his companions: “Have I ever told you about five things that no one other Allah knows?”

They said: “Please do!”

He replied: “Allah has the knowledge of time; He sends rains; and knows what is inside the wombs; and what other does not know about their tomorrow; as well as knowing where each person will die.”

The entire mentioned cases are known for Allah, the Almighty and He does not allow any one else from His servants to know about. He has the knowledge of all these events without letting anyone else to know about them.

He said: "Five do not sleep: one who starts a bloodshed; one who owns a great wealth without having anyone to trust; those who lie to people in order to get something out of their worldly life; one whose wealth is taken away from him and is left without property; and a lover who expects to lose a dear."

If someone is being affected with any one of the above-mentioned cases, he will not have rest and cannot sleep at night, as horror and worry established its camp there and he does not know anything about his future.

He said: "Always seek advices from people having the following five attributes: mind; knowledge; experience; wise advices; and Allah-fearing. If you could not find anyone having these attributes, then rely on Allah and do what you think is proper. This will take you to the best."

How nice was this wisdom? It has specified a proper methodology to find a good consultant. It is not appropriate to have anyone's advices accepted, unless the above mentioned five attributes, which were introduced by the Imam (as) are found in a person, because this is what gives an advice a suitable meaning.

He said: "Satan said: 'I have no tool to cheat in case of the existence of the following five cases. Otherwise all the people are in my hands: One who relies on Allah with sincere intention in all his affairs, one who prays Allah and calls Him a lot during days and nights, one who wants for his brother what he wants for himself, one who is not over-worried upon the occurrence of a problem, one who is satisfied with what Allah specified for him and does not pay too much attention to his financial earning.'"

Indeed, if someone is attributed with these attributes, Satan will not be able to have any kind of control over him. Satan's control is over those who are not supplied with faith and belief.

His Sextet Traditions

There are some sextet traditions from the collection of the traditions of the Imam (as). The following are some of which.

He said: "The following six does not exist in a believer: tough behaviour; stinginess; envy; resistant; lying; and stupidity."

These unblessed attributes are not those of a believer.

He said: "One who commits adultery has six characteristics, three of which in the worldly life and the other three in the next life. The ones in this worldly life are: he is out of beauty; he is soon to abolish; and the earning is soon to be ceased. The ones in the next life are: the anger of the Lord over him; the bad result of the judgment; and forever staying in the Hell."

The Imam (as) highly rejected the crime of adultery and commented on the problem it has in the society, such as the corruption of the family, which is the first cell in the construction of a society. If a family is corrupted, it will result in the corruption of the society. In addition to that, it has many health-based problems that come as a result of committing this sinful deed.

He said: "There are six attributes that a believer gets use of after his death: a good son asking Allah for forgiveness; a book of his words to be read after him; something to plant in; a good deed of flowing water for people's need; and a good tradition to remain from him after his death."

In this holy tradition, there is a call for goodness with all its meaning and a call to whatever can lead a human being to prosperity in his next life, where it is the place of settlement.

Ammar ibn Marwan narrated from Imam al-Sadiq (as) who said: "Illegal earning are of many types, among which are the following: the money which is received from a cruel ruler; the money which is paid to a judge to direct the court to a specific direction; and payment which are paid for doing malicious deeds; the payment of beers; the interest which is taken without any reason; and Am-

mar! Lying is among the worst deeds, which is considered not believing in Allah, the Almighty and His Messenger."

Jurisprudents expressed these directions in a comprehensive way and considered it as a tradition showing the illegal ways of earning money. Therefore, they based their inferences on this tradition and similar ones, which were narrated by the Imams (as) of guidance.

He said: "People are in six categories: the poor; those, whose tongue and power should be avoided; those who postpone all their works until the Resurrection Day; those who acknowledge their faults; those who are the enemies of the Ahl al-Bayt of the Prophet; and the believers."

These were some of the attributes that the Imam (as) talked about in his traditions that had six parts.

His Heptagon Traditions

The Imam al-Sadiq (as) has a group of traditions with seven aspects inside. Among those traditions are the following.

He said: "Believers are in the following seven stages: one who has a great rank from Allah, the Almighty, by which he is not seduced and get out of the way to another lower rank; one who is witness Allah's creatures; the modest; those who are in trouble; those who reach salvation; the patient; the faithful ones; and the people of forgiveness."

This tradition talked about the ranks of the believers and their groups as well as the characteristics that they are equipped with.

He said the following in interpreting the verse, which is to be mentioned: ***"'Shall I inform you, (O people!), on whom it is that the evil ones descend? They descend on every lying, wicked person' (26:221-222).*** This verse was descended for the following seven: al-

Mogheerah; Banan; Said; Hamzah ibn Ammarah al-Barbari; al-Harith al-Syrian man; Abdullah ibn al-Harith; and Abu Khatab."

These were some of the traditions, which were narrated from the Imam (as) containing seven parts.

His Octoploid Traditions

Among the traditions, which were narrated by the narrators and contain eight parts, are the following.

He said: "A believer should have eight attributes: steadiness during troubles; patience during problems; thankfulness during rest time; satisfaction with what Allah has given; not being cruel with enemies; not expecting anything when helping his friend; the body should be in peace with him; knowledge is the friend of him; tolerance is his minister; and patience is the king of his soldier; easy-going with his brothers and kindness with parents."

In the earlier sections we talked about the attributes that a believer can be characterised with. What were mentioned could be considered among them.

A man from the companions of the Imam (as) said: "Can you see this great population from the people?" The Imam (as) replied: "Ignore the following and consider the rest: those who do not use toothbrush; those who sit widely in a narrow room; those who interfere in what they have no connection to do so; those who pretend to have knowledge about something that he does not have; one who pretends to be ill without any reason; one who is reasonless sad; one who is against his friends when they are telling the truth; one who is proud of his fathers while lacking good attributes".

The Imam (as) talked about the above mentioned eight groups from the people who lost their awareness while having the appearance of human beings.

He said: “Avoid the following in your mosques: buying; selling; the appearance of the mentally affected people; and babies; those deviated; committing bad deeds and punishments.”

It is for preserving the dignity of the house of the Lord and glorifying that place. That is why he ordered to avoid selling, buying, bringing the mentally affected people, the babies and the other mentioned cases as well as not raising the voice there.

His Ten-Part Traditions

There are some of the traditions that contain ten sections, narrated by the narrators from the Imam (as).

He said: "There are ten valuable attributes, try to have all of them. It might exist in a man but neither in his son, nor in his father. They are: bravery; honesty; preserving other's wealth; visiting relatives; being generous with guests; feeding the poor; paying the work of the worker; being humble to neighbours; and being modest to friends."

These elevated attributes are what increase the rank of people over others and one who is attributed with these attributes has reached the level of perfection and dignity.

He said: "Allah, to whom belongs Might and Majesty, allocated the Prophet with the most valuable behaviours. Therefore you can check if you have any of these attributes and thank Allah if you have them and ask for more. They are: belief; satisfaction with what already exists; patience; thankfulness; content; good behaviour; generosity; zeal; bravery; and manhood."

The great Prophet of Islam (S) is distinguished with these attributes and has got superiority over other messengers (as). He established justice and truth in the world and opened the horizon of respected human behaviours. He saved the nations of the world from ignorance and its customs. Additionally, the son of the Prophet, Imam al-Sadiq (as) asked for following his great grandfather with what he distributed as valuable moral behaviours and great attributes.

He said: "Comfort is in ten things: walking and riding; touching water; looking at green zones; eating; drinking; looking at a good wife; sexual relation; brushing teeth; and talking with great men."

Human beings feel the comfort with the mentioned cases. People enjoy some of which while they stay trying to reach the rest of the comfort providing issues.

This way, the talk about ten-part traditions has come to an end. They contained advices, pointing to blessed moral behaviours and they were abstracts of experiences.

The Imam's (as) Short Phrases

Narrators have narrated a number of wisdom-related issues for Imam al-Sadiq (as), concerning different human-based topics. They included different valuable values and great exemplars. The following are among them.

He said: "If you hear something from a believer, try to trust that, if you could not trust that thing, blame yourself."

He said: "If the world comes to someone. It will give him its best; otherwise it will deprive him from everything."

He said: "One who pretends to have good behaviour will originally face a bad doer, he will show his real attribute in the same way that lead coated by gold, will show its real material and everyone will see what is inside."

He said: "Allah has increased the earnings of the fool, in order that the wise will take lesson and to know that the worldly life is not grasped with wisdom or cheating. It is rather gathered with chance and it is kept with mind."

He said: "One, whose Allah takes from him the lowness of sin to the elevation of obedience, will be enriched without money and will the accompanied without companion and will be dignified without a tribe."

He said: "There is no instance in which someone is granted a blessing while conceiving it through heart, unless Allah increases that

kind of blessings for him"

He said: "One who is getting disappointed and then asks for forgiveness is better than the one who is getting disappointed when facing the wrath."

He said: "Woe to you on over joking, as it does not save one's face."

He said: "There is no religion for those who own no kind of manhood."

He said: "One who is just with others, people will take him as judge in their affairs."

He said: "Allah, the Almighty, said: 'I am generous and benevolent, and no stingy person is granted the majesty of sitting in My Paradise.'"

He said: "Politeness for the fool is similar to pure water, whenever its purity is increased, its bitterness is increased."

He said: "Temptation and riot is the harvest of the cruel."

He said: "Every good deed is a light. Therefore take whatever goes well with the trust and stand against whatever stands against the truth."

He said: "There is no blessing better than faith; and there is nothing better than silence. No enemy is worse than ignorance and no disease is worse than lying."

He said: "If something from a ruler has made you sad, try repeating the following many times: There is no will or power other than the will and power of the Lord, the Almighty. As it is the key towards opening the lock and it is a treasure among the great treasures."

He said: "One, who belittles his faults, enlarges others' faults."

He said: "Allah, the Almighty, gives patience according to the magnitude of the disease; and He gives earning according to the requirements."

He said: "Woe to you on scorning, as it enlarges the number of people scorning you."

He said: "One, who is controlled by his desire and wishes, and one, whose comfort is laziness, will be deprived from health and will face destruction."

The Imam (as) was asked: "What is the taste of water?" He said: "The taste of life."

He said: "Committing sins deprives people from earnings and blessings."

He said: "A believer should seek his earning until he can feel the hotness of the sun."

He said: "One is closest to atheism if he keeps a sin from his brother in order to remind him of that for scorning him one day."

He said: "The worst sins are: being disappointed from the blessings of Allah; being disappointed from the mercy of the Lord; and feeling safe from the wisdom of Allah, the Almighty."

He said: "The closest people to creatures are those humble."

He said: "The farthest people from Allah are those arrogant."

He said: "The most appropriate people for Allah-fearing are the family of Muhammad, the great Prophet of Islam and his followers, in order to allow the nation to refer to them."

He said: "Believers are intelligent and the most intelligent believers are those who mention death the most."

He said: “One who does not thank a great will, will not thank the blessings.”

He said: “Blessings are wide, so try to complete them by thanking.”

He said: “Try keeping good deeds alive, buy keeping them dead. As disobliging destroys the whole deed.”

He said: “Rulers are the kings on the people; and the scientists are the rulers of the kings.”

He said: “Having good behaviour with neighbour is what keeps the country developed as well as what increases the wealth.”

He said: “The most difficult-to-get-along friends are those who fall themselves in trouble because of me. And the most easy-going friends for my heart are the ones whom I feel comfortable with them as if I am alone.”

He said: “Migrate and leave the heritage of majesty for your children.”

He said: “Two strange things: the first strange thing is to hear a wise expression from a fool one. Try to accept it. The second strange thing is to hear a fool expression from a wise man. Try to forgive this.”

He said: “Every illness has a remedy and the remedy of the entire sins is repentance.”

He said: “Be polite and be rescued.”

He said: “A good deed with politeness is better than a prayer without politeness.”

He said: “If someone behaves his behaviours in a appropriate way, his results at the Resurrection Day will be prospering.”

He said: "The closest one to the truth is the best one of you in his politeness in religion."

He said: "Anger criticism is anger; lack of patience is scandal; disclosing secret is falling; over generosity is illness; and scorning others is ignorance."

He said: "If the time is the time of cruelty and people are the people of cheating and fraud, then trusting people is ignorance."

He said: "Do not trust anyone's friendship unless making him angry three times [to see his reaction]."

He said: "Neither malicious nor envious believe in us."

He said: "One who seeks the worldly life and its enjoyment and entertainment is similar to one who drinks salty water; the more water he drinks, the thirstier he becomes."

He said: "The best people are those who do not enjoy others' admiration."

He said: "Devilry between brothers is the celebration of Satan."

He said: "Keep away from over suspicion, as some over suspicion is sin."

He said: "One who thinks badly about his brother, Allah will deprive him from whatever he is wishing to get."

He said: "Do not trust in your brother in all cases, because the damage of trusting in someone is unbearable."

He said: "The removing of a mountain is easier than the damaging a heart."

The Imam (as) said the following to two people who were arguing: "One who wins with cruelty does not win properly. And one, who deals badly with people, should not expect to be treated properly."

He said: “The connectivity among friends, if they are close to each other, has to be done through visiting; but if there were in journeys, it has to be done with correspondence.”

He said: “A believer is not defeated by his desires, and he is not overcome be his stomach wishes.”

He said: “A debt is anxiety during nights and lowness during days.”

He said: “If Allah sends his blessings for tribe and they do not express their gratitude, there will be troubles for them. And if Allah sends troubles for a tribe and they tolerate, they will be blessings for them.”

He said: “The best way for dealing and cooperating with people is like a full glass-like amount; third of which is wisdom and third of it to ignore.”

He said: “What a worse revenge it will be through the government tools.”

He said: “Thank those who helped you and help those who thank you. The blessings will not be ceased if they are thanked. In the same way, if they are left without thanking, they will be ceased. Gratitude increases the blessings and they are a secure way preventing from poverty.”

The Imam (as) was asked: “What is goodness?” He replied: “It means that Allah does not see you where you are prohibited to attend and to see you where you are ordered to be.”

He said: “If your worldly life affairs were completely ordered, accuse your religious affairs.”

He said: “One, who does not give full payment for what he gets as service, is damned until he pays the full amount.”

He said: "A malicious soul is not willing to leave the worldly life until doing evil deed for all those who have done well for him."

He said: "Allah is close to the tongue of every speaker. So, it is appropriate to mind what is said by the tongue."

He said: "One, who accepts the guidance mission of the Imams, will be awarded with Paradise."

He said: "Damaging the people of faith is one of the methods of Satan to attack."

He said: "One, whose deed results in damage to his brother will lose the trust of the truth."

He said: "One, who is neither respectful to the old and nor merciful to the young, is not among us."

He said: "Doing good is not just almsgiving. Therefore, try to be closer to Allah, the Almighty, by being patient and visiting the relatives."

He said: "One, who has given his love to an inappropriate place, will face the discontinuity of his love."

He said: "If you liked someone, then do inform him."

He said: "Two believers do not meet each other unless the better one is more merciful and kind to his friend."

He said: "When believers meet one anther, the best ones are more merciful towards others."

He said: "Allah does complain about His servants through the tools, which they are given and which they know about."

He said: "The world does not exist unless there are people who can distinguish the good from the bad."

He said: "A word in the tongue of hypocrite struggles here and there and then it is said."

He said: "The richest of the rich is one who is not imprisoned by greediness."

He said: "Satan controls human being in everything, if he fails to do so, he tries to enrich him with wealth and then he will be able to control."

He said: "Do not make your heart busy with what have gone. Try making it prepared for that which has not come yet."

He said: "One, whose tongue is the source of people's fear, will be placed in the Hell."

He said: "If someone trusts a betrayer, Allah will not guarantee the safety of what he has given to have it protected."

He said: "Modesty has a couple of faces: one shows weakness and the other one is power, Islam and faith."

He said: "Leaving rights results in being low and man has to appeal to lie in order to get rid of the situation which he is in."

He said: "Saying hello is voluntary, but replying is compulsory."

He said: "Shake hand as it removes the enmity."

He said: "Fear Allah some kind of fear, even if it is not much; and keep a curtain between yourself and Allah, even if it is thin."

He said: "If someone controls himself when he is angry, or wishes something, wants to go somewhere, or if aims to do something evil but controls himself, his body will be prohibited to touch the fire."

He said: "Health is a hidden blessing. If it exists, it will be forgotten, but if it does not, it will be remembered."

He said: "Allah in happiness has the grant of blessings, and in trouble He has the grant of purifying."

He said: "How many blessings are there from Allah for his servants without their request; and how many blessings are there requested by people, while it is not a proper request. Also, how many people are awaiting death and they are not sure about their destiny."

He said: "Allah has accepted Islam as a religion for you. So try to be a good companion to this religion as well as having generosity and good behaviour."

He said: "If someone knows Allah, he will fear Allah. And one who fears Allah, his soul will be elevated in the worldly life."

He said: "A servant is not a real believer unless he fears and requests; and a servant does not fear or request, until he does the good deeds, which in turn result in fearing and requesting from Allah."

He said: "Believing in Allah means not to ask anyone other than Allah and not to fear except for your sins."

He said: "If you see some with trouble but helpful for you, say the following: O Allah! I do not mock at people, I do not act as an arrogant person either; but I do thank you for all the great blessings you have granted me."

He said: "The greatest courage is being patient when facing problems. As the greatest the trouble is the greatest the reward will be. And Allah does not like a tribe unless affects them with some sort of problem."

He said: "One who is not patient in dealing with problems fails as well as those who are not thankful when living in comfort and blessings. Try to make yourself patient though facing problem concerning your wealth or children. Allah takes what he has given in order to grant you a test of thankfulness and patience."

He said: “One, who does something without enough knowledge and awareness, is similar to one who walks on the deviated path. Speeding does nothing to do with his progress; instead it leads him to go far more astray.”

He said: “If someone fears, frightening does not let him speak fluently.”

He said: “If someone hurts others, he will fetch the wrath onto himself.”

Imam al-Sadiq (as) once said the following: “There is a group of people who commit sins while saying: we ask for help and forgiveness. However they continue their sins until death comes over.”

He said: “They are the kind of people who are cheating themselves. They are not begging or asking for forgiveness. A man, who asks for something, will get it; and one, who seeks for something, will find it.”

He said: “We like those who are wise, scholar, aware, jurisprudent, patient, easy-going, honest, and loyal. Allah has given these attributes to the Prophets. So those who have these attributes should be grateful for owning them. And those, who lack them, should ask Allah to be granted some proper attributes.”

The Imam (as) was asked: “Which attributes?”

He replied: “Allah-fearing, contentment, patience, thankfulness, tolerance, modesty, generosity, brevity, courage, house talk, kindness, respect what are given to be protected, faith, good behaviour and proper morality.”

He said: “Satan does not have worse means for his malicious deeds other than women and anger.”

He said: “The worldly life is the prison of believers; the immuniser is the patience; the Paradise is the rest place. However the worldly

life the paradise of the infidels, his grace is his prison and the Hell is his final destination."

He said: "Allah does not create a doubt-free belief; similar to that there is no doubt more than death."

He said: "If you see someone looking for others' sins among the people forgetting his own sins, you should know that he has been cheated."

He said: "It is not proper to be considered successful without being scholar or knowledgeable; it is not proper to be considered benign without being kind; it is not proper to be considered perfect without being patient; it is not proper to think that one who does not respect the scholars to be granted the good of world and hereafter. Also a wise man has to be honest in his speeches, in order for the others to believe in him as well as the necessity of being thankful in order to be granted more."

He said: "You should not trust betrayer if you have already checked him. And you are not allowed to accuse someone whom you trusted."

He said: "One who is always bored does not have friend; and an envious person will reach the point of richness. Also looking much at wisdom increases the functionality of the mind."

He said: "A generous does not lead you to complain about him."

He said: "Someone who witnesses wrongly and intentionally, will not leave the worldly life, until he is sentenced beforehand to enter the Hell."

He said: "If you were asked about something you do not know, say "I do not know," because saying "I do not know" is far better than giving a wrong answer."

He said: "One who swears hand of the Holy Book, while knowing that he is lying, he is considered to declare war on Allah, the

Almighty."

A man came to Imam al-Sadiq (as) and said: "There is a dispute between me and a tribe and I am going to leave them. But I was told: if I leave, it means that I am low."

He said: "The cruel is the one who is low."

He said: "Allah hates those who adorn and decorate their wealth with faith."

He said: "A man talks with his words, the proper word, it means, and Allah records a faith in his heart and will forgive them all."

He said: "Fearing Allah has to be accomplished through awareness and avoiding arrogance has to be considered ignorance."

He said: "The most blessed prayer is knowledge about Allah and being modest in front of Him."

He said: "The most loved brothers are those who show me my defects and wrongs."

He said: "Complimenting with people is third of mind."

He said: "The laugh of a believer is smile."

He said: "People are the same as the comb, toothed strip of material, and man is dear for his brothers. There is not good in accompanying someone who does not want what he wants for himself."

He said: "One that decorates faith is jurisprudence; one which adorns jurisprudence is patience; one that decorates patience is easy-going; one that ornaments easy-going is kindness; and that makes kindness beautiful is simplicity."

He said: "A time comes in which a good brother and companion as well as earning a blessed living are the dearest things."

He said: "One, who puts himself in the position of accusation, should not blame those who accuse him. Also who, whose secret is revealed, he could have prevented this by choosing whom to trust. Every secret, which is around among people more than two, will be disclosed. Consider the best for your friend. If you found something unpleasant within his talk, try to find a good way to interpret it. Try to be honest with your friends, as they are plenty during the comfort time, but they are a few during the hard time. Try consulting those who fear Allah in your discussions. Also love people according to their love to Allah-fearing."

He said: "This shame is enough for a person to be known with a specific type of abnormal clothes."

He said: "No one reaches the reality of faith until loving the farthest creature for the sake of Allah; and to get angry for the same reason with the nearest creature."

He said: "Forgiving is nice if it is not result in another sin; and patience is nice too if it is not accompanied with complaining."

He said: "A person who is over thirty is middle aged and one who is over forty is old."

He said: "Good behaving is one of the rescuing means."

He said: "Allah did not complain on any Prophet on things other than not visiting relatives, not being kind with them or not to be patient with those wrong doers until they are back to Allah, to whom belongs Might and Majesty."

He said: "There is no respect for that who does not respect the right of friendship."

He said: "Accept the apology of your friend from seventy aspects, but if you could not find any pretence to forgive him, forgive him from yourself."

He said: “In the same way that you forgive others, Allah forgives you.”

He said: “Mercy for the sake of Allah is the real life.”

He said: “If Allah loves a servant, He will equip him with good behaviour.”

He said: “One, who seeks truth, will be closer to Allah; and one who walks after falsity will not reach the point.”

He said: “Be polite, as it contains the necessary tools for transparent reasoning, avoiding misunderstanding and proper worships.”

He said: “One, who is thinking a lot, will remain in people’s mind, his news stays around among the people and others take lesson from his deeds.”

He said: “Thinking in religion affairs is worshiping and pondering about something is the key to having it resolved.”

He said: “Optimistic thinking about Allah is perfect religion.”

He said: “Being optimistic, less worry and increase in mercy are the means to get closer to Allah.”

He said: “Make yourself in comfort by being optimistic and avoid being over-sceptical.”

He said: “One, who keeps his heart acts properly, will be optimistic; and what comes along with being optimistic is the decrease in sadness.”

He said: “If Allah likes a servant, He will throw him into trouble, and if he keeps being patient, Allah will elevate him and remove his problems.”

He said: “No one is ever allowed to enter the Paradise, unless he wears the shirt of modesty and poverty and put on the clothes of

patience."

He said: "Fast walking removes the dignity of the believer and will fade his light out."

He said: "Anger destroys the owner of a wise heart. One, who cannot control his anger, cannot control his mind."

He said: "Bad behaviour is annoying."

He said: "Good behaviour is from religion and it increases in living."

He said: "A generous is someone who pays his wealth for the sake of Allah."

He said: "The increase in illegal earning abolishes the living."

He said: "A stingy is one who earns money which was not his and then spend it somewhere which is not suitable."

He said: "Any person who speaks well will be granted well."

He said: "Do not count something as disaster, if you were given patience to bear it. The real disaster is something that the bearer is deprived from the rewards it carries, because of not bearing it."

He said: "Woe to you on over-joking, as it results in enmity and hatred which is a small curse."

Abu Ubaydah told the following to Imam al-Sadiq (as): "Please ask Allah not to put my earning on hands of the people."

The Imam (as) said: "Allah refuses to do so. The earning has to be on hands of people one on another. But pray for the earning to be in the hands of the elevated people, as it is the real success and not having it on the hands of those malicious creatures, as it results in the real problem."

He said: "If someone is granted a kind of blessing and he knows that deep in his heart and knows that the granter is Allah, he has already thanked for that blessing, even if he does not move his tongue. And if someone knows that the punisher of the sin is Allah, the Almighty, he has already expressed his repentance, even if he does not move his tongue."

He said: "Everything has a reason and the reason of mind is thinking and the reason of thinking is silence."

Al-Faydh ibn Ayadh said: "Abu Abdullah said the following to me: 'Do you know who is stingy?'"

I said: "One who is ungenerous."

He replied: "Being stingy is worse than being ungenerous. One, who is ungenerous, is miserly in what he has in hand, but the stingy is miserly for what in other people's hands as well as what is in his hands. He is not able to see things in people's hands unless wishing to be his. He never feels satisfied and does not feel content with what Allah has granted him"

He said: "The speed of heart joining among the kind-hearted people, when they visit one another, is very fast, even if they do not show this with their tongue. It is as fast of the rain from the sky joins the Water Rivers. By the same token we can consider the heart of those evil people when they meet one another. Their hearts are as far as the sentiment from the beast."

He said: "Visiting the relatives and being kind facilitate the judgement and decrease committing sins. Therefore, visit your relative and be kind with them, even just by saying hello and exchanging greetings."

He said: "Do not talk with one whom you fear his lie and do not ask one whom you fear to prevent you from doing something. Also, do not trust someone whom you think will deceive you."

He said: “If Allah gives someone a blessing and he knows its value deep in his heart and thanks Allah verbally with his tongue, Allah will grant him more and something better than what he has been given.”

He said: “Doing good prevents bad death; alms keeps Allah’s anger away; visiting relatives increases the length of life; and prevents poverty to come along; and saying ‘There is no power and strength other than that of Allah’ is a treasure among the treasures of the Heaven.”

He said: “There are two groups which will enter the Paradise.” He was asked: “Who are these two groups?” He replied: “One who embraces something that he dislikes, because he knows that Allah likes that; and one who leaves what he loves, because of his knowledge that Allah dislikes that thing.” Then the Imam (as) was asked: “What it means if somebody can bear this?” He said: “It is like somebody escapes from the Hell and entering the Paradise”

He said: “One, whose Allah puts out of the lowness of sin to the majesty of faith, will be enriched without money; he will be dignified without tribe. If someone fears Allah, Allah will make everybody to fear from. And if someone does not fear Allah, Allah will make him fear everything. If someone is satisfied from what Allah has granted, Allah will facilitate his works. If someone does not feel shameful of asking for legal earning, Allah will decrease his consumption and will grant blessings to his family. If someone becomes eremitic, Allah will bring wisdom to his heart and he will be needless from the illness and cure of the worldly life and lives healthily.”

He said: “It is not possible to be able to do everything one sees; and it is not the case to be successful in everything one is able to do; and it is not necessarily the case that everyone who is successful in something can get a position. Therefore if will, power, success and position are gathered in something, it will be called prosperity.”

He said: "Delaying repentance is pride, and insisting on committing a sin is considered as deceiving Allah."

He said: "One who does not feel the shame in committing sin, and is not careful when he is old and does not fear Allah deep in his heart, has no good inside."

He said: "If someone is generous with you, try to be generous with him; and if someone scorns you, keep yourself generous and respected from him."

He said: "Avoiding the generosity towards the servants is a kind of suspicion towards them."

He said: "Allah has asked the people in the worldly life to know their ancestors, and He, the Almighty, asked the people to do good deeds to be rewarded with rewards at the next world."

He said: "The family of a man are people under his control, so one who is helpful and kind towards them, Allah will expand his blessings on his family, but if he is not so, Allah may deprive him from the blessing He is used to send."

He said: "If someone does the following three, Allah increases his dignity: one who forgives someone who was cruel with him; one who gives someone what he needs while he was deprived from what he needed from him; and visiting one who has broken the regular visits and meetings."

He said: "Being a good neighbour is a blessing for your house, and giving alms in secret increases your wealth."

He said: "Try to look positively at what you cannot ignore; advise yourself and attempt to gain the knowledge which you have no pretence to leave away. The religion of the Lord has principles that make its ignorance worthless. They do not damage those who know about them. Nevertheless, it cannot help anyone unless with will of the Lord, the Almighty."

He said: "Allah is not similar to anything, nor anything is similar to Allah. Whatever comes to mind in this regards is just imagination."

He said: "Do not eat from hand which were hungry at a time and is not satisfied."

He said: "If someone accompanies a bad companion, he will not be safe; if someone enters a bad entrance, he will be accused badly; and one who does not control his tongue will be disappointed."

He said: "The Prophet used not to say to something passed 'I wish it had not passed.'"

He said: "If someone controls his anger while he was able to show that, Allah will fill his heart with safety and belief on the Resurrection Day."

He said: "There is nothing more lovable for Allah than the time when someone controls his anger with patience, while it is passing through his heart."

He said: "It is enough to have patience as an assistant."

He said: "It is quite enough to be mindful and reasonable."

He said: "Allah, the Almighty, has created a tribe for truth. Therefore if a door of truth is opened for it, even if they have no knowledge about, they embrace it. And if a door of falsity is about to be open before them, they will reject it, even if they lack the knowledge about it. Allah has also created other types of people. In this group, if a gate of truth is opened for them, they will reject it, even if they know everything about it and if a gate of falsity is opened in front of them their heart embrace it, even if they know the reality of that case."

He said: "If Allah, the Almighty, wants a good for his servant, He will send light towards his hearing and sight and this way His servant will be more careful about your stuff than you yourself. On

the other hand, if He, the Almighty, wants to make a servant ignorant, He will send the darkness to his hearing and sight." The Imam (as) then recited the following verse: ***'Those whom Allah (in His plan) willeth to guide, He openeth their breast to Islam; those whom He willeth to leave straying, He maketh their breast close and constricted, as if they had to climb up to the skies' (6:125)***

He said: "Allah likes Alms as it reforms what was corrupted among the people and return the love among the nation if they are in enmity."

He said: "A believer servant is rewarded for his silence, but if he speaks, he might be either rewarded or punished."

He said: "Join the good people secretly and join the bad publicly, but do not lean towards them. A time will come in which the religious people will not be safe unless those whom others think that they are ignorant and the believers at that time have to be patient for being called mad and ignorant."

He said: "If someone is used to perform his tasks friendly, he will get whatever he wants from people."

Dealing kindly with people brings their mercy and good behaviour and this will fulfil the person's wishes and aims.

He said: "If someone mentions Allah a lot, Allah will reward him with His Paradise."

He said: "If someone does not like something for religion or dislikes something for the sake of religion, he has got not religion at all."

He said: "Believers meet one another. The best one is the one who likes his friends more."

He said: "The worldly life is similar to the water of sea, the more one drinks from it, the thirstier he becomes."

He said: “If someone is satisfied with what Allah has granted him, he will be considered among the riches one.”

He said: “If anyone of you wants to do a good deed, he should not delay it.”

He said: “Start your day with good deeds and end it with good ones too.”

He said: “The master of all deeds is being fair in dealing with people and to get along with them for the sake of Allah as well as mentioning Allah, the Almighty, in all situations.”

He said: “Justice is more delicious than sweet water a thirsty.”

He said: “If someone deals fairly with others, people will accept his judgements.”

He said: “Justice is sweeter than honey, it is softer than butter and it has a better odour than perfume.”

He said: “Requesting the needs from people is just like removing the dignity and the keeping away modesty. Being hopeless from what are in people’s hand is the real honour. Greediness is the current poverty.”

He said: “The honour of a believer is staying up at nights, for the sake of worshiping Allah, and his dignity is being needless from people.”

He said: “Visit and help your relatives even by just a glass of water. The best thing in visiting relatives is to avoid hurting them. Visiting relatives, grants additional age in men and a kindness for family.”

He said: “Try advising creatures for the sake of Allah. You will not find any deed better than that.”

He said: “Honour your great men; visit your relatives. Do not try to reach them with something better than not hurting them.”

He said: “Believers are all brothers, as being the children of one father and mother. If anyone of them are damaged all will be affected.”

He said: “Among the prosperity of a man is the expansion of a man’s house.”

He said: “Allah has created some of His creatures with His mercy to allow them to be merciful because of His mercy. These people are among those who try helping others to the most extent they can. So anyone should try to be in this group of people.”

He said: “A sea does not have neighbour. A king does not have friend. And health has no price to evaluate.”

He said: “There is a couple of things for great cases and a couple of thing for bad cases: one who has done a good will be addressed with: Allah bless you and the one who has done a bad will be addressed with: May Allah not bless you.”

He said: “The best people are those highly generous and the most intimacy.”

He said: “If someone’s intention is proper, his earning is increased.”

He said: “Allah will resurrect people at the Resurrection Day according to their intentions.”

He said: “Being disappointed and unhappy is for those who are not getting use of what they were given. This sort of people does not know if the situation which they are in is suitable for them or damaging.”

Al-Mufaddhal told him: “So, my master, how can one find a person who is the successful one?”

He said: "One whose deed goes along with his speech. I will therefore prove his success and salvation; and one, whose speech does not cope with his deed, will be left behind"

He said: "Sometimes the heart is very near to Allah, while it may be far in another time of the day of night."

He said: "The heart is not on one mood all the time. Sometimes it is restful, and sometimes it is worried. ***'Those whom Allah (in His plan) willeth to guide, He openeth their breast to Islam; those whom He willeth to leave straying, He maketh their breast close and constricted, as if they had to climb up to the skies' (6:125)."***

He said: "Allah has created people without sufficient knowledge about faith. Therefore if He wants to enlighten what it has inside, He will open the gate of wisdom and will fill it with science. By the same token the seeker will be filled with knowledge. The securer of faith is the Lord, to whom belongs Might and Majesty."

He said: "Allah commanded the earthy world to serve those who have served me and take as employees those who have served you."

He said: "Your heart is wider for your secret."

He said: "Watch out the consequences of wrongdoings."

He said: "There is no one to go astray unless because of a lowness which can be found inside himself."

He said: "Do not help those sinful people and leave them as far as they were left by Allah."

He said: "Being under a load is an anxious at night and lowness during the day."

He said: "Your secret is streaming in your blood. Do not let it stream in someone else's."

He said: “Health is a hidden blessing, it is forgotten it exists, and it is remembered if it is lost.”

He said: “Do not gloat over your brother’s grief. Otherwise, he will have Allah’s mercy on himself and you will be affected with what he suffered from.”

He said: “Allah damns the cutters of the appropriate methodology.” He was asked by the meaning of the “cutters of the appropriate methodology.” He replied: “One who is being treated kindly but he denies the good deed in a way that the doer of the good thing will never does that good for others”

He said: “The effect of illegal earning will be apparent in offspring.”

He said: “If someone gives his friend hope, he has also given him fear; and one who neglects something, has also blamed his friend.”

He said: “Among the prosperity of a man is to be the guardian and protector of his family.”

He said: “The shortage of patience is a scandal.”

He said the following to Ebad ibn Katheer al-Basry: “O Ebad! Woe to you with regard to duplicity. It is a deed which is for someone other than Allah while it is wholly the Lord to whom all the deeds return.”

He said: “Return and consider all your deed for Allah and do not have it for people. Thing, which is done for the sake of Allah is considered for Allah. On the other hand, what is performed for people does not ascend to Allah.”

He said: “If someone seeks presidency, he will be abolished.”

He said: “Among the highly sighing people at the Resurrection Day are those preaching justly while treating something else.”

He said: “Anger wipes out wise heart.”

He said: “If someone cannot control his anger, he cannot control and manage his mind.”

He said: “One, who fears Allah, does not allow the dreadful tongue to talk instead of his tongue.”

He said: “One who knows Allah fears Allah; and one who fears Allah keeps himself away from the worldly life.”

He said: “Be optimistic about Allah and do not seek anyone other than Him, the Almighty; and do not fear anything other than your sin.”

He said: “Fear Allah. Just people who fear Allah will be able to be granted with what Allah has.”

He said the following to his companions: “Be preachers without using your tongue in order to see the faith, Allah-fearing, scholarship, prayer, and goodness near from you. This is the real preaching.”

He said: “Allah does not collect devoutness and renunciation in the worldly life, because Paradise has been specified for his next world.”

He said: “Those who express this loyalty to us but show something else with their deeds are not among our followers. Our followers are those who agree with us both with their tongue and heart as well as following our works and performing accordingly. They are our companions.”

He said: “If you are not patient, then you will just dream.”

He said: “Following the Family of the Prophet, Ahl al-Bayt, does not leave anyone, unless blessings left him.”

He said: “One, who is kind and easy-going in his affairs, will get what he wants from people.”

He said: “One, who increases mentioning death, Allah will grant him the Paradise.”

He said: “One, who does not look at the consequences of deeds is not a firm person. Looking at consequences results in fertilization of the hearts.”

He said: “One, who wants Allah to grant him His Paradise, should treat people with mercy, grant people from himself; be kind-hearted with orphans, earns his living with his work and satisfaction for what Allah has granted.”

He said: “If you see a man looking at others’ fault while forgetting his own, be sure that he has been cheated.”

He said: “Keep away from committing sins during the day and night.”

He said: “One, who commits sin, does not love the Lord.”

He said: “A believer wishes the good for himself as well as others and does not envy; however the hypocrite envy and do not want to see others’ good.”

He said: “If someone does not feel shameful for earning his living, his problems will be less, his feelings will be in rest and his family will live in comfort.”

He said: “If someone eats from the wealth of his brother arrogantly and does not return what he took from him, he will eat a firebrand at the Resurrection Day.”

He said: “One who commits cruelty, and one who cooperates with him as well as the one who is content with what is going on, are all accessories.”

He said: “If someone excuses a cruel for his cruelty, Allah will empower someone else to be arrogant with him. Nevertheless, his prayers and calls will not be responded and He will not be rewarded.”

He said: “That who is extremist is tied to Hell in the Resurrection Day, and that who demands leadership without being qualified is damned.”

He said: “There is no severer arrogance than hurting someone who has no one to ask for help other than Allah.”

He said: “If someone commits a cruel deed, Allah will send someone to create the same situation for him, his son or his grandchildren.”

He said: “One, who wants to know about his value in Allah’s eyes, he may look at that value of Allah in his own eyes (that is inside him).”

He said: “What keeps Islam and Muslims survive is to have the wealth at the hands of people knowing the truth and the way of behaving appropriately. What destroys Islam and Muslims is to see the wealth at the hands of people not knowing anything from truth neither knowing how to make good deeds.”

He said: “Making good deeds is something other than alms. Therefore, try to be closer to Allah, the Almighty, by visiting your relatives.”

He said: “Make good deeds for everyone, even if you could make so. Otherwise you are capable of doing so.”

He said: “Do not give your knowledge unless to those having deep consideration as well as people having religion.”

He said: “A believer should advise and help other believers in public and private.”

He said: “If a person puts his trust in the wrong place, he will regret his deed. If a person speaks well, he will be rewarded as his saying is repeated.”

He said: “If you liked a man, do not joke with him and neither be a hypocrite.”

He said: “Do not be hypocrites, because it removes your dignity; and do not joke, as people will have courage over you respect.”

He said: “Among the glorification of Allah is to glorify old men.”

He said: “Do not play the role of fault finder for people, as you will be left friendless.”

He said: “If you like someone, inform him about this, as it will demonstrate your friendship.”

He said: “One, who stops helping others, has already let them away from one hand, but he will lose many hands himself.”

He said: “Woe to you on establishing a friendship with the fool. As getting the best thing from such kind of people, is the most likely disturbing thing.”

He said: “Do not accompany the people of cheat, and do not sit with them. Otherwise you will be one of them. The Prophet of Islam (S) said: ‘A man is on the religion of his friend.’”

He said: “It is not appropriate for a believer to be friend with an evil person, the fools or liars.”

He said: “If someone wastes his earning, Allah will prevent his blessings from reaching him.”

He said: “Prayers is the sacrifice of every faithful; Hajj is the jihad of every weak; and Zakat of bodies’ health are fastings.”

He said: “Protect your belongings with Zakat.”

He said: “A generous fool is better than an old stingy man.”

He said: “Allah, the Almighty, grants his blessings on a tribe, but they do not thank Him for what they were given. Therefore blessings have become problems. However, Allah make some people suffer from problem, but they bore them and hence the problems become blessings.”

He said: “The owner of an honest intention has got a proper heart.”

He said: “The basis of trust comes from the proper faith of a man as well as the appropriateness of his heart, which looks at everything with pure eyes and kindness.”

He said: “If someone gives the control of his affairs to Allah, he will live in eternal comfort. One, who gives the management of his task to the Lord, will really leave all anxieties behind.”

He said: “It is your duty to stay behaved. Allah, the Almighty, likes this state. Woe to you on committing the evil deeds as Allah dislikes them.”

A man came and asked Imam al-Sadiq (as) about ascetic. He said: “Just person is someone who leaves the legal fearing to be judged and one who leaves what is illegal fearing the corresponding punishment.”

Once, Imam al-Sadiq (as) saw an important father who lost his son. He wanted to console him for that huge loss by saying: “Do not be impatient, because if you know where your son went or where you are going to, you will be more patient.”

He said: “It is considered backbite to talk something non-existence about your brother. Additionally, it is lying to say something, which has nothing to do with truth, about your brother.”

He said: “It is astonishing to see someone stingy while he is earning from the world what he wants to earn.”

He said: “Health is a blessing. If it exists, it is forgotten and if it’s lost, it is remembered.”

He said: “Health is a blessing that one feels unable to thank.”

He said: “Return what you were given to keep safe, even to the murderer of Imam Husayn.”

He said: “Fear Allah and never forget to return what you were trusted to keep safe. If the murderer of the leader of the believers, Imam Ali, had given me something to keep for him, I would have returned it to him.”

He said: “Do not deal with people who are difficult to get along with.”

He said: “Be on the guided path and you will be friend with each other.”

He said: “Give gifts to your friends and relatives, because this deed brings love and friendship.”

He said: “The best thing is giving a gift which is needed.”

He said: “One who cheats is not from us.”

He said: “If someone trusted you and gave you something to keep safe for him, return it to him. But if someone betrayed, you do not do the same.”

He said: “Doing business expands the mind.”

He said: “Nine tenth of earning is in doing business.”

He said: “Fear the government, or judgement, as the government is for a leader who knows the judgement rules, someone who is just. It is for a prophet or a successor of a prophet.”

He said: “The least thing that leads someone to be out of Islam is to see something untruth and use it for his evaluation.” Then he

added: “If someone rejects the faith, all his deeds will be neglected”

He said: “If someone obeys another one in sin, he will be considered as his worshiping him.”

He said: “Someone, who acts without insight and mindfulness, is similar to those who follow the mirage. The faster they go forwards, the farther they will be.”

He said: “How little it is to thank a good deed!”

He said: “If Allah increases His blessings for someone, the need of people will be greater on him. Therefore let the blessings continue by considering the needs of people and do not let it be abolished.”

He said: “One whose blessings from Allah is a lot, has a great ability to overcome people’s needs. Meeting the people’s need increases the Allah’s blessings. Otherwise, the blessings will be no longer available.”

He said: “Be grateful to the blessings of Allah. Beware! If they go to others, they will not return to you.”

He said: “Do not compete with the generosity of the Lord. For, He is the most generous of all.”

He said: “Almsgiving is the best kind of relieving a troubled heart.”

He said: “If one is not grateful, he will be deprived of more earning.”

He said: “One who eats from the wealth of other believer is not from my followers.”

He said: “A believer should not make himself low.” The Imam (as) was asked about what he meant by ‘low.’ He replied: “When he exposes himself to something that he does not tolerate”

He said: "Ask Allah for richness and health in the worldly life; and ask for forgiveness and mercy for the Hereafter."

He said: "Asceticism means neither to lose wealth, nor to prohibit what is permitted. Quite on the contrary, asceticism means not to hold what is in your hands tighter than what is with Allah."

He said: "There is no good in someone who does not like to earn legal wealth to save his face, help his religion and to visit his relatives and helps them."

He said: "Try to get assistance from one over another and do not be all equal with all the people."

He said: "The best co-operator for the Hereafter is the worldly life."

He said: "Richness prevents you from cruelty. It is better than when poverty persuades for committing sin."

He said: "One, who prevents a right of Allah, to whom belongs Might and Majesty, will pay the same in a wrong way."

He said: "Whenever a believer brings another believer with enmity to be judged to a king, and he is judged unjustly opposite to Allah's rules, he will be considered as sharing in the sin."

He said: "Hearts get closer on loving those who they get benefit from one another, and they get farther when they get damage from one another."

He said: "The best thing that parents bequeath is behaviour not wealth. Wealth is going, but behaviours stay." Masada commented that the Imam (as) meant knowledge by behaviours.

He said: "If the day of your death is postponed, try to get use of the coming days before your departure."

He said: “Do not undermine in the weakness of those who assisted you by their kindness. And do not stop by a mistake they performed as it is not from the behaviour of the Prophet of Islam (S) and none of his great companions.”

He said: “Judge about your religious affairs in the same way the people judge their worldly lives. The worldly life has been created to be used as an exemplar, even by considering what is hidden in it, for knowing the Hereafter. Therefore gain knowledge about the Hereafter from the worldly life and do not look at it unless for getting something out of this comparison.”

He said: “If people knew what the superiority of knowing Allah was, they would not look at what Allah has granted the enemies from the pleasure and wealth at the worldly life. As the world would be less than what they trod by their feet. Therefore they would enjoy gaining knowledge about the Lord, the Almighty, and having a kind of pleasure of no one other than those attending the Paradise would feel.”

Knowing Allah, the Almighty, is sociability during fear and friendship during loneliness; a light in every darkness; strength in every weakness; and cure in every illness.

He said: “Be content with what Allah has granted you and do not look what others’ hands have. Do not ask for what you cannot reach, as one who is content is always satisfied and one who is not content will never reach satisfaction. Grasp your chance for the Hereafter.”

He said: “Every disease is waiting for a body to take it away.”

He said: “If someone fixes his shoes, patches his clothes and carries his stuff will be far away from arrogance.”

He said: “If someone raises a riot, he will suffer from it.”

He said: “If purposes are made properly, they will empower the results and appearance.”

He said: “Wisdom is a target for a believer. He takes it wherever he finds it.”

He said: “If Allah wants to see a servant low, He will have the scandal known out from his tongue.”

He said: “If someone’s behaviour becomes worse, he will actually disturb himself.”

He said: “One who asks for something more than his power, deserve being deprived from that case.”

He said: “If someone tortures his tongue, he will purify his tongue. If someone improves his intention, his earning will be more; and one who increases his kindness to his family, will live longer.”

He said: “Those ascetics in the worldly life have the light of the Lord in their faces and the effect of their services in their eyes. How can they not be this way? If a man leaves the kings, he can see the effect. Now, how can someone leaves everything unnecessary for the sake of Allah, without any brilliant result.”

He said: “The most appropriate people for forgiving are those who are more capable for punishment; the most mind-defected people are those who have their cruelty on people weaker than them and those who do not forgive people who ask forgiveness; and one who can do everything is the ruler.”

He said: “If someone calls people towards himself while there is someone greater than him, he is a strayed person.”

He said: “A generous man is someone who grants his wealth for the sake of Allah.”

He said: “One who claims to know us while following others is a liar.”

He said: “Stopping at doubtful stand is better than being trapped in destruction; every real thing has a reality. Every good has a

light. Therefore take what comes along the Book of Allah and reject what is rejected by the Book of the Lord."

He said: "Everything is based on the Book of the Lord and the customs of the Prophet. If a tradition does not agree with the Book of Allah, it is nonsense."

He said: "If someone walked against the Book of Allah and the customs of Muhammad (S), he is considered as disbeliever in Allah."

He said: "The cruel are the farthest people from Allah, the Almighty, at the Resurrection Day."

He said: "There is no one expressing his arrogance, except having some lowness inside."

He said: "Proud is the clothes of the Lord and one who argues with Allah about this will be put in the Hell."

He said: "One, who is extremist, will be tied with a tie of fire in the Hell."

He said: "The principles of atheism are four: stinginess, arrogance and envy."

He said: "It is not good for a man to talk about everything he had seen in his travel."

He said: "We, the Ahl al-Bayt, have the existing knowledge and the results of Prophecy, the knowledge of the Book and the judgement among the people."

He said: "If something happens between you and your friend, do not gibe your friend with his sin or mistake."

He said: "There is no gathering for people either good or bad who spend their time for something other than mentioning the name of

Allah, unless they have the sense of regret at the Resurrection Day because of such gatherings."

He said: "Allah, the Almighty, has accepted Islam as a religion for you. Therefore try to behave generously and properly with it."

He said: "Advise yourselves and try to see the good face in everything. Try to know whatever you can by the assistance of Allah."

Here our talk about the short traditions of the Imam (as), which included the symbols of existence and life. They involved the secrets of living and survival in a way that show as if the Imam (as) was living in all eras and has lived various environment for expressing these valuable values.

The wisdom of the Imam (as) feeds the mind, develops thinking, behave the moral behaviours and talks about what exists in people's mind about the universe and life. He decorated the wisdom with the most brilliant expressions and the most fascinating ones for the people's interests.

Anyway, what was brought from the Imam (as) demonstrates the great intellectual, indescribable and unbounded heritage. Genius has depicted its full-fledge elements in his character.

The Era of Imam al-Sadiq (as)

The era of Imam al-Sadiq (as) was among the most horrible Islamic eras and among the most sensitive ones, full of anxiety and worry, especially during the Umayyad government. The Muslims were under a high pressure and they were highly exhausted. There was no part in the Islamic country safe and enjoying safety, security and settlement. There was terror everywhere and worry was widespread.

Among the other most well known characteristics of that era is the existence of various national revolutions everywhere. They were

announcing disobedience and aimed at defeating the Umayyad government, which tried to slave the people, forcing them to do what they hate. Among the most important revolutions were those led by the offsprings of the Imams (as) and the leaders of the Shiah followers as well as the revolutions of those who got outside the religious circle. These revolutions led to the weakness and defect of the Umayyad Dynasty to a large extent.

Among what the believers suffered during the final period of Umayyad government was severe tribal struggle among the Muslims. The Umayyad rulers worked severely to gain this aim, in order to extend their power and have influence on the Muslims as well as to keep their minds away from what they currently suffer such as cruelty and brutality.

This very irrational policy led to the distribution of hatred and enmity among the tribes. Nevertheless there was hatred-exchange among some tribes as many of which are documented. The trace can be found in the written poems of Jareer, Farazdaq and other poets of that era. This was among the factors of the collapse of the Umayyad Dynasty and the establishment of the Abbasidd Dynasty everywhere in everyplace and region.

Imam al-Sadiq (as) had seized the opportunity which was full of impressing events and established his great University that elevated the flag of knowledge and distributed awareness and cultural and scientific developments among the believers. We have already talked about this issue earlier in the book.

Anyway, in this part, we will talk about the policy of the Umayyad Dynasty and their plans. Before that, we will have a comprehensive study about the Umayyad rulers from the early days of their government till the end the Party's era and the appearance of the Abbasidd Dynasty, which no believer could ever expect to come to power.

The believers were expecting the government of the Alawi Party, which could fulfil their wishes and dreams about the distribution

of justice, safety and security. The Alawi Party came with this purpose. They faced many cruelties and severe troubles while the Abbasidd Dynasty were getting use of the facilities that the Umayyad Dynasty used to supply them with. The Abbasidd Dynasty did not have any role in relieving people from the existing cruelty of the era of the Umayyad Dynasty.

Anyway, irrespective of the affairs mentioned, when the Abbasidd Dynasty gripped the government, they followed the same interior policy of the Umayyad Dynasty. Nevertheless, it was severer and tougher than that, especially during the government of al-Mansour al-Dawaneeqi, who spoiled the wealth of the nation and filled his treasury with the great deal of amounts that were stolen from the Islamic countries. He left poverty struggles with the poor. Additionally, he had a various unique kind of cruelty against the Alawi Party, who were calling for social justice. This book presents issues to clarify this topic.

Among the rest of the studies of the book is the analysis of the political parties, religious sects, which were familiar with their principles and their political activities. Additionally, it will study the cultural and economical life of that era. Analysis of this nature, which considers Imam al-Sadiq (as) as the leader of knowledge and thought in the Islamic world, is among the richest topics about his personality.

In all our topics we relied on the most creditable resources without having the one-sided look or take side with any group. Our aim is to study the history with its reality; knowing the brilliant characters who elevated the value of knowledge. We also tried to protect human rights and support the rights of the poor and the needy. We do ask Allah, the Almighty, to grant us success. He, the Almighty, is the supporter of those who turned their face towards Him.

The Umayyad Rulers

No one in the Islamic countries could ever expect that the Umayyad Dynasty could reach the authority and obtain the control over the Muslims. They have their dark background in damaging Islam and facing its Prophet, the great Prophet (S). They are those who declared war against it and united the enemies in order to destroy the light of Islam. However Islam returned their tricks and forced them to flee in all their decisions as well as helping its great Prophet (S) and dignifying the great religion.

When Islam defeated them and destroyed their military and economical power when they obtained the conquest in Mecca, which was their secure place, they entered in Islam low and humble, fearing to be revenged by the believers who lost their sons and brothers by the older Umayyad tribe.

The Islamic leadership has faced them with lowness and humility as the believers at that time were looking at their Islam, as a doubtful Islam, because they were the same hypocrites who embraced Islam just to protect their lives and their heart was deep diving in infidelity keeping their hidden hatred against Islam.

When the great Prophet of Islam (S) passed away, many troubles and severe problems encompassed the family of the Prophet (S), who were the deposit of the Prophet (S) in his nation for the general leadership instead of keeping them away from the political and social scenes as some of their belongings were expropriated such as Fadak. This was planned in order to prevent them from having any influence in the political and social fields. These faces were emphasized by many researchers basing their research on historical facts.

Anyway, the political pathways and policies aimed at lifting the Umayyad Parties from their low position and dignifying them again as they were granted some important and sensitive positions in the government. Abu Bakr had given Muawiyah ibn Abi-Sufyan the role of governor for the state of al-Sham and he was accompanied by the caliph until approaching the borders of Yathrib, while the caliph did not do the same with other governors.

After the death of the first caliph, Umar adhered to the former appointed position for Muawiyah and continued his support over his deeds. Although there was news over the squander of Muawiyah and using golden and silvery dishes, wearing silky dresses and whatever Islam has prohibited, but he was excused. Umar used to say his famous expression for excusing him: "This is the Kisra of the Arabs," but Islam has neither Kisra nor Qeisar behaviourism. People are all the same and no one has superiority over another unless in Allah-fearing and devoutness.

Anyway, is it permitted for the Kisra of the Arabs to do whatever they want, even what was considered illegal by Allah and his Messenger (S)?

Muawiyah gained a privileged position before the second caliph, who used to check and investigate each one of his rulers. Muawiyah was outside the circle of investigation and he was freed from being inspected.

Anyway, when Uthman took over the government, he took Banou-Umayyah and the family members of Abi Maeet and granted them control over the believers' lives as well as granted them a great amount of wealth while appointing them in the most important and the most influential positions in the government. Therefore, they became dominant on the government's various parts. Additionally, they became among the powerful bourgeoisie in the nation.

Marwan was amongst the closest one to Uthman and the nearest one. He was his consultant and the manager of his affairs. Marwan, as historians, was carrying all the attributes that the Arabs were carrying before the appearance of Islam. They said that nothing could behave him to be attributed according to the characteristics of Islamic teachings. He was aggressive, arrogant, diving in wrongness. The believers were angry about him as they hated him. He has played a dangerous role at that time. He was the one who drew Uthman to many troubles and problems as well as throwing him towards malicious problems.

The nation suffered a lot from the government of Uthman to the severest extent. Worry and anxiety spread in all its region and places. Complains increased over Uthman because he was the one who appointed the worst governors such as Walid and other people from his relatives on the believers. Furthermore, many of the elevated companions of the Prophet (S), such as Abu Dharr, Ammar ibn Yaser, Abdullah ibn Masoud and others, asked for the application of social justice and removing Banou-Umayyahh from the government.

Among the worst things that the believers bore a grudge against him was his usage of Banou-Umayyah as rulers and governors on various Islamic regions while they lacked deep knowledge about the Islamic thoughts. They used to see governing as a tool for owning the wealth of the nation.

Therefore they used to squander the wealth of the nation. They gathered the wealth of the believers, labelling them as their belongings. They, therefore, stood against what Islam ordered to be cautious in dealing with the wealth of the government and the necessity of using this wealth in developing the people's lives while saving them from struggling with poverty and other financial disasters.

The policy that Uthman followed was neither apposite nor appropriate. It brought various kinds of problems for him. It had created an opposite party against him including many of the prominent companions of the Prophet (S) and the intellectuals. Different Islamic regions supported them.

A group of military people hurried to him towards Yathrib, surrounding Uthman, asking him for straightness or resignation. He used to respond to them with gentleness, but he afterwards annulled what he said because of the pressure of Marwan. Therefore they thought that no other alternative is left for them other than preparing against him. He was then killed. They did not allow anyone to bury him. Imam Ali (as) mediated for burying him.

They allowed the Imam (as) with that. Therefore he was buried in Hash Kowkab.

The Government of the Imam (as)

The leaders of the believers, Imam Ali (as), the symbol of social justice, accepted the government, after he seriously rejected to accept the responsibility, but the people who conducted the revolution forced that. As soon as accepting the government he declared the valuable value that Islam embraced in the political field, such as spreading justice, comfort, equality among people, equality in dividing what they share in common, dismissing the mercenaries and the members of the Umayyad family from the governmental organisations, getting hold of what they have gathered illegally and returning that wealth to the nation's treasury, destroying the obstacles which were inserted among the believers by the Umayyad Dynasty.

People are equal according to the religion of the Lord. There is no master and no slave, unless with faith. The Umayyad Dynasty was angry and their hearts burnt from fury and hatred. The ground, in which they were happy, had become unwelcome. They knew the justice of Imam Ali (as) and that it was not going to be affected with sin. The weak is strong for him until his right is returned to him, and the strong is weak for him until he gives back what he deprived others from.

They knew that he will apply Islam with all its details according to its reality which was descended by the Lord of the two Universes and that he will not leave any place for the Umayyad Dynasty to interfere in any of the believers' affairs.

The Umayyad Dynasty joined Aishah, tried to motivate her towards the enmity of the government of the Imam (as). Talhah and Zubayr joint her after they swore to Allah (SwT) that they were going to Umra. However they aimed at betraying the Imam (as) and

breaking their promises to accept the Imam (as) as the leader of the government. They decided to break the decision of the nation.

Aishah found them helpful and considered them as good evidences for the general public who followed her to Basrah. She occupied Basrah after a bloody conflict and fight. When the Imam (as) became aware about the situation in Basrah, he commanded his army to move towards Basrah. He overcame this disobedience, which threw Basrah into sadness and mourning.

Why did Aishah make this flood of believers' blood? Did the Imam (as) get personal usage of the government's wealth? Did he appoint any of his relatives as ruler for any region in the Islamic nation? What was the reason behind this revolution? Allah (SwT) is the real judge and He is the reference of all the affairs.

The Umayyad Dynasty fled to their leader Muawiyah ibn Abi-Sufyan after their defeat in Basrah. Many of the ignorant worked with him aiming at defeating the government of the Imam (as) claiming to take the revenge of Uthman's murder, as a supporting factor.

Muawiyah got use of his media to increase the importance of the case of Uthman and that he was killed innocently with the responsibility of Imam Ali (as). He emphasized that he and Banou-Umayyah are the successors and revenger.

They ordered the media to distribute the case that Banou-Umayyah are the real successors of the Prophet (S) but no one else is. It was quite common for the people of Shaam to believe that they deserve the succession of the Prophet (S) because of their close relation to him. Once Ali ibn Abi Abbas met a tribe leader from Shaam and he was told: "I swear by Allah that we did not know that the Prophet (S) had any relative other than Banou-Umayyah to be his successors, until you came to power."

The preachers of Umayyad Dynasty tried to distribute this among the nation in their Friday sermons as well as every other festival or

religious ceremony. The people of Shaam were cheated with this and they used to mourn and weep for ibn Affan. Muawiyah threw them to fight against the Imam (as), the greatest symbol of human rights and success.

The most prominent politician, such as Amr ibn al-As and al-Magheera ibn Shuba, joint Muawiyah at the time. They tried to put various tricky plans to overcome the events. They stuck to all kinds of deceivers to accuse the Imam (as) with the murder of Uthman. In this way, Muawiyah led those who are easy to be cheated to have the sense of enmity against the successor of the Prophet (S) and the gate of the science.

He fought the Imam (as) in Siffeen. His army occupied the river Foraat in order to kill the army of the Imam (as) from the lack of water and thirst. Muawiyah considered this as the first success. The army of the Imam (as) included the brilliant companions of the Prophet (S) such as the great Ammar ibn Yaser, Hijr ibn Oday, Dhoo Shahadatain and Amr ibn al-Hamq al-Khuzai and other similar companions who knew the value of the Imam (as) as the Imam of the devout and the symbol of truth and justice in the world.

The army of the Imam (as) saw the river occupied by the army of Muawiyah. They asked the army of Muawiyah to allow them to drink from the water of the river, but they rejected that request and denied allowing them to drink from the river. Therefore the companions of the Imam (as) attacked the army of Muawiyah, which resulted in backing the enemies and occupying the riversides.

The army of the Imam (as) asked him to prevent them from drinking from the river, but the Imam (as) rejected to deal in the same way that they had dealt with his army. This is not a kind of nature and behaviour that resembles respect and honour. People are equal in water and no one is permitted to prevent others from this blessing.

The Imam (as) asked Muawiyah to accept the rule of the Lord and not to have bloodshed among the believers. Muawiyah rejected that request and denied the call of truth and insisted on his enmity and hatred. The war began between two sides. It lasted about two years, once getting tough and once stays calm. All the groups of the Muawiyah army got disordered and Muawiyah was about to flee. The assured victory was undoubtedly with the Imam's (as) army within minutes.

At that moment, ibn al-As and al-Ashath ibn Qeis planned a plot that continued not a short time. The plot was to raise the sheets of the Holy Book of Allah (SwT) with a call to return to the rule of Quran. Therefore the people of Shaam raised the sheets of Quran with their voices loud demanding the return to the judgement of Quran. A group of people in the army of the Imam (as) was cheated with this plan without ever thinking and pondering about the backdrop scenario.

Therefore they asked for stopping the war and accepting this call, which is similar to a poisonous mean for them as well as the rest of the believers. The experienced Imam (as) rejected that call and considered it as a deceiving plan from Muawiyah, because the combat was very close to its end and nothing has left to worry about, except killing or arresting Muawiyah as Malik al-Ashtar, the leader of the army of the Imam (as), said.

How difficult it was for the experienced Imam (as), whose dignity shakes mountains, to deal with such people who warned to kill him if not accepting the call for the judgement of Quran.

The Imam (as) had no other alternative unless accepting that plan which led them and their offspring to destruction. Muawiyah won the battle and the army of ignorance that Islam fought against had got the victory. The wrong won and the truth and justice lost. The insurgents insisted to appoint Mosa al-Ashari as their representative in this judgement while Abu Mosa was the enemy of the Imam (as), and was ignorant in his thoughts and lacked deep in-

sight. The deceived army started moving towards the Imam (as) shouting: “We represent no one other than Abu Mousa.”

The Imam (as) accepted what they wanted, as his commands were no longer obeyed and his speech was no longer heard. The appointment of Abu Mousa was done with the view of the cheated army and not with the idea of the Imam (as). They had specified a time for the judgement of be conducted. When the time came, Abu Mousa started his talk with the fox of Shaam, Amr ibn al- As, who presented various kinds of meals and glorified him with plenty titles and majesty until he could cheat him. They agreed that each would dispose his side and then to appoint another person as the leader of the believers.

Abu Moses started the talk in front of the public and disposed the Imam (as) from the caliphate, which was honoured with him. Then ibn al-As broke what he had promised his partner. He disposed Ali (as) from caliphate first and presented Muawiyah for the position.

The quarrel continued at the army of the Imam (as). Most of them followed the corrupted way of appointing a judge. Therefore a group of them got separated from the army of the Imam (as) and formed a new group. At the time they were called Khawarij, which means people who got outside the main and right stream. They forced the Imam (as) to stop the war as they forced him to accept appointing Abu Mousa al-Ashari for judgment.

Al-Khawarij did all kinds of corruption in the world. Therefore they distributed fear and terror among the people. They permitted the murder of the believers and robbed their wealth. Thus they endangered the national security. The Imam (as) aimed at guiding them in order to have them return to the guided path. He talked with them and presented all the necessary proofs to show the corruption of what they were following.

A group of them accepted the reasoning and returned to the truth, but the rest insisted to stay with their enmity and hostility. They

declared war against the Imam (as). Therefore there was no other choice for the Imam (as) than to fight with them. He fought with them and got rid of them. After the end of the war, the army of the Imam (as) was surged with sedition and riot and they publicly started to disobey the commands of the Imam (as), especially the top commanders of the army, who were seduced by Muawiyah to reach good wealth and position as well as getting what they wished to obtain.

Muawiyah won in the field and started to attack different parts, which were under the control of the Imam (as) in order to spread instability and insecurity in the state as well as to show that the Imam (as) is unable to protect their lives. He also occupied Egypt and murdered the ruler there.

He was getting ready to attack Iraq to dispose the Imam (as) from power after the majority of his commanders were seduced by Muawiyah. Therefore the Imam (as) stayed in Kufah addressing the nation with fervent speeches to face Muawiyah, warning them from the great danger in case Muawiyah occupies the land. The people were listening to what the Imam (as) said with deaf ears.

The Imam (as) became sad from the miserable events. He turned to Allah (SwT) asking to leave these people to be free from the nation that has lost its awareness. His request was accepted by the Lord and the evil Abdul Rahman ibn Muljam who assassinated him in the house of Allah, while he was praying. The Imam (as) loudly shouted the following when he felt the bite of the sword: "I swear to the Lord of Kabah that I succeeded."

O the lord of truth and justice, you succeeded! You attempted to free human beings from cruelty and slavery, but the Umayyad Dynasty stayed between you and your objectives, which are still the hymns and chants of all the free people all the time and everywhere. O the leader of the devout and believers! You won! You fought for the sake of Allah (SwT) the best kind of fight. You never equivocated nor cheated. You never accepted anything against your religion, aiming at the satisfaction of the Lord, the Almighty.

After the martyrdom of the Imam (as), the grandson of the Prophet of Islam (S), Imam Hasan prepared the burial ceremony of his father in his final resting point in Najaf. This region was blessed with him and has become the Kabah of incomers as well as a centre for Islamic sciences and intellectual. The grandson of the Prophet (S) took over the leadership of the nation after his father. The nation pledged allegiance, but they were a few in number and as some historians said, many of those pledging were not that willing.

Muawiyah went on working hard to overthrow the government of Imam Hasan (as). Therefore he contacted the commanders of his army and bribed them with money, appointing them in high positions as well as the seduction of marrying them with one of his daughters, aiming at luring them to leave the Imam (as). The weak ones fulfilled all the desires of Muawiyah and the highest one in position was the general commander of the army, Ubaydullah ibn al-Abbas who obtained half a million dinars from Muawiyah and joined his army. Another group promised Muawiyah to assassinate the Imam (as) or arrest him if they could.

Muawiyah with his united armies set forth to fight the grandson of the Messenger of Allah (S). When Imam Hasan (as) was informed about this attack, he ordered his army to get ready to face the enmity of the Umayyad Dynasty, but those submitting were so few, as many of them were seducing the obliged soldiers to leave and join Muawiyah.

The Imam (as) left his capital, Kufah, with a group of his army with all different attitudes that they were carrying. The majority of the armies were carrying the same view of Khawarij in their enmity against Ahl al-Bayt (as); another group left the war and chose to stay in rest and comfort; and a large part were willing to take side with Muawiyah aiming at having something from his wealth.

Anyway, Imam Hasan (as) became sure that he has no strong army to start the battle. Nevertheless, some of Khawarij attacked him in the thigh while he was praying telling him: “You considered a partner for Allah as your father did.”

The Imam (as) studied carefully the affairs of that time, and was sure that the result of the battle was apparent and that Muawiyah would win the battle and after that his followers would be either killed or defeated. Nevertheless he believed that the fight would also result in many problems. Therefore he decided to sign a peace agreement aiming at gaining what was best for the nation, while he was not happy at all with this peace process.

He specified some conditions for this peace, but Muawiyah broke his promise and publicly said that whatever he agreed on with Imam Hasan (as) was under his feet. This way the real personality of Muawiyah became apparent and this incident proved that Muawiyah lacked whatever is considered as Islamic principles.

The Government of Muawiyah

Muawiyah got hold of the power by force not by the will and intention of the nation. He also declared publicly the following statement: "I swear by Allah that I did not get the leadership by knowing about kindness from you, or by noticing your happiness over this leadership, but I got this by fighting with you with sword." When he completely reached to the power, he focused all his political activities into the following categories:

Uprooting Shiah's, and removing them in a way that no talk about them would exist except in political and social fields. Among the fierce activities, which he applied against them, were the following:

• Physical assassination of prominent Shiah such as Hijr ibn Adi, Amr ibn al-Hamq al-Khuzai, Rashid al-Hajri and others who were among the greatest leaders and heritages of Shiah at that time.

• Destroying the house of the Shiah. The followers of Muawiyah started destroying every house which belonged to any one of the members of the family of the Prophet (S)

• Ignoring all their civil rights such as rejecting them as witness in courts

• Damning the leader of the believers, Imam Ali (as) in their formal and religious ceremonies in order to feed the believers with their enmity.

Forming a committee for creating pseudo-traditions (non-existence Hadith) and attributing them to the Prophet (S) and considering the following issues:

• Admiring the companions and creating religious and jihad-like backgrounds for them.

• Admiring the Umayyad Dynasty and creating brave stories for them and showing that they were the real protectors of the Islam and the glorifiers of its glory.

• Dispraising the Alawees and pretending that they were not the family of the Prophet (S) as well as misleading the people that they were the enemies of the Prophet (S)

• The members of the pseudo-Hadith writers were Amr ibn al-As, Samra ibn Jondab, Shaykh al-Magheerah, Abu Hareerah al-Doosi and others. It is said that their pseudo-traditions were written in the books Sihah al-Bukhari and Muslim as wells as the traditions of the Prophet (S). These pseudo-traditions are considered as part of the traditions in Islam

Assassination of the opposition party, who were considered to be dangerous in gaining power. At the top of these oppositions was Imam Hasan (as) who was poisoned through the evil hands of Jada bint al-Ashath. Muawiyah promised that caliphate would return to the Imam (as) after his death, but he, as expected, broke his promise.

He used the most tyrant and cruel rulers in different regions of the Islamic country, as they filled the whole country with cruelty and misery. They stole the wealth in a way that no one from the gen-

eral public could ever have a proper property. Muawiyah and his rulers stole the whole blessings of the nation and left poverty prevalent for the poor.

Among the most tyrant rulers was Muawiyah's brother who spread the atmosphere of terror and horror in Iraq which could not be seen anywhere else. Even the great poet of the Arab has expressed his fear in his poems. He depicted that picture as if sleep left his eyes, a black snake stinging him and the poison's effect felt in the bone. He said that he could not sleep at night from fear and horror.

Muawiyah granted the government of Iraq to this tyrant ruler who drowned the region with darkness as well as forced people to do what they hated. He forced the people by force to obey the rules of Muawiyah as he did not leave any room for freedom and justice.

He promised Yazid, his son, to take over the government after his death. He got the promise of this decision from people by force and granted him the control over the affairs of the believers while he knew the extent of his corruption and enmity towards religion. Additionally his son had no specific unique attribute that made him qualified for his position.

The Government of Yazid

Among the worst things that believers had to bear was the government of Yazid. He drowned the country with cruelty and misery, as he committed all kinds of sins and whatever things were unblessed.

The Murder of Slaying Imam Husayn (as)

Yazid committed the worst sin in the world, that has already swayed mountains. It is the murder of the grandson of the Prophet (S) with his family and companions. Here is a brief look at this event that shocked the world with its happening.

His troops, with the leadership of the criminal, Ubaydullah ibn Zeead, surrounded the grandson of the Prophet (S), Imam Husayn (as), in Karbala and forced him to stay there without ever allowing anyone to come defend him, as they were prevented to go towards any Islamic country.

His troop surrounded the river, al-Foraat, and prevented the water, which is allowed in every tradition and relgion, from reaching the Imam (as) and his companions. Therefore the great offspring of the Prophet (S) was dying from thirst. The shouts of the children there reached the heaven while they were shouting begging for water. The hearts of the hardhearted people were not moved at all in front of this impressing scene. They were just obeying the commands of the Umayyad Dynasty with their cheap personalities and decided to prevent the family of the Prophet (S) from reaching the river.

They intentionally aimed at killing the grandson of the Prophet (S) with prominent group of his family as well as great companions who were among the greatest reformers. They did not even respect the sacredness of the Prophet (S) in his family who were described as the ship of salvation and rescuers of people.

They mutilated the body of the grandson of the Prophet (S) after murdering him. Their horses rode on their holy bodies, forgetting the speech of the Prophet (S) who once said: “Husayn is from me and I am from Husayn.”

They left the pure corpse on the ground of Karbala without burying them. However they buried the killed people of their troops. They did this in order to mock at the Imam (as) and for fulfilling the desires of the Umayyad Dynasty.

They intentionally and wildly burned the tents of the family of the Prophet (S) attempting to make the members of the family to escape with their children in the desert while the fire followed them. Is there any crime matching this one?

They stole all the stuff of the Imam (as) and his clothes while leaving his pure corpse bare as they deprived the ladies who were with the Imam (as) from their jewelleries.

They carried the heads of the offspring of the Prophet (S) on the tip of their spears as show off in different parts as revenge against the family of the Imam (as) as well as frightening the general public.

They took the family of the Imam (as) and the ladies who were with the Imam's (as) companions as prisoners in different parts in order to make them low, forcing them to walk in the streets of Kufah and Damascus while they were expressing their delight for arresting the daughters of the Prophet (S).

This was a brief of what happened to the family and offspring of the Prophet (S) by the grandson of Abi-Sufyan.

The Event of al-Harrah

Among the terrible crimes of Yazid was the event of al-Harrah, which dispraised the respect of the capital of the Prophet (S) because of refusing to recognize Yazid as the leader of the believers. Therefore, Yazid commanded Mosref ibn Aqaba, who was professional in crimes, to occupy the city of the Prophet (S), Medina and to allow his troops to do whatever they liked with the citizens for three days and to rob whatever they wanted.

Afterwards, he forced the citizens to recognize Yazid as the leader of the believers. He beheaded whoever disobeyed his rule. Historians described and narrated very sad stories of what happened to this city after the cruel occupation of the city.

This catastrophe matched the forever disaster of Karbala, which is the symbol of sadness in the world.

This was a brief of the crimes of Muawiyah and the grandson of Abi-Sufyan, who disobeyed whatever Islamic rules and traditions he could during his short period of government.

Muawiyah ibn Yazid

Muawiyah ibn Yazid inherited the kingdom from his father and grandfather who had not deserved it, but they robbed it from those who deserved. They were the offspring of the Prophet (S) and the mine of knowledge. Muawiyah had exact knowledge about this, knowing the ignorance of his father and grandfather and he bore a grudge against them. Therefore he formally resigned from the government and unmasked the real reality of his father and grandfather in a great sermon announcing his resignation. He said the following:

"My grandfather has struggled with someone who was closer than his relatives to the Prophet as well as his history. He was the greatest of the migrants in value and faith. He was the cousin of the Prophet (S). The Prophet gave him his daughter to be his wife with her decision. My grandfather had done what you know and you followed him with what you knew. He has become the prisoner of his sin inside his grave and a prisoner for his wrongdoings. Afterwards, my father followed the same process. He was not qualified for that position, as he followed his desires and death came to him and made him in his grave imprisoned with his sins"

His tears overwhelmed him at this point. Then he added:

"Among the worst thing is that we know about his bad future and the evil ending. He killed the relative of the Prophet (S); legitimated what was illegal and destroyed al-Kabah."

I have not seen a sermon more clarifying than this. This shows the pure intention, which was indeed anxious about the religion. He put his father and grandfather on the discussion table and described what they had done from crimes and evil deeds against the rights of the family of the Prophet (S). What is worth mentioning is that this young man was lowering himself for being the son of Yazid, who was the worst person known in the history.

Anyway, the kingdom of Abi-Sufyan, which Muawiyah attempted to keep was destroyed by the hands of his grandson, Muawiyah ibn Yazid. And this way the kingdom that drowned the world from the truth, had come to end.

The Government of Marwan

There is no worse happening in human history than having Marwan as an Islamic caliph. Historians have agreed that he was the principle of darkness and among the supporters of wrongdoings.

Among his famous title was the thread of wrong. He was named so because of the courage and freedom in committing any wrong. This name has become as a scandal for his offspring.

Among the most striking attributes of Marwan is betrayal as well as breaking promises. He promised the leader of the believers, Imam Ali (as), but then betrayed and stopped recognising the Imam (as) as the caliph. Afterwards he stood against the Imam (as) in the battle of al-Jamal, where the troops of Aishah were defeated and he was captured and brought to the Imam (as) to promise not to fight the government again. The Imam (as) said: "I need not his promise. His hand is not reliable. That is, if he promises with his hands, he will break his promise with his forefinger!"

Another attribute of Marwan was envy. Malik ibn Hubayrah al-Sukouni said the following addressing his follower, al-Haseen ibn al-Magheer: "I swear by Allah that if Marwan gets the power, he will envy you for your lash, the net of your shoes and the shadow of tree under which you rest."

Therefore the Islamic caliph, the most significant Islamic position has gone to Marwan and other similar people in the Umayyad and Abbasidd Dynasty, while the people were deprived from the family of the Prophet (S) who was the symbol of social justice and the narrators of the Allah's (SwT) statements as the Prophet (S) said about them.

Anyway, the government of Marwan was very short in power and it was over after six months. What the leader of the believers predicted had come to happen. Some of the sources confirm that his wife, the mother of Khalid ibn Yazid ibn Muawiyah, was the one who planned to kill him, because of his gibes over her son. With his death, another sheet of betrayal and wrongdoings was turned.

Abd al-Malik ibn Marwan

One of the disasters believers had to bear was the government of Abd al-Malik ibn Marwan. Historians agreed that he had no blessed attributes in his behaviours or whatever to make him deserver the caliphate. He was a tyrant ruler, one who committed bloodshed without proof.

Al-Mansour al-Dawaneeqi said the following about him: He was a tyrant ruler who did not care what he was doing. Listen to what he said after the murder of ibn Zubayr: "No one can ever tell me to fear Allah while I am in this position, otherwise he will be beheaded." It is for sure that such a person hates mentioning the Lord Who commands for justice and kindness and denies cruelty and hostility.

This tyrant ruler was the first one who prohibited anyone from talking before the caliphs. It was among the symbol of his brutality and pride on the society and among his other attributes was stinginess in a way that he was called the sweat of stone because of his severely ungenerous nature.

Narrators attributed him with cruelty and brutality to the extent that no sign of kindness and mercy could be found in his character. He over shed the blood of people untruthfully. He himself confessed about this personally when Um al-Dara told him: "I was informed that you drank blood after performing your prayers." He replied: "I swear by Allah that I do not feel sinful at all for drinking the blood."

He spread sadness and the lack of comfort among the believers because of the large number of people whom he killed. After the murder of ibn Zubayr, he killed anyone whom he thought was cooperating with him and considered him as a supporter. He had made the following cruel lecture: "I do not cure the illness of this nation except with sword until your wishes come along mine." This prejudiced belief, which had no ray of light inside, did not care about the objectives that lead to the progress of the society. He only relied on untruthful killing and bloodshed.

Appointing Hajjaj as the Governor

The most damned thing performed by Abd al-Malik was appointing al-Hajjaj ibn Yousif al-Thaqafee on the believers, while he was a known terrorist and the worst criminal ever known to the world. But Abd al-Malik gave him extensive responsibilities. Therefore he was permitted to control believers' lives and wealth as he wished according to his desires without ever considering any law and rationality.

Hajjaj has created an atmosphere of terror in the nation under his control. Something that people had never seen to this extent in brutality.

Al-Dameeree said: "Al-Hajjaj could not keep himself away from bloodshed. He was even informing about his inside feeling in considering bloodshed as the most interesting pleasure." He confessed about his love in bloodshed when he said: "I swear by Allah that there is no one in the whole of earth who is braver than me in dealing with blood." The number of people he killed, not considering those killed in war, reaches something about one hundred twenty thousands; and some estimated this number as one hundred thirty thousands.

Al-Hajjaj was one of the elements of corruption and crime in the world. He burned the country, where he ruled with his brutality and savagery.

His Stand with Religion

Al-Hajjaj was a real atheist and he neither believed in Allah (SwT) nor the Hereafter. He declared his atheism in his deeds and speeches. He used to mock at the great Prophet of Islam (S) as he once addressed Allah (SwT) in front of a group of people saying: "Is your Messenger, meaning Prophet Muhammad (S), better than your caliph, meaning Abd al-Malik?"

This man also used to mock at those having the opportunity of visiting the grave of the Prophet (S), saying: "Damn them! Those who circulate around the ruined graves! Why do they not come and circulate around the palace of the king Abd al-Malik? Do they not know that a caliph of a person is better than his Prophet?"

Al-Hajjaj has expressed the superiority of Abd al-Malik who broke everything sacred about the Prophet (S), who elevated the flag of monotheism and rescued human beings from the darkness of the Ignorant Era and its superstitions. Al-Deenory commented on the statement of al-Hajjaj, saying: "He, al-Hajjaj, considered the Prophet as infidel, because he expressed some lies and attributed them to the Prophet. He also said that the earth is prohibited from eating the corpse of the Prophets. Another sinful deed was the blockading of Kabah in a fight with Abdullah ibn Zubayr as well as stoning with catapult from the mountain of abi Qobays."

Among his unbelief cases in the religion was that he used to see that obeying him had a greater privilege than obeying Allah (SwT). Aban ibn Uthman narrated his statements in this regard, saying: "He said: I swear by Allah that obeying me is more necessary than obeying Allah, because Allah said the following: ***'So fear Allah as much as ye can' (64:16)."*** He considered this for Allah (SwT) as well as himself. Then he said: 'Listen and obey' and considered just himself as the subject to be listened and obeyed. Then he added: "If I address a man and tell him to enter from a door and he does not, then I'll be permitted to shed his blood."

Bin Abbas narrated the following saying: "I were before Abd al-Malik while a letter came from al-Hajjaj glorifying his caliphate, claiming that all the affairs of the world is in the hand of the caliph and that a caliph is greater than the angels, the elevated, messengers and Prophets. Reasoning that this is because Allah created Adam with his hands and the angels all bowed before him and he was placed in the Paradise, then he descended him down to the earth and assigned him as his caliph and ordered the angels to be the messengers. Abd al-Malik enjoyed that letter, saying: I wish I had some people outside the religion to argue this concept with Allah."

Al-Hajjaj considered everyone who claimed to be against Abd al-Malik to be infidel. He presented all those who were involved in the defeated revolution of ibn al-Ashath to sword, and accepted just to temporarily free those who announce their atheism natures because of standing against the caliph.

The Problems of the Shiah

The Shiah spent a very tough time during the government of this tyrant. He spread murder and mocking against them and filled their houses with sadness and problems. His hatred over the Shiah was to the extent that it was said that he would better come along to hear that someone is infidel or atheist than to hear that someone is among the followers of Ali (as).

The evil people and the worst ones tried to get closer to this tyrant by talking badly about the leader of the believers and dispraising him. A villain came once and said the following in a loud voice: "O the king! My family were disloyal to me and named me 'Ali'; I am a poor man and I need the help of the kind."

Al-Hajjaj became happy by hearing this and he went on thanking him, saying: "Because of what you have reached in thought, I'll grant you the following position'"

Anyway, the followers of Ali (as) were the target of the sword and the prisons during the era of this brutal king. He used to kill them everywhere he found them as well as filled the prison with them. What is certain is that the era of al-Hajjaj was among the toughest era ever seen in the history.

The Problem of Kufah

The cruel king poured the cup of anger on Kufah, which was the centre of opposing the Umayyad Dynasty. He forced them to obey the rules of the Umayyad Dynasty by terror. He gave a sermon in Kufah without mentioning the name of Allah (SwT) at the start of his speech and without glorifying the rule of the Prophet Muhammad (S). Among his sentences were the following:

"O people of Iraq! O the people of dissension, hypocrisy and evil behaviours! Your caliph and leader, meaning Abd al-Malik, analysed all people of his tribe and found me the hardest one and the most difficult one to be broken. Therefore, he chose me and granted me with a lash and a sword. The lash fell down and the sword remained."

Among the other sentences of his speech were:

"I swear by Allah that I see rude looks, straight necks ready to be cut. It is me that is the owner. I feel as if I am looking at the blood dropping from the head and beards."

His hangmen reaped the heads of innocent people in order to spread the atmosphere of horror, which people cannot remember in any similar era. The people were frightened from his careless murdering of people and his severe punishments. Abu Wael al-Asadi said the following meaning al-Hajjaj: "I swear by Allah that I know no one fearing any ruler more than he."

His Prisons

This brutal ruler took very horrible prisons unsupported from cold and hotness. He used to torture the prisoners with the most severe type of torture. He used to tie the prisoners with cut cane and then pulled the cane from where they were placed on the skin to see the blood streaming.

About fifty thousands men and thirty thousands women died in his prisons, where sixteen thousands ladies were unmarried while in the prisons men and women were kept in the same place. He used to pass by the prisoners while they were begging. He then used to say the following: "You used to be proud and arrogant! Shut up and do not say even a word." He considered them as the people of the Hell and considered himself as the Lord, the Almighty.

This was a brief introduction from the brutality of al-Hajjaj, his cruelty and the way he used to commit what was prohibited by Allah, the Almighty.

His Death

This tyrant malicious criminal died after making the country drowned with disasters and converted the people's lives to an unbearable Hell. He was finally affected with a severe disease in his stomach. He felt severe frost in a way all the fire was everywhere around him to keep him warm, but did not feel it, even when he came closer and his skin was burnt, he did not feel it. His problem made him suffer badly.

He complained about the condition he was in to al-Hasan al-Basri and he told him: "I tried preventing you from torturing the good, but you insisted." He replied: "O Hasan! I do not ask you to beg Allah to helping me, but I am asking you beg Allah to let me die sooner and do not lengthen my suffering."

The tyrant stayed suffering from the pain and he stated the following when he was about to die: "O Allah! Forgive me as people say that you will not forgive me!" The malice died on Ramadhan and

some said that he died in Shawwal (95 A.H.) when he was fifty-three or fifty-four. The historian said that the land in which he was buried stayed shacking for three days from his cruelty and savagery.

It is funny that some of the Umayyad governors were informed about his news and they said: "He was reading Quran alive and dead." What kind of Quran did this executioner recite? Anyway, the gate of cruelty was shut with the death of his tyrant. The believers received this news with happiness and joy. The curse followed him from the day of his death and it would be so until Allah (SwT) takes the souls of everyone in this worldly life.

Comments about al-Hajjaj

The most well known Islamic scholars bear a grudge against al-Hajjaj. They have conveyed their indignation over him in their statements. The following are some of them.

Al-Hasan al-Basri

When he was informed about the death of al-Hajjaj, he said: "O Allah! You made him dead. Please make his customs dead. He came as frightening person, short and without doing anything for the sake of Allah. Among his proud behaviour we can mention his statement: 'Pledge allegiance and consider me as ruler, otherwise you will be beheaded.'"

Umar ibn Abd al-Aziz

Umar ibn Abd al-Aziz was angry about al-Hajjaj and he said the following about him: "If all the evil of your nation come and we bring with al-Hajjaj, we would overcome them." This means that if all the criminals and evildoers come from all countries from all the regions of the earth and being placed on one scale of the scales, and this terrorist is placed on the other scale of the scales, he

would overcome them. This is all because of what he committed as crimes and sins.

Asim

Asim said: "There was nothing left prohibited by Allah, the Almighty, unless al-Hajjaj went through it."

Al-Qasim

Al-Qasim ibn Mukhaymarah said: "Al-Hajjaj used to destroy the principle of Islam step by step."

Zadhan

Zadhan said: "Al-Hajjaj has nothing from religion at all."

Tawous

Tawous said: "I wonder to hear people who address al-Hajjaj as a believer."

There were other statements from the scholars of his era. They all agreed upon the fact that he lacked the Islamic identity and that he was a black sheet in the human beings' history as one of the people who was continuously committing crimes.

Returning to the Topic of al-Hajjaj

Here we are going to return to talk about the lifetime of Abd al-Malik.

His Rulers and Attendants

The rulers of Abd al-Malik and his attendants were no less in atheism than he himself regarding their religion. Let us read some of their statements:

Khalid al-Qasri

Khalid ibn Abdullah al-Qasree was a ruler on Mecca. He had announced the atheism during a sermon in Mecca, saying: "Abd al-Malik ibn Marwan is better than the father of the Prophets, Abraham." Doesn't this mean atheism and infidelity?

Ibn Shafi

Ibn Shafi stood in the gathering of Hesham and said the following in a loud voice: "The king is the caliph of Allah, meaning Abd al-Malik. He is more generous for Allah than His Prophet, meaning Muhammad. Therefore you are His caliph and Muhammad is his messenger"

Yousif ibn Umar

Yousif ibn Umar, the agent of Hesham, once said the following in the Friday sermon: "The first people who created riot and sedition for the nation were Ali and his unpleasant friend Ammar ibn Yaser."

The Imam (as) in Damascus

Al-Ayashi in his interpretation book mentioned that in the era of Abd al-Malik a magician from al-Qadariya appeared who corrupted the religion of the people with darkness and deviation he tried to distribute among the people. The scholars of that era could not find a solution to reject the doubtful points he posed.

Abd al-Malik found it the best way to invite Imam Muhammad al-Baqir (as) to Damascus and have him in a meeting with al-Qadari to reject his claims and doubts. The agent presented this to the Imam (as), but the Imam (as) rejected that request, because he could not bear the difficulty of the road. Therefore he sent Imam al-Sadiq (as) to go there.

When he reached Damascus he met Abd al-Malik and Abd al-Malik told him about the case. Afterwards, Abd al-Malik commanded to bring al-Qadari and he attended the gathering. The place was full with the crowds to listen to the debate. The Imam (as) turned to al-Qadari and asked him to read the Chapter of Al-Fatiha (The Opening). He started to read the Chapter, but when he reached the verse 'Thee do we worship, and Thine aid we seek', the Imam (as) told him: "Whom you worship? And what is your need in knowing if the affair is yours?" The weakness appeared on the al-Qadari and he could not give an answer. The Imam (as) continued his speech and rejected what he claimed as doubts.

The Death of Abd al-Malik

Abd al-Malik died because of a disease. He met his death without being safe or confident. He was suffering of his deeds and the cruelty towards the people. He was the one who empowered al-Hajjaj on the people's lives and who in turn distributed terror and horror in their lands.

Anyway, the sadness in Abd al-Malik reached a point that he hit his head with his hands while saying: "I wish I could earn my living on a daily basis and could do my best in worshiping Allah, the Almighty, and obeying him." However this regret can do nothing for him as he horrified millions of believers and filled their hearts with fear and terror.

He ended his life by assigning the caliphate to his son Walid, who was among the corrupted people of the Umayyad Dynasty. He also advised his son to deal well with al-Hajjaj. The following came in his will: "Look at al-Hajjaj as he was the one who prepared the public for you. My son! He is your sword and your hand against those who are against you. Do not listen to anyone's talk about him. You need him more than he needs you. Call people to come and pledge allegiance to you. If they said something else, then ask your sword to do what is necessary."

He advised his son to deal kindly with al-Hajjaj, who drowned the nation in mourning and beheaded the heads of the innocent. Nevertheless, he also asked him to kill whoever denied pledging allegiance to him. He did not stay long after this will unless a few moments. His death was on Wednesday in half of Shawal in the year 86 A.H. (after the migration of the Prophet (S) from Mecca to Medina). Al-Hasan al-Basri was asked about him and he said: "What can I say in someone that one of his malevolences was al-Hajjaj."

It is worth mentioning that Imam al-Sadiq (as) was born in the era of his brutal tyrant. He spent his childhood in his era and saw the terrible events that happened to the believers during this time. It was for sure that those events left deep sadness and grief in his heart.

The Government of al-Walid

Al-Walid took over the government of the nation after the death of his father, the one whom historians described as a cruel tyrant and one who could not handle the language perfectly. His father criticised his fault in his son and said: "He cannot control the Arab unless those whose language is worse than him."

He gathered the masters of grammar and entered a house without getting out for six months. Then he came out, but he was in the same situation as when he entered the house. Umar ibn Abd al-Aziz blamed his government saying: "He was the one who filled the world with cruelty." Also historians said: "He used to have many marriages and divorces. He got married about sixty three times."

It is worth mentioning that al-Walid was the one who constructed the great and famous Umayyad Mosque of Damascus, and spent about six million golden dinars of coins from the currency of the time of al-Zarkali. In the same way, he increased the decoration of the Mosque of the Prophet (S) by inlaying it with mosaic as well as

including the rooms of the wives of the Prophet (S) and the rest of the properties of the houses in the surroundings.

Imam (as) with al-Walid

Al-Walid travelled to al-Yathrib to supervise what his ruler did in repairing the construction of the Mosque of the Prophet (S). His trip was formal and included the formal reception and the royal ceremonies. The ruler of the Yathrib came to receive him from fifty leagues outside the border of the city, as well as prepared the largest house in the city for the king and his attendants.

When al-Walid entered the city he allowed the people to leave. Umar ibn Abd al-Aziz urged the nobles and the respected offspring of the companions of the Prophet (S) to be among the first visitors of the king. He aimed at Imam Baqir (as) and asked him to visit al-Walid. The Imam (as) rejected that request, but Umar with his diplomacy could convince the Imam (as) to visit him.

He told him: "This city is the city of your grandfather, and the visitor there, irrespective of where to go, has actually entered your house and he will be considered your guest. This is al-Walid, if not your caliph, he is a believer who entered your house." Therefore the Imam (as) unwillingly accepted to go and in the second day he set off the residence of al-Walid.

When al-Walid saw him, he welcomed him and received him with respect and glorification. Al-Walid asked the Imam (as) about his belongings. The Imam (as) responded that he has a farm enough for him and his family and that he did not need anything. Al-Walid offered him a larger farm in any part of the Islamic region in order to live with comfort he and his family. The Imam (as) rejected that offer and said: "This farm is enough for me and my family and my sons with know that Allah, the Almighty, is the One who feeds." Then he stood from that gathering and al-Walid said farewell to him.

In the second day, al-Walid entered the Mosque of the Prophet (S) and saw what his ruler did regarding the repairing process as well as the expansion process. Imam Baqir (as) was there giving lectures to his students. The subject was geography. Al-Walid was listening to the lecture and it was a new field for him. He asked the Imam (as) about this science and the Imam (as) replied: "This is a science that talks about earth, skies, suns and stars."

Imam al-Sadiq (as) was young at that time attending the lectures of his father. Al-Walid asked Umar ibn Abd al-Aziz, saying: "How is that youth among these men?" Umar replied: "He is Jafar ibn Muhammad'"

Al-Walid went on saying: "Is he capable of comprehending and understanding the lesson?"

Umar hurried saying: "He is the most intelligent one among those attending the lectures as well as the one who asking most of the questions and raising many queries."

Al-Walid asked to bring the boy. When he was in front of him, he said: "What is you name?"

"Jafar," he replied.

Al-Walid presented a question, saying: "Do you know who the owner of logic was?"

"Aristotle was called the owner of logic. Actually his followers and companions named him this way," he replied.

Al-Walid was astonished and asked him the next question: "Who is the owner of al-Maaz?"

"This is not a name of anyone. It is the name of a group of stars called Thu al-Aenah," he responded.

Astonishment surrounded al-Walid and he wondered about the intelligence of the Imam (as). He turned to Imam Baqir (as) and

said: “Your son will be the great scholar of his era.”

The prediction of al-Walid came true and Imam al-Sadiq (as) became the most knowledgeable one, not just during his time, but throughout the history.

The Death of al-Walid

Al-Walid ibn Marwan died in the year of 96 from the migration of the Prophet (S) and the duration of his government was nine years, seven months while he was forty-five years old.

The Government of Sulayman ibn Abd al-Malik

Sulayman took over the government after the death of his brother. He started his work in a way that resulted in the thanks of the people. He degraded the family of al-Hajjaj heavily as he pledged Abd al-Malik ibn al-Mhalab to punish them. He also fired all the agents of al-Hajjaj.

He freed more than eighty-one thousands person in a single day and let them re-join their families. He had also found thirty thousands people who were innocently in the prison as well as thirty thousands women. This deed was among that which can be thanked. Those criticising his policy said the following: “He was unfair in gathering tax; he sent a letter to his agent in Egypt, Osama ibn Zayd al-Tanoukhi, ordering him to tighten the tax.” This letter talks about the extent of the cruelty of this ruler on the nation.

Osama, his agent in Egypt, responded to him, telling him about the suffering that the Egyptians were bearing: “As soon as I came the people were in trouble. If you please have your kindness on them and let them feel comfortable or decrease the tax on the people. If you decrease the tax, people can work on the construction of

the country. If you do so, the result will be seen during the next year."

Sulayman mocked at him and said: "Damn you! Milk the cow! If there were no milk left, suck the blood."

Did you see this persistence in cruelty on human lives? He wanted to deprive them from any rich economical power and the distribution of poverty and scarcity. He used to spend all the great amount of money on his girlfriends.

Once, he was given pearls. He asked the one giving the pearls to distribute the pearls on a red quilt. As soon as they were distributed over the quilt, the pearl giver said: "There is nothing more beautiful than seeing white pearls on red quilt." There was one of the king's girlfriends standing beside him and she instantly said: "O the king! Give it to me!" He took a handful of pearls and gave it to her. She put them aside and said: "Give me more." He gave her more than two third of the pearls. Then she said: "What will you do with the rest of the pearls?" He gave the rest of the pearls to her. The man was astonished and said to himself: "He gathered these; was cruel with people; and she took them all."

It is worth mentioning that there was a kind of separation between him and Husham. Husham said: "I swear by Allah that I will complain against Sulayman ibn Abd al-Malik when I see Marwan ibn Abd al-Malik on the Resurrection Day."

Historians said: "Sulayman was very selfish and proud in the most extent possible. Once he put on his best clothes and went on showing off saying: I am the king, the young, the highly respected, the generous and the granter."

He looked at one of his girlfriends there, saying: "How do you see the king?"

She said: "I would see him the greatest wish and the light of eyes, if the poet did not say."

He said: “What did he say?”

She said: “The poet said:

You would be the most valuable thing if you could stay; But there is nothing for human to stay.
You are the one we all have no doubt and fully trust; But Allah said that you will be lost.
We see nothing as shortage in you,
Other than the fact that the world will not stay with you.”

The Government of Umar ibn Abd al-Aziz

Umar ibn Abd al-Aziz was the best Umayyad Governor. He was the most knowledgeable one considering the political and social events. He saw the family of the kings chose the deviated pathway and he found them away from the way of truth and justice. This was what brought hatred and extreme dislike of the government for the nation. He aimed at arranging things in order to keep people satisfied. This way he could be a brilliant star in the history of eastern governors. As soon as he got into power, he performed the following reforms.

Avoiding the Curse against Imam Ali (as)

Umar sent command, ordering the cease of the curse against the Leader of the Believers, Imam Ali (as), in sermons, prayer gatherings and teaching and educational institutes. The earlier rulers took the political strategy of cursing the Imam (as). Through this way, they wanted to keep people away from knowing more about this great Imam, who granted huge knowledge to the world.

That is because of what he showed as justice, which appeared to be unique throughout the Islamic history. He created real awareness in the Islamic countries that resulted in disobeying cruelty and

brutality. The Umayyad strategy could do nothing with the dignity of the Imam (as), as it was as an unfading light of sun.

Al-Shabe said: "I used to hear the Umayyad leaders deliver sermons, cursing Ali publicly while it seems that they unknowingly elevated him to the sky; and when I was hearing them admiring their ancestors on the sermons, it seems that they are uncovering the dirty carcase."

Abd al-Malik said the following to his son: "I do not see anything the religion builds that the worldly life does not destroy. I saw the worldly life building things and the religion destroys them. I still hear our family, followers and companions cursing Ali and burying his superiority and his kindness for the people. But this does not do anything with people's heart other than closing it to him. While they try to get closer to people, but they are getting farther and farther."

Umar ibn Abd al-Aziz said: "When my father is delivering sermons, as soon as he tries to talk against Ali, his tongue could not utter the words fluently." I said: "O father! During delivering your sermon, when you reach Ali, you knew that you are the wrongdoer." He said: "Did you notice that?" I said: "Yes, I did!" He said: "O my son! If the people around us know about Ali what we already know, they will leave us to join them."

Umar ibn Abd al-Aziz, with his knowledge and intelligence, considered the darkness of his forefathers in cursing the Leader of the Believers. He suggested to a Jew to propose to his daughter in front of the people. Therefore he proposed to his daughter and Umar said the following: "How do you propose to my daughter while you are Jewish?"

The Jew replied: "How did your Prophet agree to the Marriage of Ali ibn Abi Talib with his daughter then?"

Umar replied: "Ali is among the greatest people of religion and among the most elevated ones in the believers."

The Jew said: "Why do you curse him then during delivering sermons?"

Umar turned to people, and said: "Answer this man!"

No one was able to say anything and therefore he ordered to ban the curse and to replace the curse with the following verse from the Holy Quran: 'O Allah! Forgive us and our brothers who preceded us in faith.'

This story brought great admiration from people and they went on telling this story with pleasure and admiration.

His Relation with the Alawis

Among the blessed things that Umar ibn Abd al-Aziz did was establishing connection with the Alawis, who were kept in poverty during the earlier governments. Therefore the family of the Prophet (S) suffered from distress, where all their gates of life were closed in front of them.

Umar ibn Abd al- Aziz was a scholar who needed them. Thus he wrote a letter to his agent in Yathrib asking him to distribute the amount of ten thousands dinars. The agent sent a letter asking for the offspring of Ali (as) as he has offspring in different tribes. He sent a response telling him to divide the amount of ten thousands dinars among the offspring of Ali (as) and Fatimah (sa) as soon as he received this letter as they had not got anything so far.

The Return of Fadak to the Alawis

Another blessed deed of Umar for the Alawis was that he returned the land of Fadak to them, which was a land given to Fatimah (sa) from the Prophet (S) but it was taken from her at the time of the first caliph. This land was circulating from hand to hand while the offspring of the Prophet (S) were suffering from the lack of resources for their living.

With Imam Baqir (as)

Imam Baqir (as) predicted the caliphate of Umar ibn Abd al-Aziz as Abu Basir narrated saying: "I was with the Imam abi Jafar (as) in the mosque when Umar ibn Abd al-Aziz entered. He said: 'This young man will gain the power and will work upon returning justice. Nevertheless, he will defame his government by approving the fact that there are others who deserve the government more than him.'"

When Umar gained the power, he asked Imam Baqir (as) to come to Damascus. The Imam (as) accepted that request and travelled to Damascus. Umar received him warmly and welcomed him. Pleasant talks went between them and the Imam (as) stayed as guest for several days. When he wanted to leave Damascus, he asked him to leave him an advice to get use of. The Imam (as) said: "I advise you to fear Allah; to consider the old as father; and the young as son and the men as brothers."

He advised him with kindness and mercy towards people and not to look down at them. Umar went on saying the following with eagerness: "You gathered what we can rely on. If Allah helps us in this regard, we will be on the right path, Allah willing."

Imam (as) went out him and when he wanted to leave, a messenger came from Umar to the Imam (as) saying: "Umar wants to come, would you please wait for him?" The Imam (as) waited for him and Umar came and sat close to the Imam (as) humbly and admired him and glorified him. Afterwards, he said farewell warmly.

Points to Criticise

The government of Umar faced some criticism; among which are the following.

He did not change the ownership of the family of the king, which were undoubtedly illegal. Therefore accepting it is an acceptance of cruelty, which stands against the rules of justice that he aimed at obeying.

He did not take any strong stand against his agents who applied pressure on people and robbed their properties.

He continued granting what his ancestors used to give to the royal family, which is against the Islamic principles that asked for equality among the believers as well as the kindness.

He added ten dinars to what was planned to be given to the people of Shaam without applying the same rule for the people of Iraq. This difference is not according to the Islamic teachings, which ruled equality among the believers as well as banned the superiority of one over another.

These were some of the criticisms over the government of Umar ibn Abd al- Aziz. It is a great deal for him, as he claimed to embrace a pure just government that follows pure truth in its policy.

His Death

There were some diseases gathered in Umar ibn Abd al-Aziz, but he rejected to visit the physicians. People blamed him for doing so, but he said: "If the remedy is on back of my ears, I will not take it; I would rather prefer to return to my Lord."

Some historians said that he did not have a normal death, but rather he was poisoned by the Umayyads. As they knew that if his government continued, he would take the government out of their tribe and family and will not appoint someone who did not deserver caliphate. Therefore they preferred to poison him. He died at the year of 101 after the migration of the Prophet (S) in the month of Rajab in Dayr Saman. The man left good memories of his government and was the source of pride for his family.

The Government of Yazid ibn Abd al-Malik

Yazid ibn Abd al-Malik took over the government after the death of Umar ibn Abd al-Aziz as his brother Sulayman ordered. He kept ruling according to the policy of Umar ibn Abd al-Aziz for forty days, but that was hard to accept by the Umayyad Dynasty. Therefore forty high position men from the tribe came to inform him that caliphs are not published by what they do and do not.

Thus he left the policy of Umar and applied the policy of cruelty and brutality. All the rulers who were appointed by Umar were dismissed and the following message was sent to his rulers and agents: "Umar ibn Abd al-Aziz was a proud man; therefore leave what you used to do during his era. Return people to their former position, irrespective of whether they want or not, like or dislike, survived or not."

Cruelty returned with all its colour and means against the people and brutality was widespread everywhere in all parts of the nation.

What is worth mentioning is that Yazid ibn Abd al-Malik was an ignorant envious person against scholars. He used to look down at the knowledgeable scholars. He used to call al-Hasan al-Basri, the scholar of al-Basrah, as the old fool. Nevertheless he was over occupied with luxury and corruption.

He had a very influential girlfriend called Hobabah. He was drunk once and said: "Let me fly." Hobabah mocked at him and mocked at the whole nation, which was governed by him, saying: "Then whom do you leave the nation for?"

He said: "To you'"

He could not leave without her. Once they were out to Jordan for pleasure. There he threw a grape grain at her, it was in her mouth

and she was choked and died. He left her unburied for three days smelling her and kissing her; looking at her while weeping. Some of his men talked with him about burying her and they could finally take his permission for burying her. After the burial, he return to his palace sad and full of grief.

It is said that he unearthed the grave after burying her in order to see her. There was much news about his prostitution and corruption that we prefer not to talk about in order to keep the book clean from these sorts of things. He died at the year of 105 after the migration of the Prophet (S) (105 A.H.).

Husham ibn Abd al-Malik

He is among the bad of the worlds and the callers of the darkness. According to what historians agreed, he had got no proper attribute that qualified him for taking the rule of the leader in the Islamic world. Here we will briefly talk about some of his attributes.

Stinginess

Husham was a stingy man. He used to say, but a small coin above another and it will be wealth. He was the one who gathered an amount that no one else ever gathered. He expressed his stinginess with what he said in the following statement: "I'd never got disappointed at anything more than what I granted; caliphate needs wealth as disease needs cure."

Here is a story about his stinginess. Once he and his companions passed by one of his gardens, which had fruits. He let his followers eat from the fruits. Afterwards he ordered his servant to pull out the fruit trees and instead to plant olive trees so that no one eats from them.

Spite

Another attribute of this ruler was spite and envy. He was spiteful on anyone having a blessed property and proper attributes, especially those having great ancestors and noble forefathers. He was among the most spiteful person against the Ahl al-Bayt (as) who were the peak of humanity and glory.

He was the one who denied the dignity of Imam Zayn al-Abidin (as) and the Leader of the Believers who was surrounded by people during the walk around the Holy House of Allah (SwT) while Husham was alone. Therefore the people of Shaam asked about this person who owned the hearts of the believers and their feelings, which results in this warm respect and glorification. He denied his knowledge about him. Therefore al-Farazdaq recited his great poem in glorifying the Imam (as) and introducing him to the people of Shaam. The heart of Husham was cut from spite and envy and he ordered to imprison al-Farazdaq as well as deprived him from payment.

Hardhearted

Among the most striking attributes of Husham was his hardheartedness. There seemed to be no kindness or mercy in him. His heart looked like a stone or even tougher. Al-Yaqubee ascribed him as stingy, rough, hardhearted and away from mercy.

Malicious Logic

One of his attributes was his malicious tongue and impoliteness in his reasoning. He considered no respect for anyone as he said the following against the great martyr, Zayd ibn Ali: "What did you cow brother do?"[1] Zayd answered him with his polite and meaningful language, saying: "The Messenger of Allah, the Prophet, called him, the Discoverer of Science, and you call it cow, because of the huge distance between him and his."

He also said the following to Zayd: "You are son of a bondmaid, and you do not deserve the caliphate." Zayd replied to him, say-

ing: “Mothers do not appoint the destiny of their sons. The mother of Ismail was a bondmaid for the mother of Ishaaq, but that did not prevent Allah to appoint him as a prophet, he was the father of the Arabs and from him Muhammad, the best creature was come.” Therefore he presented this neat answer and original reasoning as mothers do not completely interfere in their sons’ objectives.

With His Son Said

Husham assigned his son, Said as the next caliph, but he was informed that he is having illegal relation with the believers’ women. Therefore he told him: “O son of the evil! Do you illegal relation with women, while you are the son of the caliph. Do all the evil deeds that Quraysh did, kill that and take the wealth of this.” Do you see how this man advised his son to commits evil and malicious deeds? He advises him to kill, rob and apply cruelty on people.

Anyway, the personal attributes of Husham and his behaviours did not make him an appropriate person for the position of caliphate. He can be just a simple employee instead of owning this important and influential centre in Islam.

With Imam Baqir (as)

Imam Baqir (as) was among the most brilliant person in the family of the Prophet (S) considering his Allah-fearing and superiority, as he was also the leader of the cultural and scientific revolution in his era. Many great scientists and jurisprudents graduated from his school; among those were Zurarah ibn Ayun, Muhammad ibn Muslim, Aban ibn Taqaloub, and many other jurisprudents of the era.

The Muslims agreed on glorifying him and confessed about his superiority. He was actually the real member of the Prophetic family whom Allah (SwT) glorified the Arabs and the Muslims with. Husham was among those spiteful against him. He ordered his

agent in Yathrib to move the Imam (as) to Damascus. The agent delivered the letter of Husham to the Imam (as) and he was forced to travel to Damascus. When he reached there, Husham ordered his companions to scorn the Imam (as) when he finished his talk with the Imam (as).

The Imam (as) entered on Husham and greeted the people who were there but did not greet Husham specifically for his caliphate. Husham was full of anger, thus he faced the Imam (as) saying: "O Muhammad ibn Ali! The man still creates disunion among the believers and still calls people towards himself and claims that he is Imam because of his stupidity and lack of knowledge."

He received the Imam (as) with those cruel words while he was his guest and then his companions started to take the role of their king. They went on mocking at the Imam (as). The Imam (as) replied them with brevity, saying: "O People! Where are you going to? What has been asked to be done by you? Allah guided you through us and He will end your ends with us too. If the early government is yours, the final power is ours. There will be no power after ours, because we are the people of the final and the final is for faithful believers."

The Imam (as) in his short lecture about the position of Ahl al-Bayt (as) guided the people about the fact that they were the guidance source for the nation during all its historical stages. Their grandfather, the master of all Prophets (peace be upon them all) was the torch of light and guidance, the one who saved humans from the superstition of the ignorance period and customs.

Nevertheless in the final stage of the history of his nation, Allah (SwT) will send Mehdi (as) from the family of Prophet (S) to rebuild that which is destroyed from the religion and to return the power to Islam and the dignity to the believers.

The Lecture of the Imam (as) in Damascus

The people of Shaam crowded to see Imam Muhammad al-Baqir (as) while having a spiteful look at him, as their thoughts were filled with lies which were formed according to what the media propaganda had planned to depict Ahl al-Bayt (as) as the enemy of Islam and that the Umayyad Dynasty were the real supporters of Islam and Quran.

The Imam (as) wanted to guide them to the right path and to work on their minds to clean their enmity against the Ahl al-Bayt (as). Therefore he had a lecture in front of them. He started by praising the Prophet (S) and then he followed his lecture: "Keep away from the people of conflict, the hypocrisy monger, the carriers of fire and the wood of the hell. Instead join the shining moon, the infinite ocean, the brilliant star, the light of the believers and the guided path."

Afterwards, he continued: "Do you mock at the friend of the Prophet (S), meaning the Leader of the Believers, Imam Ali, or you mock at the real jurisprudent of the religion? Where are you going to? What kind of sadness are you planning for yourselves? He became prominent as the early ones to believe. He won by superiority and reached the goal. That is why he left the government and people were humble in front of him. He reached the top. It is an apparent lie that one could reach his level."

Then he added: "Who can reach the level of the brother of the Prophet during interceding for people on the Resurrection Day? Who can be the cousin of the Prophet if we want to consider his relationship? Who can be in the Prophet's bed when the enemies wanted to kill him at night? Who can be the gate of science as the Prophet once said about him? Who can pray towards the couple of Qiblas? Who can be the mean of faith when atheism is prevalent?"

It seems that these phrases are different parts of the lecture and not the complete transcript. Anyway, these phrases talk about the values of Ahl al-Bayt (as) and their superiorities.

Arresting the Imam (as)

When everyone in Shaam knew about the superiority of the Imam (as), the brutal king feared and ordered to arrest the Imam (as). The prisoners gathered around the Imam (as) and started to take from his knowledge. The head of the prison feared a riot, therefore he informed Husham about the case. Husham in turn ordered to free the Imam (as) and return him to Yathrib.

Closing the Shops in the Way of the Imam (as)

Husham instructed to have Imam abi Jafar (as) and his son Imam al-Sadiq (as) out of Damascus fearing the attraction of people with their manners. He also commanded the shops and selling centres to shut their doors in the way of the Imam (as) and not to sell anything to him. He aimed at killing the Imam (as) through this way.

The caravan of the Imam (as) went on, but the starvation and thirst put them under pressure. They passed some of the cities, but all the shops were closed in their path as soon as they arrived to any city. When the Imam (as) saw this, he went up a mountain and said the following in a very loud voice: "O the people of the city! I am the witness of Allah on you! Allah, the Almighty, said: ***'That which is left you by Allah is best for you, if ye (but) believed! But I am not set over you to keep watch!' (11:86)"***

When the Imam (as) finished his statements, an old man from the leaders of the city spoke in a loud voice, saying: "O Men! His call is indeed the call of Shoayb. I swear by Allah that if you do not come to this man, opening your shops, you will be dealt from the above and from the below (by the punishment). Believe me this time and obey me but not in future if you like. I am an adviser for you." The people of the village were frightened. Thus they hurried opening their stores and the Imam (as) bought what he deeded from stuff and this way the plot of Husham against the Imam (as) was spoiled.

The Revolution of Zayd

The Revolution of Zayd was among the unforgettable revolutions in the history of Islam. It aimed at overcoming the social cruelty, disasters and saving the believers from the Umayyad's governmental scandals.

Zayd revived the soul of Islam inside the body of the religion of the people. He saw the wrongs living, the honest lying and the devotion not for the sake of Allah (SwT). He found cruelty prevalent and brutality everywhere against the believers. He could not bear silence anymore. Some of his followers said that they once went out with him towards Mecca. At midnight, when stars were in the sky shining, he said: "Do you see that star? Can anyone reach it?"

They said: "No!"

He then said: "I swear by Allah that if I was made to stick to that star and thrown from there on to the earth, irrespective of where to fall, and to be divided to pieces, on condition that the nation of Muhammad is reformed, I will be happy."

Did you see this reformist look and the self-sacrifice nature of this man for the sake of freeing the believers from the cruelty and brutality of the rulers?

Isa ibn Abdullah narrated from his grandfather Muhammad ibn Umar ibn Ali, saying: "I was with Zayd ibn Ali, when Husham sent us to Yousif ibn Umar.

When we left him and were about to reach al-Qadeseeyeh, Zayd said: "Separate my stuff from yours." His son said: "What are you going to do?" He replied: "I want to return to Kufah. I swear by Allah that if I knew that Allah would be satisfied with me if I lighted fire on my hand until it is burnt, I would do this. But I know nothing better than Jihad against the Umayyad Dynasty.""

Zayd did not start his revolution to grasp power or kingdom. He aimed at satisfying Allah (SwT) and for the sake of the Hereafter. He said the following to Jabir ibn Yazeen al-Jafee: "O Jabir! I can-

not bear keeping silence any longer! The Book of Allah was disobeyed and the power of the tyrant is prevalent. I saw Husham with another man who was cursing the Prophet in front of him.

"I said the following to the one who cursed: Woe to you! You infidel! If I had the power, I would not let you live and I would take your soul out of your body and would send you to Hell. Then Husham said: 'Do not talk that way with our guest.' I swear by Allah if I had not been alone with Yahya, my son, I would have fought him until I am dead."

The brutal king wanted to low Zayd and to bring low his dignity. But Zayd faced him with the ultimate bravery without considering his power and caliphate. He said the following to him: "Hello, you squint-eyed! You will find yourself deserve that name." Then he left there and decided on the revolution.

He used to say: "There is not a group of people who hate defending themselves by fighting, unless they are kept low." He went on towards Kufah to take it as a base for his revolution in the fight. His companions advised him not to go to Kufah because of the reputation of the people of Kufah with betrayal and perfidy, but he did not pay attention to those advices.

He was such a brave that did not fear his life. He was mocking at death and stepped bravely towards it. He did not want to live low. He was the grandson of Imam Husayn (as), the master of the free and the revolutionaries in the Islamic world.

As soon as he reached Kufah the people of Kufah rushed to receive him and to pledge allegiance to stay with him. The call was announced to be for regaining the power of the Book of Allah (SwT), the tradition of the His Prophet (S), fighting with the cruel, defending the poor and needy, distributing the resource among the people, sending back the tyrant and assisting the people of truth.

Zayd planned this revolution for the sake of having the abovementioned goals and to free the people from the brutality and the

Umayyad Dynasty and their unjust behaviours with the people. The number of those pledging allegiance reached four thousand. Therefore he thought to attack Kufah, fight the army there and to occupy the city and topple up the Umayyad power there.

His group set off from Jabanah Salim while hailing the name of their great leader alongside the following motto "O Allah! Let them down." When Zayd saw the number of flag increased above his head, he said: "Thanks Allah who guided me. I swear by Allah that I was about to be ashamed from the Prophet (S) when I ran into him in the Paradise while not fulfilling my duty in commanding for the good."

The war commenced in a night severely cold while just seven days remained from Moharam. The conflicts began and the armed army from the followers of Zayd and the Umayyad armies with the leadership of the ruler of Kufah, Yousif ibn Umar.

The Betrayal of the Koufis

The unfortunate thing was that the army of Zayd who were tens of thousands betrayed him and left him in the hard time with just a few of his sincere followers. When Zayd saw their betrayal, he said the following: "They have made it the same thing that they did with Husayn." He meant that they followed the same thing that their forefathers did with his grandfather, the father of the free, Imam Husayn (as). Zayd with his few followers had a brave fight in the streets of Kufah and its avenues. He did his best there in a way that people remembered no one as brave as he was.

Passing Away

Zayd showed unique bravery beyond description. He went on pursuing the armies of the Umayyad Dynasty and forced them to bear severe damages.

O you! The great leader! You embraced death without ever glancing at humility and lowness. You died under the shadows of

swords and spears respected and great. You have elevated the flag of Islam keeping it flapping. When the night came across, a betrayed spear rushed into Zayd's forehead and reached his great brain, which did not think unless about the announcement of Human Rights and the removal of cruelty and brutality against the poor and needy.

The disaster happened to the follower of Zayd and they had to pass a very sad period full of grief. They fetched a physician, who took out the spear but he passed away. Here the glowing flame, which aimed at lighting up the way and elevating the measure of freedom and respect for the whole nation of the world, faded out.

The great leader who aimed at applying the social justice in the world reached martyrdom. His objective was to prepare equal opportunity in the world among the poor and those whose rights were deprived by the cruel Umayyad government. Anyway, the companions of Zayd tried to bury his body, but feared the infidel Umayyad Government to maim the corpse.

After discussing the case, they finally decided to bury him in the river. Therefore they stopped the water at a point, dug a grave and then put that pure body inside the grave. Afterwards they let the water to stream above the grave. The left the place while they were still having the memory of the great brave man, who tried helping people who had no one help, in their thoughts.

Among the companions of Zayd there were some spies, spying the movements and actions of the group. They soon went on towards the governor of Kufah and informed him about the place of burial. The governor ordered his officers to dig up the grave and pull out the poor body. They carried him to the palace. The governor ordered to hang him upside-down and behead him. The head was sent as a present to the cross-eyed of Umayyad family, Husham ibn Abd al-Malik. The tyrant Husham ordered to put the head in his gathering and ordered the whole people to kick the head with their shoes as a mocking.

Then Husham commanded to install the honourable head on the main gate of Damascus. Afterwards, he sent it to Medina and installed it close to the Mosque of the Prophet (S) one day and one night. Next, he sent it to Egypt. All these steps were carried out in order to frighten the people and to prove who is more powerful and to demonstrate that the government is able to handle and abolish every possible revolution and opposition.

Husham sent a letter to the governor of Kufah, telling him to keep the body hanged aiming at scorning the Alawi and mocking at their methodology. He forgot that this had lighted the fire of the revolution in the soul of the Shiite and increased their decisive manner to sacrifice for the sake of their principles.

The Burning of the Pure Corpse

The pure corpse was on top of the wood installed while it was lighting the way of freedom and respect for the people. It called people to disobey cruelty and to leave lowness. It gave them the message to prepare to revolt against cruelty and savagery. The government set guards for the body. The number was four hundred where each night there were one hundred guards. Nevertheless a building was constructed surrounding the corpse fearing the Shiite to steal the corpse and to bury it.

When Walid took over the power, he wrote to the governor of Kufah, Yousif ibn Umar, commanding him to bring down the pure corpse and to burn it with fire. The bloodthirsty governor obeyed the command and fired the holy body that aimed at clearing the world from the cruelty of the cruel and to have the lost freedom and respect back to people.

After firing the corpse, the butcher, Yousif ibn Umar, intentionally scattered the ashes of the corpse in the Euphrates River while saying: "You the people of Kufah! I'll force you to eat from him in your meals and to drink him in your water." Was this the reward of the Prophet (S) who freed his nation from the lowness of slavery and made them the masters of nations to see the Umayyad Dy-

nasty killing his offspring and maiming their corpse without any pretence except their will to free their people and distribute justice in the nation?

Imam al-Sadiq (as) and Zayd

Imam al-Sadiq (as) used to glorify his uncle Zayd and respect him a lot. Among the examples of respecting him was that he used hold the stirrup for him to get on the horse and then to make up his clothes on the top of the horse.

He said the following to Muhammad ibn Salim: "Did you see my uncle Zayd?"

He said: "Yes!"

"Did you see anyone in us similar to him?" The Imam (as) said.

"No!" Muhammad replied.

Then the Imam (as) said: "I do not think you'll see anyone from us similar to him, ever."

Zayd was among one the greatest people in Islam and a brilliant sheet in the sheets of Islamic history. He has no peer in the Prophetic family, which is among the most honourable families in the Islamic countries.

Imam al-Sadiq (as) glorified the revolution of his uncle Zayd and said the following to his followers: "Do not say, Zayd was out of the circle of Islam. Zayd was an honest scholar. He did not call you to himself, instead he called you towards the satisfaction from the offspring of the Muhammad (S) and if he was there, he could prove what he had promised you."

This was the confession of the Imam al-Sadiq (as) about the revolution of the Zayd and confirming its religious nature. He had also given Abd al-Rahman one thousand dinars and ordered him to

distribute this money among the family of those who were injured or killed with Zayd.

It was from the ignorance of the Umayyad Dynasty to feel proud of the hanging of the corpse of Zayd. One of the evil agents enjoyed this happening. He was al-Hakim ibn Ayash who said the following:

"We hanged your Zayd on top a date trunk
While we have not seen a guided person hanged on date truck
You ignorantly compared Uthman and Ali
But Uthman is far better and more pleasant than Ali"

Zayd's body was hanged on top of a date trunk because of his support from the poor and the oppressed. The Umayyad Dynasty had made the whole country as a farm in order to enslave all the believers and to force them to do what they hate. When he was informed about this poetry he was hardly sad.

He raised his hands up and said the following: "O Allah! If your salve was lying, please set up your dog against him." Allah, the Almighty, responded the request of the Imam (as). A loin attacked him while was passing in the avenues of Kufah. When the Imam was informed about this news, he thanked Allah for responding his call, saying: "O Thanks for Allah who fulfilled His promise."

Imam al-Sadiq (as) and the rest of the Prophetic family were sad about the martyrdom of Zayd as he was a great Islamic scholar and from the masters of the Ahl al-Bayt (as). He made the whole Islamic country feel of change. His martyrdom and burning his corpse was among the horrible deeds that shocked the hearts.

Al-Yaqubee said: "When Zayd was killed, the Shiite moved towards Khurasan and made the opposition apparent. The number of people who came to them increased and people's tendency towards them became higher. They started telling the people about the evil deeds of Umayyad Dynasty and the way they used to treat the family of the Prophet (S). This process continued until there

was no region unaware of this brutal action. The callers appeared; the dreams were seen; and the heroic stories were studied."

The Death of Husham

Husham became ill which resulted in his death. When he was about to die, his sons were around him weeping. When he saw them in his situation, he said: "Husham had given you the wealth of the worldly life; you are giving him your weeps and leaving you what he gathered and you are leaving him with what he did. O How dreadful the destiny of Husham is, if Allah does not forgive him." He died on Rabee al-Thanee (125 A.H.) while he was fifty-three years old. He governed for nineteen years, nine months.

The Government of al-Walid ibn Yazid

The kingdom reached to Walid ibn Yazid after Husham. He was pledged allegiance to gain the caliphate while he was not in Damascus. He was actually outside the city. Regarding his personal attributes, he was ignorant to the extent that word bears the meaning. All the historians had the same idea about him. They all say that he mocked at religion. In addition to that he was known for his wine drinking. Ibn Asaakir said: "He was exhausted in drinking wine and following his low desires."

He then added: "There was no one in the Umayyad Dynasty who is more habituated to wine and unprincipled deeds than him. He had intercourse with one of his maids and callers to prayer came to inform him about it. He swore that he would not pray unless she did. She wore her dress and prayed while she was not pure and not having ablution. Husham used to blame his deeds and he once said: I really do not know whether you are a Muslim or not; you had left nothing evil undone and uncommitted."

Once Husham was angry with his son, who was called Abu Shakir, and said the following to him: "You are going to look like al-Walid ibn Yazid, while I want to make you eligible to caliphate. So stop following your prostitution and you are your religious manner."

News came about the infidelity of Walid as he constructed a dome in the size of Kabah and aimed at installing it there above the rooftop of Kabah in order to sit there with his followers and to bring wine and the rest of tools for his pleasures as well as committing other similar things. But when he reached Mecca, he feared the anger of the people and ignored his idea.

He did not stay long until he was killed in the worst possible way. His head was hanged on top of his Palace and then on the highest fences in his country. It is worth mentioning that the preachers of the Abbasidd Dynasty seized the opportunity of the corruption of Walid to pave the way for overwhelming the Umayyad Dynasty and gaining power.

The Government of Yazid ibn al-Walid

He took over the government after the murder of his cousin al-Walid. He was the first one of the kings of the kings of Umayyad Dynasty who was attributed and named with deficiency. He was named so, because he had got the least of the people's. He returned them to what they were at the era of Husham. He did not last long and was only in power for just five and a half months. Then he died. He did not have any conflict with Imam al-Sadiq (as) nor did he apply any pressure on him. Therefore the Imam (as) was delivering his lectures freely with the entire freedom.

The Government of Ibrahim ibn al-Walid

He was promised to take power by his brother Yazid ibn al-Walid, but there was no firm decision about this. His brother once greeted him during the Friday Prayer as the next caliph, in another Friday Prayer he greeted him as a ruler of a region, and in another Friday Prayer he greeted him with neither caliphate nor governance. The affairs of the nation were in a huge mess. The duration of his government lasted just two months and ten days and it came to end when Marwan ibn Muhammad killed him.

The Government of Marwan ibn Muhammad

He was among the last kings of the Umayyad Dynasty and among the firmest one in taking decisions. He took over the power in a situation when riots were everywhere and fights were prevalent everywhere in every region of the Islamic country. A conflict came to an end in one region while another region was being under the heavy mess of another conflict. The government did whatever it could do. Its military and financial foundations were weak.

Ibn al-Walid asked the Umayyad Dynasty to survive and last as well as modified their strategy before it would be late and before the collapse of the dynasty. Anyway, the collapse of the Umayyad Dynasty came about to be inevitable. That was because of the weaknesses and defects as well as the rise of regional revolutions, which left no national interest and support for them.

Alawi Preachers

The Alawi preachers were doing their business with absolute freedom in all parts of the Islamic country, asking people to seek the satisfaction of the Allah from the Family of Muhammad (S). The methods used for having this call were the following:

Does anyone of you have any doubt that Allah, the Almighty, sent Muhammad and purified him?

No!

Do you have doubt that Allah descends his Book, which talked about what is legal and what is illegal as well as the rest of the instructions?

Nay!

Do you think that his traditions are with groups other than his family?

No!

Do you have any doubt that Ahl al-Bayt are the mine of knowledge and the owners of the heritage of the Prophet (S) who was taught by the Lord?

No!

This call reached the hearts and the people responded to this call with all eagerness and warmness to the responsibility of the Ahl al-Bayt (as). Among the preachers was al-Mansur al-Dawaneeqi, who was travelling to rural areas and talked about the superiority of Ahl al-Bayt (as). The believers felt secure with this call and considered it a principle foundation for their progress as well as their freedom from the cruelty and savagery of the Umayyad Dynasty.

Al-Abwa Conference

The Hashimies formed a meeting in al-Abwa and talked about the preaching affairs as well as appointing the caliph from the attendants. The following were in the meeting: Ibrahim al-Imam, al-Safah, al-Mansur, Salih ibn Ali, Abdullah ibn al-Hasan and his sons, Muhammad and Ibrahim, and Muhammad ibn Abdullah ibn Amr as well as others. Salih ibn Ali stood up as lecturer, saying:

"You are group that people's eyes are now looking at you. Allah has gathered you in his position. Therefore, agree on appointing one. Ask Allah to bring victory for you and help you."

Abu Jafar al-Mansur went on confirming what Salih just said by saying: "Why are you cheating yourselves. I swear by Allah that every one of you know that people are interested eagerly in this young man, pointing to Muhammad ibn Abdullah ibn al-Hasan." The audience went on saying: "You are right! We know that."

Then, they all stood up and went to shake hand with Muhammad. Ibrahim al-Imam, al-Mansur, al-Sahfah and the rest of the attendants shook hand with Muhammad pledging allegiance to be with him. The Abbasidd Dynasty did not keep to their promise. The broke what they pledged and went on hiding themselves and informed their preachers about this and advised them to keep this hidden because of their fear from the revolution of the Alawis. They feared the response of the people, as they did not have a strong social foundation. They did not have a brilliant history.

Anyway, the Abbasidd Dynasty used to point to the Alawis in order to gain the confidence and trust of the nation. They also wanted to have the friendship of the Alawis.

Choosing Abi Muslim

Ibrahim al-Imam, the head of the Abbasidd family chose his slave aba Muslim al-Khurasani to the general leader for the revolution's movement and he forced the callers and the Shiites to obey him. He wrote the following to the Shiite in Kufah and Khurasan: "I have commanded aba Muslim with my command. Listen to him and obey him. I appointed him on Khurasan and the rest of reachable places."

Umar ibn Abu Muslim was nineteen years old. He was awake, betrayer without the sense of mercy and kindness. He was among the most thoughtful politicians in plotting. All were astonished for

choosing Abu Muslim for this dangerous position due to his young age and the lack of enough experience. Some of the preachers refused to obey his commands, but Ibrahim al-Imam forced them to obey. Some historians said: "Abu Muslim murdered everyone who opposed him in process of electing him."

The Advices of Ibrahim to Abi Muslim

Ibrahim al-Imam advises his slave the following deadly advices, which contradicted the religion of Allah (SwT). The following had come to it: "O Abd al- Rahman! You are from us. Therefore keep my advices in your heart. Look at this part of Yemen and be generous with them and try to be among them. Allah does not allow a progress in a task unless with their participation.

"Look at that region in Robayea and be suspicious about them. Look at that region in Modhar and consider them as enemies close to your house's door. Kill those whom you feel suspicious about and those whom you feel bad about. If you could, do not let anyone to speak Arabic in Khurasan and do not let anyone to grow up and create danger for you."

These advices form malicious advices and did not pay attention to the protection of blood, something the Islam has the most care and attention about.

Abu Muslim adhered to the advices of his leader. He went on heavily in creating bloodshed and committing sins. Historians said: "He had killed sixty thousands Arab with sword irrespective of those killed in war."

In Khurasan

When Abu Muslim became the candidate of military leadership from Ibrahim al-Imam, he hurried to Khurasan in order to lead the nation for fighting the Umayyad Dynasty. As soon as he reached there, he delivered a lecture to the preachers, saying the following:

“Feel the courage deep inside your heart as it’s a mean to success; increase talking about hatred as it encourages for action; and force people to obey as it the tool for gaining victory in wars.”

These advices convey his military experience. He asked for action and increasing the talk about hatred as well as forcing people to adhere to the commands. There were among the most important factors for victory and overcoming the enemies. Abu Muslim went on arranging the movement in a very excellent and precise manner. He was depicting the corruption of the Umayyad Dynasty and their cruelty and brutality.

He talked about the way of distributing justice and comfort among the people. The nation responded to this call and gathered around him. This way the first steps of the appearance of the Abbasidd army formed. One of his military skills was his usage of the hardness nature of the two tribes (al-Yemen and Modhar). He went on taking this enmity in order to feed for his own purpose. Whenever they were about to unite against him, he motivated one tribe against the other. This way he used to keep them busy from opposing him.

Nasr ibn Sayyar

Nasr ibn Sayyar was among the strongest Umayyad rulers and among the most thoughtful ones for the events. He saw that the army of Abu Muslim had the capability that might make it capable of collapsing the Umayyad Dynasty. Therefore he wrote to the ruler of Shaam, Marwan ibn Muhammad, a motivating letter asking him to help by sending additional troops to face Abu Muslim.

Marwan was not able to fulfil his request. Therefore he wrote to him informing him about his weakness and his inability to prevent the overgrowing victories of the recent riots.

In an another letter, he wrote to the ruler of Iraq, Umar ibn Hobayra, asking him to provide him with troops for opposing the

attacks of Abu Muslim, but he got a reply telling him that there are no men to send.

Nasr thought that sending letter to both al-Kermanee and Sheeban al-Khareji might help out.

But neither of the letters of Nasr nor his motivating poems could be of any help in controlling the problem. The borders of the revolution expanded and surrounded all parts of Khurasan and it was finally defeated by Abu Muslim's troops. He appointed a ruler there from himself and expressed his joy and happiness over this victory.

The troops of the occupiers went everywhere gaining control of the entire parts as well as damaging the wealth and lives. Nasr could not survive among that heavy power. Thus he decided to escape and leave the place. He departed the city and set off towards the path between the two cities, Ray and Hamedan, but he died from sadness and gloominess.

After occupying Khurasan and the region surrounding the city, Abu Muslim directed towards Iraq to occupy it too. His troops followed him as waves, waving the back flags, which were the symbol of the Abbasidd Dynasty. Therefore they could occupy Iraq without having to face any opposition. The Abbasidd Dynasty could then gain its reputation by Abu Muslim.

The Stand of Imam al-Sadiq (as)

Imam al-Sadiq (as) was distinguished in these affairs with neutrality as well as not getting into any political activities. He knew about the possible failure and the feasibility of even more damages to the people that might lead the society towards more riots and disasters. The Imam (as) had got that stand with the Alawis as well as the preachers of the Abbasidd Dynasty.

The Imam (as) with the Alawis

Imam al-Sadiq (as) knew that the power had to reach the Abbasidd Dynasty after the collapse of the Umayyad Dynasty and not that of Alawis. He used to advise them not to go after gaining rule and power. Historians mentioned plenty of advices mentioned by the Imam (as) to his cousins from opposing the Abbasidd.

According to what historians said, the Alawis and the Abbasidd, during the caliphate of the Umayyad Dynasty, agreed to appoint Muhammad and they asked Imam al-Sadiq (as) about this. He rejected that plan and said: "Do not do that! The time has not come yet."

Abdullah ibn al-Hasan thought that this was because of the Imam (as) envying that for his son. When the Imam (as) knew about this, he looked at him with pity and kindness and discovered that he had no idea about, saying: "No! I swear by Allah that it is not that, of envy. But those, pointing to Abil-Abbas al-Saffah, his brothers and sons, would plan to get rid of you." Then the Imam (as) stood up impressed. Abd al-Samad and Abu Jafar al-Mansur followed him, saying: "O Abu Abdullah! Do you really say this?" He said: "I swear by Allah! Yes! And I know this!"

He was completely sure without any doubt that the government will be that of the Abbasidd Dynasty and not that of the Alawis. He even went on more than enough to advise Abdullah ibn al-Hasan not to get involved in the caliphate. He said the same about his son. Among what he said was the following: "I swear by Allah that it, the caliphate, is not yours and neither that of your son, but it is theirs, pointing to the bani Abbas, and that your sons will be dead."

This knowledge is derived from the knowledge of the Prophet (S) as they are his offspring, the heir of his knowledge and wisdom and the Prophet's (S) secrets keeper. The Imam (as) talked with his cousins and told them about their rescue route. He informed them that they would not get what they thought about and that if they followed it, they would throw themselves as well as the people in trouble and disasters.

They faced plenty of problems from those cruel rulers, who did not leave any mean for hurting them. They, therefore, went on the Jihad's fields freely and died respectably under the sharpness of the swords. We will talk about their revolution later in the book.

With Abi Salmah

When the Umayyad Dynasty was about to be collapsed under the heavy thud of the Abbasidd troops, Abu Salmah, who was titled as the minister of the family of Muhammad (S), thought to deliver the power to the Alawis. Irrespective of its helping or cheating nature, he wrote to the following three: Imam al-Sadiq (as), Abdullah ibn al-Mahadh, and Umar al-Ashraf ibn al-Imam Zayn al-Abidin. He handed in his letters to one of their followers, who was about to leave for Kufah and advised him with the following: "Firstly, meet Jafar ibn Muhammad al-Sadiq. If he accepted the idea, cancel the other two letters, otherwise go and meet Abdullah ibn al-Mahadh. If he agreed then cancel the letter of Umar al-Ashraf. But if he does not agree then meet Umar'"

The messenger set off until he reached Yathrib and went to visit Imam al-Sadiq (as). He handed in the letter. The Imam (as) got the letter and started reading it. After reading the letter, he turned to the messenger and said: "What is the relation between me and Abu Salmah while he follows someone other than me."

The messenger went on asking the Imam (as): "Read the letter and give whatever response you want."

The Imam (as) said the following to his servant: "Bring the light closer." When the servant brought the light closer, the Imam (as) put the letter above the light until it was burnt.

The messenger said: "Aren't you going to give a reply."

The Imam (as) responded: "You have already seen the response."

The messenger left the Imam (as) disappointed and went out to see Abdullah ibn al-Hasan and handed over the letter. He read the letter and was glad. The next day, he went towards the house of Imam al-Sadiq (as). The Imam (as) received him with respect and hospitality and told him: "O Muhammad! What did make you come here?"

He replied: "It is beyond description."

The Imam (as) asked: "What is it?"

He said: "It is the letter of abi Salmah asking me to be the caliph and that our followers from Khurasan set off towards us."

The Imam (as) looked at him with kindness and pity and delivered him an advice while believing that it is pointless. He said: "O Aba Muhammad! When and how the people of Khurasan were among your followers? Did you send aba Muslim to Khurasan? Did you ask them to wear black? Have you ever met or known anyone of them or seen anyone's face? So how can they be your followers and you know nothing about them and neither do they?"

The Imam (as) had clarified the stance and talked with the language of logic and mindfulness, but Abdullah went on arguing with reasons, which were weaker than the house of spider. The Imam (as) interrupted his speech and said: "Allah taught us to give the advice to all believers. So how can I deprive you from that? Do not cheat yourself with falsity. This government will be that of theirs, meaning bani al-Abbas. I have received a letter similar to the one that you received now."

The Imam (as) disclosed another brilliant fact of future that Abdullah had no idea about. It was the destiny of the caliphate, which would be the Abbasidd. The opposition did not move forwards and after a short while, the event happened according to what the Imam (as) had predicted.

Anyway the refusal of the Imam (as) for the request of abi Salmah carried the originality and the depth of the Imam (as) regarding the events of those days. The call of abi Salmah, if he was really decisive at it, does not necessarily show this belief in the Alawis for the caliphate, but instead it originated from other motivators such as the possibility of losing his personal benefits and privileges.

Why did he not correspond to them before that date when the priority was not with the Abbasid? In addition to that, the troops of the Abbasid's were not loyal to the Alawis, but they were loyal to bani Abbas. So, how could the Imam (as) accept this request with all these warning signs? What did Abdullah ibn al-Hasan obtain by accepting his deal, except the disaster that affected him and his family?

The plan of abi Salmah was not hidden for the Abbasid, as they were spying him and all his actions were controlled and reported to the Abbasidd leaders. Al-Saffah and his brother al-Mansour agreed that al-Mansour should go to visit Abu Muslim and to inform him about the issues related to abi Salmah and ask him to assassinate him. Therefore al-Mansour went out and met Abu Muslim and informed him about their idea in the assassination of abi Salmah.

Abu Muslim said: "Do that and I will reward you." Then he asked one of the leaders, Merar ibn Anas al-Dhabee, and told him: "Set off towards al-Kufah and kill aba Salmah wherever you find him." He left there aiming at al-Kufah with a number of his soldiers. Abi Salamah was spending the night with al-Saffah who claimed the forgiveness and satisfaction of the Abbasidd Dynasty. Merar hid with his soldier in the way of abi Salmah. When he left al-Saffah, he murdered him. Then, they claimed that he was killed by the opposition. This way, the issue of abi Salmah, who was among the striking Abbasidd leaders, came to an end.

Abi Muslim Regretted

The reality of the Abbasidd became clear for Abu Muslim and he believed that they had no loyalty in the same way that the Umayyad did not have. They failed to show any attribute that one can respect. Abu Muslim wrote a letter to Imam al-Sadiq (as). The following was among what was written in the letter: "I disclosed the true statements, and asked people to leave their supports for the Umayyad Dynasty and to join Ahl al-Bayt (as). If you intend to join us, you are welcome…"

The Imam (as) sent him a reply, which can be described as the symbol of wisdom and insight for the reality of the affairs. The following was part of that response: "You are not among my men, and it is not my time…"

How can Abu Muslim who shed the blood of the believers be among the men of Imam Abu Abdullah (as). The men and companions of the Imam (as) were very cautious in the religion. They applied their belief in Allah, the Almighty, in everything. Whatever services Abu Muslim, as the founder of the Abbasidd, made for them, he could not escape from the malice of al-Mansour and he was finally assassinated. We'll talk about his assassination in the consequent topics.

The End of the Umayyad Dynasty

Allah's (SwT) will was to have the collapse of the Umayyad Dynasty, which people suffered a lot from its cruelty and savagery. When Abu Abbas al-Saffah took over the power, he sent his armed troops who were led by Muhammad ibn Abdullah ibn Ali to fight the Umayyad governor, Marwan al-Hemar. Abdullah continued his way to occupy the desert with his great army.

The troops met at al-Zab close to al-Musel. The flags of the Abbasidd were carried out by people on top of camels. He used the woods of willow to make them. When Marwan saw them, he was frightened and said the following to those who were around him: "Can you see their spears? It seems that they are as thick as a date

tree; look at their flag on that camel! They seem to part of black cloud…"

When he was looking there and his heart was coming out from fear, a group of ravens started flying on top of the frontline of the troops of Abdullah ibn Ali and joined the black flag. There became darker than a night. Marwan feared more. There he started looking sadder and said the following disappointedly: "Did you see the darkness which joined the darkness and it became as an intense dark cloud."

Marwan's heart was about to get out because of fear that surrounded him. He said the following to the people who were around him: "Is there anyone introducing the leader of the people?"

One replied: "He is Abdullah ibn Ali ibn al-Abbas ibn Abdul Motalib."

Marwan was shocked and said: "Is he from the sons of al-Abbas?"

"Yes," he replied. Marwan then believed about his death and the collapse of his kingdom. Then he said the following with lowness: "I wish I had Ali ibn Abu Talib in his place."

He wished that the leader and the conqueror was the Leader of the Believers in order to be able to face him with forgiveness and kindness and to ask him for the forgiveness of what they have had as bad deeds against Ahl al-Bayt (as). The man who was with him did not understand what he said. Therefore he went on saying: "Do you compare this man with Ali in his bravery?!"

Marwan responded to that doubt and clarified what he had said earlier: "Ali, with all his bravery, has religion. Religion is something other than king. We are narrating from our past and we know that Ali and his offspring have nothing of this nature at all."

Anyway, the fight that the great Imams (as) talked about ended the government of the Umayyad Dynasty. They knew about their

collapse, but the kingdom will not be that of the Alawis but it will be that of other's. The severe fight started between the troops of the both parties and finally the Umayyad troops were fiercely defeated and Marwan escaped.

He and some of his followers who lost their dignity and power escaped towards al-Mousel, but the people there did not allow him to enter their city, because they feared the anger of the Abbasidd army. Therefore he set off towards Harran, but could not stay there because of the fear of the arrival of the Abbasidd troops, he directed towards the city of Hams while the Abbasidd troops were pursuing him.

Thus he faced towards Damascus, when he approached there and wanted to ask its governor for help, but he could not because of the lack of time and the Abbasidd troops were behind him. Then he crept towards Jordan, but he found it already occupied by the Abbasid. So, he left it and reached Palestine. At the time the Abbasidd troops reached Damascus and took it under their control.

Marwan feared and left his makeshift residence aiming at Egypt. He stopped by a village called Bouseer and stayed in a church which was inside the village. A group of the Abbasidd troops reached him without letting him know. There was a severe fight there between the two sides and Marwan was killed there.

A man from al-Kufah beheaded him and took off his tongue, but a cat suddenly came over and grabbed the tongue. A man who was there at that time, said: "If there were nothing strange here in this world, it would be considered indeed strange to see the tongue of Marwan in the mouth of a cat."

This way, the Umayyad Dynasty, which filled people's lives with disasters and forced them to taste various kinds of brutality, had come to an end. Allah (SwT) had taken His revenge to the most extent possible and had their kingdom collapsed. He, the Almighty, wrote the disgrace, shame and dishonour for them throughout history.

The head of Marwan was carried over for abel-Abbas al-Saffah. When he saw then he prostrated and lasted his prostration for a long time. Then he raised his head and said: “Praise to Allah who did not leave out revenge in you! Thanks Allah who granted us the victory over you and let us overwhelm you! I do not care when I die. You have killed thousands of bani Umayyad because of the murder of al-Husayn. I have burnt the heart of Husham because of the heart of my cosine, Zayd was burnt.”

Then he turned to the audience of his meeting and said the following with happiness while expressing his joy: “Marwan was killed because of my brother Ibrahim; we killed the rest of the Umayyad followers because of Husayn and his companions and the others from the offspring of abi Talib.”

This way the kingdom of bani Abbas was founded and al-Saffah had become the king of the believers in all their regions.

The Umayyad Escaped

When the Umayyad Dynasty, the rest of the Umayyad followers were thrown on their faces, being pursued by fear and horror. Among the escapees were Abdullah and Ubaydullah, the sons of Marwan. With them, there was a group of their relatives and followers. The moved towards al-Nowba and they were welcomed warmly. They asked for being refugees there, but the ruler feared the revenge of the Abbasidd government.

Therefore they left that place with terror until approaching Jawa. There were attacked severely there. The attack forced them to escape to Yemen. There they ran into a two-way path with a mountain in the middle. Each one followed a path, imagining that they would meet about an hour. They walked throughout the day feeling the hunger, but they could not meet one another. They walked days and days.

Ubaydullah accidentally collide with a troop in al-Habasha. They fought and Ubaydullah was defeated and his followers were arrested. The troop robbed what they had and left them barefooted and naked until they died from thirst. They pursued Abdullah ibn Marwan who suffered much more than what his brother had to bear.

They finally approached al-Mandab and stayed there for a month. The people there collected some kinds of stuffs for them and then they aimed at Mecca while they wore the cloths of porters. Allah (SwT) poured this tough punishment on them and made them among the greatest lessons for the cruel and the enemies of the nations.

Genocide

Abbasidd governors aimed at intentionally hurting them totally. They had a kind of genocide of everyone who carried the name of the Umayyad everywhere. Sulayman ibn Ali in Basrah murdered a group of the Umayyad and then he ordered to carry them with their legs in roads until they were eaten by dogs.

Dawoud ibn Ali also killed a group of the Umayyad in Mecca and Medina.

The Abbasidd pursued the Umayyad and they killed whoever they could reach without having any court in order to empower their kingdom and for considering the emotions of the citizens who suffered a lot from the Umayyad government.

The Stance of Imam al-Sadiq (as)

Imam al-Sadiq (as) had an honourable stance towards the Umayyad and he was demonstrating the high personality of the Imams (as) by criticising the genocide. He also asked al-Saffah to prevent this kind of murder after getting the power from them in

their control. Al-Saffah was astonished from the stance of the Imam (as) regarding his worst enemy who applied the worst kinds of cruelty.

Al-Saffah did not know that the Imam (as), who was the fruit of the Prophetic tree, was far away from gloating over other's grief. He was the source of kind-heartedness, mercy and benevolence.

The General Policy of the Umayyad

Before leaving the discussion about the Umayyad government, we will present a brief introduction about their general policy, which was followed throughout most of their kingdom. This was what in turn led to the collapse of their Dynasty.

The Umayyad policy was built on applying corruption to the holy principles of the nation as well as distributing ignorance, lie, hypocrisy and opposing social reform. The blood of anyone facing that policy would be shed and his name would be prohibited to be talked about.

Enmity over Ahl al-Bayt (as)

Among the most important Umayyad policy was the enmity towards the family of the Prophet (S) and persuading the believers to have hatred towards them. The Umayyad governors intentionally worked at wiping out the members of the family of the Prophet (S) and making them suffer.

Muawiyah poisoned the grandson of the Prophet (S) and the youth of the martyrs in the Heaven. He forced the believers to curse the Leader of the Believers (Imam Ali (as)), in lectures and sermons publicly as well as forged traditions and attributed them to Imam Ali (as), who was like a brother to the Prophet (S) and was the gate of his knowledge.

After Muawiyah, his son, Yazid, committed many sins against the family of the Prophet (S). He murdered the other grandson of the Prophet (S), Imam Husayn (as) with other respected people from his family and companions in Karbala. This happening shocked the conscience of people wherever they were from in a way that they thought of taking revenge. Among those revolutions were the revolutions of Media, that of the Tawwabeen and the revolution of al-Mukhtar which happened because of the disaster of Karbala.

Also, the tyrant, Husham ibn Abd al-Malik murdered the elevated martyr Zayd ibn Ali ibn al-Husayn and his son, while having him hanged on the trunk of a date tree and then after burning his corpse, threw it into the Euphrates river. In addition to that they kept the body of Yahya ibn Zayd hanged until the Abu Muslim al-Khurasani came and buried the body.

Nevertheless, there were also many physical assassinations of top Shiite including Hajr ibn Oday, Rasheed al-Hejree, Maytham al-Tammar and others. This torn policy resulted in the emergence of a revolution against the Umayyad Dynasty and the victory of Ahl al-Bayt (as) and asking for the revenge and the collapse of that dark dynasty.

Scoring the Nation

Among the methodological policy of the Umayyad Dynasty towards the nation was to keep them scorned. Yazid ibn Muawiyah, after the event of al-Harrah, took the people of Medina as his slaves. Ibn al-Aa, who was among the most influential people in the Umayyad Dynasty, said: "The grounds are the gardens of Quraysh." This means that the grounds with its financial capabilities were the wealth of the Umayyad leaders and their followers, not that of the people who worked hard on their farms and grounds.

This was the logic of the Umayyad during throughout their existence in power. They did not consider any respect in anyone. Al-

Walid ibn Yazid, the Umayyad, who was a poet, had a poem with the following meaning: The Umayyad followers did not take over the people's will by their interest. They rather forced them to adhere to what they want. They led them with the power of sword and cruelty. They applied all sort of humiliations. This is a real description of Umayyad policy without exaggeration. This corrupted policy brought destruction and desolation and resulted in many public revolutions and in the springing of many people towards the fields of battle with the governmental organisations.

Scorning the Value and Principles

Among the striking cases in the Umayyad policy was the public scorn of values and principles. The first one who brought this rule was al-Muawiyah ibn Hend. He was the one who after announcing the agreement with Imam Hasan (as), publicly said the following in front of the crowded people: "I gave al-Hasan ibn Ali some promises. There they are, under my feet. I do not adhere to any one of those." He, this way, showed the reality of his ignorant era, which was symbolised with betrayal and disloyalty.

Abd al-Malik ibn Marwan said: "I will behead anyone, who advises me with the belief in Allah." This was an apparent example of scorning the values and principles, which was among the most striking attributes of the Umayyad governors. It was this evil behaviour that took them towards disasters and destruction.

Tribal Prejudice

The Umayyad governors, during the whole time of their governance, stuck to tribal prejudice, which was fought by Islam and which was considered as the most important tackles in front of the progress and the development of its lives. This was among the dams that stand against the evolvement and growth of modern and advanced thinking.

Dr. Taha Husayn said: “During the time of Umayyad Dynasty, they returned the same combats and attacks of the ignorant era.” As a result of those combats was the conflict between al-Yemenis and al-Qahtanies. The unity of those tribes was affected, while they were considered among the greatest and most influential citizens of the Saudi Arabia. Marwan ibn Muhammad, the last Umayyad caliph, tended towards al-Nazaries, which resulted in al-Yemenis to leave him and to join the call of the Abbasid.

Anyway, the tribal prejudice was given life again after their death in Islam. This brought many troubles for them and was among the most powerful and influential reasons behind the collapse of their government.

The Financial Policy

Regarding the financial policy, which was followed by the majority of the Umayyad kings, was based on gathering the wealth of the Islamic countries and robbing them while distributing poverty and misery. The Umayyad leaders allocated the wealth and great resources to themselves and all those who were attributed to them. They left the ghost of poverty surrounding every house of the houses of the believers.

Al-Namaree, a poet, clarified this in his poetry which was performed in front of Abd al-Malik ibn Marwan about what he and his people were suffering from as a result of the cruel policy, which deprived them from their earning and left nothing for them to spend their lives with. Al-Namaree in his poems demonstrated the severe cruelty and the unbearable disasters that surrounded the believers, who were praying Allah, day and night, performing their religious duties, and at the same time having to bear the lash of the cruel strategy on their backs, watching their wealth being robbed, being as birds whose wings were broken by arrows and struggling between life and death.

Hunger evacuated the power of the bodies and filled them instead with misery and distress. This all happened when they were generously spending the wealth on their prostitution, whoredom and whatever that corrupts behaviours.

Anyway, the Umayyad kings were stingy in dealing with people, robbing their wealth. They did not leave anyone, irrespective of his wealth, without overwhelming him. As far as I believe, the misled financial policy, which was followed by the Umayyad, was among the most important elements in forcing people towards revolutions that finally resulted in the collapse of their dynasty.

Before ending the talk about the Umayyad Dynasty, we would like to mention the detailed duration that Imam al-Sadiq (as) spent in the Umayyad Dynasty: three years at the time of the kingdom of Abd al-Malik ibn Marwan; nine years and eight months during the caliphate of al-Walid ibn Abd al-Malik; three years and three month during the government of Sulayman; two years and five months in the time of Umar ibn Abd al-Aziz; four years and a month during the government of al-Walid ibn Zayd; six months from the caliphate of Yazid ibn al-Walid and the rest was the era of Marwan ibn Muhammad until the end of their dynasty on 132 A.H.

Imam al-Sadiq (as), during this time, witnessed different kinds of cruelty and brutality that the Umayyad applied against the Alawis and their followers. He used to hear the curse against his grandfather, the Leader of the Believers, in religious lectures and sermons, in Friday Prayers and the rest of the ceremonies and any other formal gatherings. He used to see that some of the rulers of the Medina gathered the Alawis on Friday close to the tribune in order to force them to hear the curse against the Leader of the Believers, Imam Ali (as).

Anyway, the time that the Imam (as) lived during the Umayyad Dynasty was uneasy and disturbed. The souls became tired; blood was shed; security was damaged; and the people were severely in disagreement. These were all because of the non-functionality of

the Umayyad policy. It was a policy that ruled people with a policy, which was away from awareness and mindfulness. Malik did not narrate anything from Imam al-Sadiq (as) until the case of bani al-Abbas became clear.

In the Era of al-Saffah and al-Mansour

No one could ever imagine that the government would be in the hands of the Abbasidd in the Islamic countries. Even no one of them could ever believe that they would be able to be kings of the believers. As they had no valuable service in any of the Islamic issues and they had never participated in any deed worth for the believers and their advantage.

They were neutral in any social reform as well as any national revolutions opposing the Umayyad government. They had no social position in the society and the believers used to look at them with doubt and caution, as some of them were spotted as betrayers in Islam, such as Ubaydullah ibn Abbas, the general leader of the troops, who betrayed Allah (SwT) and His Prophet (S).

He delivered the grandson of the Prophet (S), Imam Hasan (as) in to the hands of the enemy after being bribed by Muawiyah and fled at the darkness of the night accompanying the shamefulness and disgracefulness and joint Muawiyah after leaving the Iraqi troops with riot. He, this way, prepared the way for granting the power to Muawiyah to govern the believers.

In the final days of the Umayyad power, where the whole country was full of riots and violence, and all expected to see the collapse of the Umayyad Dynasty, no one of the Abbasidd introduced himself as a candidate for taking the role of a king as they knew people's attentions were directed towards the Alawis, the preachers of social and political justice in Islam; those who sacrificed their own souls, as well as the offspring's, for the sake of long term benefits of the nation.

Neither al-Saffah nor al-Mansour saw themselves eligible for this position. Therefore they pledged allegiance to Muhammad, the well known owner of pure soul as they were travelling here and there talking about the brutality and cruelty of the Umayyad governors against the family of the Prophet (S) and his family, aiming at motivating the nation against the Umayyad.

They present the case as it was going to be in the hands of the Alawis of the family of the Prophet (S). When this call came to be clear for abi Salmah, the revolutionary leader of the revolution, he tried to depose him from power, but he was accused of betrayal and al-Saffah aimed at killing him and therefore he was assassinated.

Anyway, the new Abbasidd government did not have a different conceptual and spiritual concept from that of the Umayyad. Thus after the Abbasidd toppled the Umayyad from power, they took over them and it could not be considered as something more than a military coup that resulted in the transfer of power from bani Umayya to bani Abbas and the transfer of capital from al-Sham to Iraq.

So, this just transferred the influence of one group to another, but the managerial and financial organisations of both the governments were not different in both of eras. What is apparent is that the cruelty and savagery of the Abbasidd was severer than the Umayyad. The believers, in the time of the Abbasidd Dynasty, were suffering severely from the dictatorship.

It was a government that did not have any kind of mercy on the people, and the government was just a tool at the hands of the governor to do whatever he thought proper to his own. Everything was in the governor's hands: he appointed rulers, judges, ministers, leaders, high police officers and financial managers supervising the situation of the markets. He could also depose anyone according to his own will and desire.

The Islamic countries suffered a lot from poverty during the government of the Abbasidd Dynasty. The national treasury used to spend according to the desires of the Abbasidd kings and their wishes. They were highly gone in their desires and used to spend lavishly.

It was doubtless that the wealth used to be spent and enjoyed by the Abbasid, their families, ministers, top politicians, poets and artists who worked for them as well as scholars and scientists who were acting according to their wishes. It seemed that the people had to labour hard in order to provide what was necessary for the above-mentioned group.

Thus they had to feel the hunger, poverty, humidity, and labour. The result of all these labours would return to the Abbasidd governors who deprived the people from their rights and surrounded them with dictatorship and brutality. The time was passing and they were gathering the wealth on top of wealth. Finally there were just two groups, one was enjoying all the pleasures and fun and the other group did not know how to spend their life. We will talk about this aspect of the financial life during the era of Imam al-Sadiq (as) and will get back to the time of al-Saffah and al-Mansour's government.

The Government of al-Saffah

Al-Saffah took over the leadership of the Islamic country after stealing it from the Alawis. He went towards the great mosque of al-Kufah and performed his prayer there. Then he went up the platform while he was a bit sick and said the following: "O the People of al-Kufah! You are the people who house our kindness and mercy. You are the people who will change in this regard. They could not keep you away from your habit until you are here watching this era and Allah has brought you this chance. You will be the luckiest people with us and the most generous for us. Here I will give you extra hundred Dirham. This is al-Saffah speaking with you'"

This ceremony involved admiring the people of al-Kufah and that they were the centre of their attention of mercy. They also claimed that they have suffered from the Umayyad the severest kinds of cruelty because of them. This was indeed a political lie, because the people of al-Kufah were known with their loyalty towards the Alawis. They bore a lot of problems and disasters because of them and the Abbasidd had nothing in the hearts of the people of al-Kufah and not any other Islamic country.

Anyway, Dawoud ibn Ali started his speech after al-Saffah, admiring bani al-Abbas and dispraising bani Umayyad. Among what he said was the following: "O People! I swear by Allah that we did not do this to increase our silver or gold, neither did we do this to dig a river, build palace, but we rose because they seized our rights and their anger over our cousin.

"We did not hate your affair, but your sad affairs burnt our hearts, while we were sitting and watching your struggles with the Umayyad and their behaviour in lowering you. We watched the manner in using your gathering, your wealth. You are responsible in front of Allah, to whom belongs Might and Majesty, His Prophet (S) and al-Abbas. We have to have our rule according to the Book of the Lord and to treat using the same traditions of the Prophet (S)."

Dawoud, in his speech, separated himself and his family from the worldly greediness and he considered the revenge in support of the Alawis and helping the people of al-Kufah who were under the suppression of the Umayyad governors as the main reasons behind their revolution. Allah (SwT) knows the untruth nature of these speeches.

The Abbasidd revolted because of obtaining the kingdom and government, not because of the people of al-Kufah. How it came for these kinds of people to think about the rights of the nation and its benefits. Anyway, Dawoud went on congratulating the people by granting them money and swearing that the Abbasidd rulers would bring back the political and social justice and whatever re-

lated to supporting the nation. But not after a long time, people knew about the wrong nature of these claims.

Then, afterwards, Aboul-Abbas al-Saffah came down from the platform with his uncle, Dawoud ibn Ali, and set off towards the palace of al-Emarah. Al-Mansour stayed there to get the people's pledges in support of his brother and later on he prayed al-Maqrib and al-Esha prayers with them and stayed for a long time in that night.

The pledges for al-Saffah were on Friday, 12th of Rabee al-Awal (132 A.H.) and the people of al-Kufah attended the pledge gathering with lots of anxiety and worry as they were waiting for the Alawis to spread the justice, security and comfort. However, the wise people of al-Kufah and the rest of the Islamic regions condemned the pledge for al-Saffah and the jurisprudents from this group declared the irreligious nature of this pledge.

The Managerial System

The managerial system at the time of al-Saffah was not proper. He used his uncle, Dawoud ibn Ali, to govern Yathrib, Mecca, Yaman and al-Yamamih, while his uncle was a tough, hard-hearted person, who had no idea about kindness and mercy. He had delivered a cruel lecture in front of the people of Medina, full of warnings. Among what he said in his speech, was the following: "O people! You were given time, until you think that this extra time is ignorance. Woe to you! The use of lash is enough, and the sword is out."

This talk showed his habit in committing sins and that he had no constraints because of religion. Therefore, instead of spreading the security and comfort among the citizens, as a governor, he faced them with his tough words, which carried the signs of death and destruction.

Dawoud was the one, who murdered al-Mualla ibn Khanees, who was among the brilliant Shiites and among the most sincere people

towards Imam al-Sadiq (as). Dawoud asked for him and then asked him about the followers of Imam al-Sadiq (as) in order to get rid of them. Al-Mualla said the following in response: "I know no one from the companions of Abu Abdullah. I am a man who just helps him in his needs and know no one of his friends."

The brutal governor shouted at him, saying: "Are you lying? If you lie, I'll kill you right away."

Al-Mualla did not pay attention to their caution and said the following bravely: "I swear by Allah that if they were under my feet, I would not lift my feet, even if you kill me, I would be happy and prosperous."

The king was extremely angry from this response and commanded his solders to kill him. Al-Mualla requested to bring him out for the last time towards the market. They brought him out and the people gathered around him. Then he raised his voice, saying: "O people! I am Mualla ibn Khanees. One, who knows me, knows me. Witness that whatever I leave as wealth, farms, loans, servants, houses and whatever are now that of Jafar ibn Muhammad's."

The head of the officers rushed to kill him then. This great man was killed protecting his ideology and beliefs. The wealth of al-Mualla was confiscated. Imam al-Sadiq (as) was sad because of this event. Therefore he went on towards the brutal governor and said angrily: "You killed my friend and master and took my wealth…"

Dawoud answered: "I did not kill him; neither did I take your wealth…"

The Imam (as) rushed on, saying: "I will ask Allah against one who killed my master and took my wealth…"

The governor was shocked from what the Imam (as) said and replied: "Do you try to warn me with this prayer?'"

The Imam (as) left him and turned towards Allah (SwT). He started praying against that brutal governor. The following was among what he stated in his prayer: "O the owner of the greatest power! O the One who makes the impossible possible! O the symbol of dignity whom every other creature is low before you! Let us feel free from this tyrant."

The Imam (as) continued his prayers in the dark night against that savage governor. Allah (SwT) responded to this call and took revenge from Dawoud. The shouts rose from his house and he died without resulting in anyone's regret.

The managerial system in the government of al-Saffah and al-Mansour was a symbol of cruelty and brutality and it did not have anything less than the sufferings during the Umayyad Dynasty.

Al-Saffah and the Alawids

Al-Saffah obtained the power through the name of the Alawis, whose head had been cut because of the cruelty and brutality. It was quite normal for al-Saffah to treat them with respect and glorification after he seized the power from them and made the hearts of the Alawis sad as it was a betrayal of the Abbasidd against them.

Anyway, the Alawis went on congratulating al-Saffah for being the caliph, while he was in al-Anbar. The head of the group was al-Sayyid Abdullah, but he did not bring his sons, Muhammad and Ibrahim. This made al-Saffah doubtful and said the following to Abdullah: "What had prevented them to come with the group of their family who came?"

Abdullah expressed his apology, saying: "Their wrong has nothing serious to raise the leader's hatred."

Al-Saffah accepted that with hatred and disliked that apology. When al-Saffah built the city of al-Anbar and chose it as a capital, he entered there with his brother al-Mansour and Abdullah ibn al-

Hasan, who was in the middle of the two, showing them the city, industries and the palaces. Abdullah made an unintentional mistake, which reminded the following known statement:

Cannot you see those who started building palaces?

Believing that they would have the age of Noah, but things change by the will of Allah every night.

The face of abi Abbas changed. Al-Mansour turned to Abdullah, saying the following with anger and fury: "Do you see them as your sons and that their gaining of the power is certain."

Abdullah replied with apology, saying: "I did not mean it, and I did not intend it. It was just a statement that came to my tongue and did not care about it."

This statement frightened the heart of al-Saffah and he changed his manner with the Alawis. When the Alawis intended to enter Yathrib, he gave them great presents and sent one of his trusted men with them and said the following to him: "Go and let them settle down. Do not feel doubtful in being kind with them. Whenever you are alone with them show your interest in them and your anger and enmity against us. Tell them that they deserved the caliphate more than us. Pay a good attention to what they say and figure out who are the leader and the most influential characters in them."

When Abdullah reached Yathrib, his son joined him and asked him about everything that happened. He went on describing the situation and whatever he saw in this meeting with al-Saffah. At the same time, he was persuading them to revolt. The man who was sent by al-Saffah was eyeing them, memorizing whatever going on in those gatherings. When he returned to al-Saffah, he reported whatever he saw and heard from Alawis.

His heart was full of malice and al-Mansour was severely angry and aimed at taking revenge, but al-Saffah prevented him from do-

ing so. Those hating the Alawis went through forging unreal news against the Alawis and claiming that the Alawis were planning to take the power out of his control. Al-Saffah was angry about this. So he sent a letter to Abdullah ibn al-Hasan, ending it with the following statement:

"I wanted your life but you aimed at killing me."

Abdullah sent him a letter and clarified the stand and destroyed what the enemies aimed. At the end of his statement, he wrote the following: "How can this happen, while you are as an artery to his heart; how can this happen, while you are the head and leader of the whole Hashim family?"

Al-Saffah calmed down, but al-Mansour was always persuading him to take action against the respected Sayyid, Muhammad and Ibrahim, but once al-Saffah scorned him, saying: "One who deals toughly with people, will be hated; and one who is very gentle, will regret that; and ignoring cases is among the respected values and attributes."

Therefore, he had a political stance with the Alawis and he did not hurt them and take any damaging action against them, but he was rather showing off his kindness and respect towards them.

The Stand of Imam al-Sadiq (as) with al-Saffah

The stand of Imam al-Sadiq (as) during the era of al-Saffah was accompanied with wisdom and knowledge. He did not face him in any sort regarding the government and opposition. The Imam (as) rather took the direction of knowledge distribution among the believers. The knowledge seekers gathered around him and were obtaining from his valuable knowledge.

The Imam (as) had created vast original knowledge awareness and had it for the prosperity of the society. The government, on the other hand, did not take any negative stand regarding this knowledge policy of the Imam (as), but it was carefully keeping an eye

on his deeds and watching the people around him, because he was the master of the family of the Prophet (S) at the time and the head of Islamic intellectuality. The government saw him spreading knowledge among the people without entering into any political struggle.

Moving to al-Hirah

The Imam (as), during the government of al-Saffah, moved from Yathrib into al-Kufah and then he stayed in al-Hirah, which is well known for its pleasant weather and nature. The greatest possibility was that this movement was not the result of political pressure or house arrest from the government, but it could rather be considered as his interest in being with the people of al- Kufah, which was a prominent centre for the followers of the Ahl al-Bayt (as). It was there where Shiah started to be distributed around the Islamic world. Additionally, the great number of people intending to go there seeking the knowledge of the Imam (as), were from the citizens of al-Kufah.

Thus, the city of al-Kufah was prosperous with Imam al-Sadiq (as) and became as one of the significant scientific centres in Islam. The great mosque of al-Kufah involved around nine hundred great scholars, with each one managing a group of learners with the Islamic instructions, which were taken from Imam al-Sadiq (as).

Anyway, the University of al-Kufah collected a great number of citizens around Imam al-Sadiq (as), because they saw his prominent personality as a continuing path from his great grandfather, the great Prophet of Islam (S) as well as his fathers who enlightened the intellectual life of Islam in the Islamic and Arab worlds.

Muhammad ibn Maroof al-Helalee talked about the interest of the people in the Imam (as), saying: "I departed towards al-Heera to see Jafar ibn Muhammad during the government of al-Saffah, but there were a huge number of people around him. I had no chance to meet him because of the crowd."

So the local authority feared this huge number and informed al-Saffah about the case. He ordered to keep the people away from him forcibly. It is worth knowing that some of the companions of the Imam (as) had a question about divorce but did not know how to resolve the problem, and they feared to enter in the Imam's (as) house. They finally found a way. One of them started selling stuff close to the Imam's (as) house with his voice loud, when the Imam (as) came out of the house to buy that, the man asked him his question and the Imam (as) gave him the reply.

Briefly, we present some of the affairs that happened in al-Kufah and al-Heera when the Imam (as) was there.

The Welcoming of the Scholars

The scholars and jurisprudents and Hadith narrators welcomed Imam al-Sadiq (as) in al-Kufah. They were writing down what he gave his idea about and what he narrated from his fathers. The Imam (as) persuaded them to write and gather Hadith and jurisprudence as well as the rest of Islamic sciences.

It seems mostly the case that the four hundred principles, which were gathered from Imam al-Sadiq (as) were when he was a resident in al-Kufah. Imam al-Sadiq (as) enriched the Islamic jurisprudence with his ideas and religious opinions and ideas, which had creativity and originality. He was the greatest reference for the jurisprudents of Imams' followers in what they deliver as their opinions.

His Visit to the Shrine of Imam Ali (as)

The grave of the Leader of the Believers stayed hidden and unknown during the Umayyad Dynasty. This happened according to the will of the Imam (as), fearing the unearthing of the grave by the Umayyad followers and those outside the religion who were among his most severe enemies. After the collapse of the Umayyad Dynasty, Imam al-Sadiq (as) went to visit the holy grave of Imam

Ali (as) several times. It was located near al-Najaf. Whenever he went there, he used to take a number of his companions in order to lead them to that respected place. Below are a number of his visits.

Aban ibn Taghlib once narrated: "I was with Abu Abdullah while he was passing al-Kufah at noon. He stopped there and prayed there. Then he moved for a little while and prayed again. Again he moved a bit and prayed in the new place. He, then, said: 'This is the grave of the Leader of the Believers.' Then I said: 'O my master! What about the other two placed that you prayed at?' He replied: 'The place of the head of al-Husayn and the place of the platform of al-Qaiem, Imam al-Mahdi.'"

Mubarak al-Khabaz narrated, saying: "Abu Abdullah said the following to me: 'Prepare the camel and the donkey.' Then, when he was about to approach al-Hirah, he said: 'Get up on and ride.' Afterwards, he reached the place and prayed. After a while he prayed again and afterwards he prayed for the third time. I turned and said: 'O my master! What were these prayers, the first, second and the third one?' He said: 'In the first prayer I was close to Imam Ali's grave. The second prayer was the place of the head of al-Husayn. The third prayer is the place of the platform of al-Qaiem, Imam al-Mahdi.'"

Younus ibn Dhabyan narrated, saying: "I met Abu Abdullah when I was close to al-Hirah and there were a talk with him. Then he went on to visit the Leader of the Believers." Al-Younus said: "When the Imam reached the place he wanted, he said: 'O Younus! Link your riding animal.' I linked it somewhere. Then he raised his hands and prayed. I understood his prayers. Then he asked me the following: 'Younus! Do you know what this place is?' I said: 'No, but I know that this is a desert.' He said: 'This is grave of the Leader of the Believers who will meet the Prophet (S) at the Resurrection Day.'"

Safwan ibn Mehran narrated, saying: "Imam al-Sadiq set off and I was with him in al-Qadesiah until he was about to approach al-Najaf. He said: 'This is the mountain the son of my grandfather,

Noah, who said: 'I would appeal to this mountain, which will protect me from the water.' Then Allah sent him a message 'Would it be possible for some one to be out of reach from me?' Then he drowned in the ground.'

"Later he set off to al-Shaam and said: 'Turn towards me!' I turned. He was still walking until he reached al-Garee where he stopped. Then he turned towards the grave and greeted Adam, the Prophet, I did the same. The Prophets were greeted one after another until reaching Prophet Muhammad (S). At that moment he fell on the grave and his weeping voice rose. He, then, prayed there and I prayed with him and said: O son of the Messenger of Allah! Whose grave is this? He said: 'This is the grave of my grandfather, Ali ibn abi Talib.'"

These are some of the visits of Imam al-Sadiq (as) that he paid to his grandfather, the Leader of the Believers, the master of the great family and the gate of science of the Prophet (S).

His Motivation for Visiting the Shrine of Imam Ali (as)
The news repeated from Imam al-Sadiq (as) about motivating others on visiting the shrine of his grandfather, the Imam, the Leader of the Believers. Below are some of them.

He said to one of his followers: "I am going towards al-Kufah, towards a grave, where anyone pays a visit, and prays there, he will not face any malice and Allah will fulfil his request and need." "I asked: 'The grave of al-Husayn ibn Ali?' He said no with his head. Then I said: 'The grave of the Leader of the Believers?' He said yes with his head."

He said: "If someone leaves visiting the Leader of the Believers, Allah will not look at him. Do you not visit someone whom the angels visit?"

Ibn Marid said the following to Abu Abdullah: "One, who visits your grandfather, the Leader of the Believers, what will he get? He said: "One, who visits my grandfather, knowing him accurately,

Allah will write the reward of going to Hajj and Umra. Marid! I swear by Allah that feet which are dusted in visiting the Leader of the Believers, walking or riding, will not feel the heat of the Hell. Marid! Write this with golden water."2

There were also other groups of traditions motivating people to visit the brave of the believers and the supporter of monotheism in all stands and events.

His Visits to the Shrine of al-Husayn (as)

Imam al-Sadiq (as) visited the grave of his grandfather, Imam al-Husayn (as), the youth of the youth of Paradise, when he was in al-Hirah. He was the one who sacrificed himself, his sons, family and companions for the sake freeing the believers from the brutality of the Umayyad Dynasty and to return the brilliant Islamic life, which could prosper the lives of the believers.

The Merits of Visiting al-Husayn (as)
Imam al-Sadiq (as) presented a large number of traditions, expressing the merits and superiority of visiting the father of the free and the master of the martyrs, Imam al-Husayn (as). Below we present some of them.

Abu Khadeeja narrated, saying: "I asked Abu Abdullah about visiting the tomb of al-Husayn. He replied: 'It is among the best deeds.'"

Abaan narrated from Imam Abu Abdullah (as) saying: "Among the best deeds for Allah is visiting the tomb of al-Husayn and the best deed for Allah is making a believer happy deep in his heart."

Al-Hadheefa ibn Mansur said: "Abu Abdullah said: 'One, who visits the grave of al-Husayn for the sake of Allah while staying loyal to Allah, Allah will rescue him for the Fire and will keep him safe at the Day of the Greatest Shock and there will be no request from that believer, unless having it fulfilled in the worldly life and hereafter.'"

Abu Osama Zayd al-Shahham narrated, saying: "I heard Abu Abdullah saying: 'One, who visits the grave of al-Husayn because of his eagerness, Allah will consider him among those in safety and will give him the result of his deed in this right hand. He will be under the flag of al-Husayn ibn Ali until entering the Paradise.'"

Abu Basir narrated from Abu Abdullah (as), saying: "'If someone wishes to live in the Paradise and stay in the Heaven, he should not forget to visit the victim of injustice.' I asked: 'Who is he?' He replied: 'Al-Husayn. One who visits him, eagerly and because of loving the Prophet (S) and the Leader of the Believers, Allah will place him on the blessings of the Paradise to eat with them while the people are still being judged.'"

Imam al-Sadiq (as) was asked about the best time of visiting Imam al-Husayn (as). And he said: "Visit him all the time and always. Visiting him is among the best deeds. One, who increases his visits to him, will get greater blessings. And one who decreases the number of his visits, his blessings will be less. Be sure not to forget the holy time, because then good deeds are worth much more. The holy times are when the angels descend."

He was asked about the Holy Month of Ramadhan and he replied: "One, who comes humble, straight and in a repented way, and saw his grave in three nights of Ramadhan, the first night, the half night, and the last night, his sins will be cleared as the falling of leaves during autumn. He will be as sin free as he was when he was born from his mother. At that moment a couple of angels raise their voices, saying: 'O the man of Allah! You are pure, continue your deed.' And the other one says: 'O the man of Allah! You did your best! Be informed of the news of your forgiveness and superiority.'"

These were some news from Imam al-Sadiq (as) about the merits of visiting his grandfather, Imam al-Husayn (as). There were also a great number of traditions in this regard. They all persuade the believers to visit the tomb of the father of the free who revolted, in

order to return the Islamic justice and elevate Allah's (SwT) word in the world.

It is also worth mentioning that the traditions related to visiting the Master of the martyrs are not single and isolated, but they are repeated and narrated by the Imams of guidance and people were promised to get granted high rewards for visiting that respected shrine, because al-Husayn (as) has a great position before Allah (SwT), as he sacrificed what he could for the sake of Allah (SwT).

The Prayer of the Imam (as) for the Visitors of al-Husayn (as)
Among the greatest rewards and the most significant gain that the visitors are honoured with, is the prayer of Imam al-Sadiq (as). Let us read this great prayer.

Muawiyah ibn Wahab narrated, saying: "I asked for permission from Abu Abdullah and he allowed me to enter. I found him in his praying place. He was praying there and I stayed there waiting for him to complete his prayer. Then I heard him whispering with his Lord, saying: O the One Who allocated us honour and dignity; the One who specified us for giving advices; the One Who promised us with mediation at the Resurrection Day; the One Who gave us the knowledge and let the heart of the people tend towards us.

"Forgive me and my brothers and the visitor of the tomb of al-Husayn, those who denoted their wealth; those who laboured their bodies aiming at helping us; those who beg you what you granted us; those who enter the delight and cheerfulness to your Prophet (S) as a response to our call; those whose anger is due to our enemies wishing your satisfaction.

"Please do compensate them from us with your Heaven. Grant them in day and night. Grant their family and offspring who are truly following them. Accompany them and keep all the malice away from them. Protect them from all cruel governors or from the malice weak. Save them from the harm of the jinn and human. Grant them the best of what they hope from you in their distance,

which is away from their countries. And do grant their offspring, families and relatives.

"O Allah! Our enemies mocked at them because they left their countries, coming towards us and because they were against those whom we are against. Be merciful towards those faces, which were changed by the heat of the sun and have mercy upon those cheeks which were changed to visit Abu Abdullah al-Husayn. O Allah! Have your mercy upon those eyes, whose tears flowed to have mercy upon us. Have mercy on those hearts, which were mourned and burnt for us. Be merciful towards those shouts, which were to protect us. O Allah! I ask you to protect these souls and bodies until they approach the pond at the Day of Thirstiness [The Day of Resurrection].

"The Imam was still prostrated begging Allah with these prayers. When he finished, I asked him: 'O my master! If I would hear what you mentioned in your prayer from one who does not believe in Allah, I would think that the fire would not touch him ever. I swear by Allah that I wished I have had visited him, but I have not.' He said: 'He is very close to you, what had prevented you from visiting him?'

"Then he added: 'Muawiyah! There is no one invoking Allah for his visitors more than the people in the world. Muawiyah! Do not leave him. One who leaves him will regret this and would wish to have him close to him. Do you not want Allah to see you and your family with whom the Prophet (S), Ali, Fatimah and the Imams pray for? Do you not want to be among those forgiven? Do you not want to be among those who are sin free and among those who shake hand with the Prophet (S)?'"

Did you see this sincere prayer from the prophetic family and the Imam of the virtuous about visiting the Master of the Martyrs? If the visitor does not get anything except this prayer, it will worth its while.

Here, our talk about Imam al-Sadiq (as) when he was in al-Kufah and al-Hirah has ended.

The Death of al-Saffah

Al-Saffah died as a result of a disease. He stayed a few days suffering from the disease and its effects. When he found the disease severe, he sent for his brother Isa ibn Mousa, or as he was called Isa ibn Ali, and he gave him a sealed letter with the following written on the back of the letter: From a servant of Allah and his man to the family of the Prophet (S) and the rest of the believers.

He also advised him not to say anything about the case until his soul is out of his body and then to read the letter to the people. No one knew about the successor and the next caliph. In the night of Sunday, fourteenth of Dhil Hajja (136 A.H.) al-Saffah passed away. Isa ibn Ali mourned with his clothes and did not tell the people about his death.

When the morning came out, he collected the influential people of bani Abbas and the great officers in the government and mourned. He brought out the letter of pledging with the next caliph. He opened the letter in front of them and all knew that he had specified his brother, Mansour, as the next caliph. He also specified his nephew, Isa ibn Mousa as the successor of his brother. He then took the promise of the audience for the caliphate of al-Dawaneeqi. Afterwards, he buried al-Saffah in his palace according to his will.

This way, the life of al-Saffah, which was full of bloodshed and sin, had come to an end. He ended his life by appointing his brother, al-Dawaneeqi as a caliph for the believers while he was among the worst creatures of Allah (SwT) and among the most severe enemies of the family of the Prophet (S).

Additionally, this man was professional in robbing the wealth of the believers until he had his treasury full with that wealth. Nevertheless, he spread horror and terror throughout the Islamic world. This way, our talk about Imam al-Sadiq (as) in the era of al-Saffah

has come to an end. He saw how the believers suffered from the brutality and the cruelty of that era. These events had a deep effect on the life of the Imam (as) as it filled his heart with sadness.

The Government of al-Mansour

Among the worst thing that the believers had to bear was the fact that the caliphate, which has to be considered as an aid of Allah (SwT) in the world and the shelter of the needy and those deprived, was at the hands of people who had nothing to do with human kind-heartedness.

Narrators talked about al-Mansour who used to visit different villages and rural areas and talked about the merits of the leader of the believers and his superiority. The people used to reach him with money. He did not have anything special to make him eligible for the caliphate position.

Anyway, when al-Mansour got the power, he applied a policy that the believers did not have earlier to the extent that they wished the Umayyad Dynasty was back when they were suffering from cruelty and savagery. The great reformer, Muhammad thu al-Nafs al-Zakeeya, presented a talk about the savagery of al-Mansour and his brutality, saying: "We harboured malice against the Umayyad caliphs and their followers, but the Abbasidd were even less Allah-fearing than Allah, The responsibility of the bani al-Abbas is greater. If there were any merits for the Abbasid, it would not be that of abi Jafar al-Mansour."

Anyway, we have to talk about the attributes of al-Mansour and clarify his policy and methodology as well as what Imam al-Sadiq (as) had to bear from his cruelty. Below is part of this study.

His Psychological Elements

Al-Mansour did not have any blessed attribute; he did not have any honourable one either. He applied different kinds of malicious

policies against the people. Below we'll mention some of his elements, which prove his psychological elements.

Stinginess

Al-Mansour was highly gone in stinginess. This attribute completely took him over and was among one of his striking characteristics. It was to the extent that he had become a symbol of stinginess. He subjected all Islamic countries to starvation. He caught the wealth of the people and filled his treasury. He used to see that blessings were only in front of his eyes and they had to be hidden from others even if it resulted in them being in a miserable state.

Ibn Atheer said: "Al-Mansour was named al-Dawaneeqi because of his stinginess. The story is as follows: He ordered to dig a ditch in al-Kufah and he gave each of those contributing in the task one Danq. Each Danq is six Dirhams."

When he finished building Baghdad, he inspected all the leaders of this army and took whatever remained even if the remaining what a trivial amount of fifteen Dirhams. He used to inspect into very small detail. Below we will present some examples of his stinginess.

His Niggardliness
Among the worst kinds of stinginess is self-stinginess. This is what al-Dawaneeqi was distinguished for. He deprived himself from all kinds of blessings of life as he kept himself away from the blessing, putting on rough clothes, with patches on his shirts. Imam al-Sadiq (as) commented on this, saying: "Thanks Allah to affect him with neediness with his entire kingdom."

A group said to Imam al-Sadiq (as): "When aba Jafar al-Mansour got the power, he does not put on anything unless the rough ones and does not eat unless the bad meals." He said: "How pity it is for someone who has the kingdom and all the taxes are gathered and given to him."

They went on saying: "He does this because of his stinginess in order to gather wealth and increase it."

He replied: "Praise is to Allah Who deprived him from his worldly life as well as what he left him from religion."

His Stinginess on al-Mahdi

Al-Mahdi was among the closet one to al-Dawaneeqi as his successor and son, but he was stingy in dealing with him. He used to blame him for the simplest money related issues. Wadheh, his servant, narrated the following story in this regard: "I was close to abi Jafar when al-Mahdi entered and he had a long black garment. He greeted his father and sat down. After a while he stood up and exited. Abu Jafar followed him with his eyes, because of his interest and love in him.

"When he reached the corridor he stumbled with his sword and his garment was torn. He stood up and passed away without showing any regretful facial state. When al-Mansour saw that state, he ordered to call him back. When his son was in front of him, he went on saying the following aggressively and angrily: 'Abu Abdullah! What have made you treat this way, neutrally? Being independent with your blessings, being ungrateful with what you are granted, or not feeling disasters in your life?' He had this severe blame against his son because of a tiny thing, to which no one ever pays that sort of attention."

Wadheh, then, went on narrating the following, saying: "Al-Mansour told me: 'See what you have as old clothes. Go and gather them. When he is about to come inside, just go and bring the clothes before he enters, and do not forget to bring some patches.'" Then Wadheh added: "I did the same. Therefore when al-Mahdi entered, he saw his father measuring the patches on the torn parts in order to patch them.

"Al-Mahdi laughed and said: 'O the leader of the believers! Now I see why people say: Look at Dinar and Dirham and do not neglect them, because it would impress the emotion of al-Dawaneeqi!' An-

Mansour replied: 'There is nothing new for anyone whose clothes are not patched. Here the winter is round the corner and the family need clothes and dresses.' Al-Mahdi then said: 'The clothes of the leader of the believers and his wife and family have to have patches?!' Al-Mansour smiled and said: 'Come on and hurry up.'"

The maid of al-Mansour, Khalisa, narrated, saying: "I entered to see al-Mansour, and I found him complaining about his molar tooth. When he heard my voice, he said: 'Come in.' And I came in while his hands were on migraine. He stayed silence for an hour and then addressed me, saying: 'Khalisa! How much money do you have?' I replied: 'One thousand Dirham.' He said: 'Put your hands on my head and swear!'"

She feared and said: "I have ten thousands Dinar." He said: "Bring it here." She went to see al-Mahdi and al-Khayzaran and informed them about what happened. Al-Mahdi kicked here and said: "Should I take you to him? What is his problem? I asked him for money and he claimed that he is sick. Allah and take what your told him to fetch." When al-Mahdi came, he expressed a bitter blame and told him: "O Abu Abdullah! You complain about being needy and this Khalisa has money."

He faced his successor and son with this unpleasant manner for not giving him the money. He deprived himself and his nation from their money and filled his treasury instead.

With the Singer of His Camel

One of the funniest things to laugh about the stinginess of al-Mansour is to talk about his cheapness in dealing with the singer of his camel. They were in the road towards al-Mecca. The voice of the singer was lovely to the extent that al-Mansour was about to fall down from the top of the camel. Al- Mansour gave him a Dirham. The singer was astonished and said: "O the leader of the believer! I sang for the camels of al-Hisham ibn Abd al-Malik and he granted ten thousands Dirhams."

Al-Mansour was angry. He said the following, shouting at him: "He should not have given you this amount from the treasury of the believers."

Then he commanded his guard, al-Rabee to take that amount from him. The man started begging while swearing that he had nothing left from that amount and that he had spent it all. He stayed begging until al-Mansour forgave him on the condition that he sang for his camel without paying him anything both ways round.

With Ibn al-Samaan

The jurisprudent, Azhar al-Samaan was a friend of al-Mansour before he got power and became the caliph. When he became the caliph, he came to see him in order to ask him for help. When he reached there, al-Mansour said: "What is your request?"

He replied: "I owe you four thousands Dirhams; my house is ruined and my son is going to build a house for his family."

Al-Mansour ordered to give him an amount and asked his friend not to come again to him and said: "Do you come again asking request from now on."

His friend agreed and after a few months, ibn al-Samaan came back again. Al- Mansour looked at him and became full of anger, saying: "What did bring you here?" His friend replied: "I did not come to have a request. I came just to say hello."

Al-Mansour looked at him, saying: "I thought you came because of the same reason that brought you here the first time. From now on, come neither for a request nor for saying hello…" Then he gave him an amount and ibn al-Samaan got out, but did not take long and got back for the third time. Al- Mansour told him: "What did bring your back here?"

He replied: "I came neither for a request nor for saying hello, but I heard a prayer from you and wished to take it from you."

Al-Mansour shouted at him: "Do not take it, as my prayers will get no response from Allah. Because I asked Allah to relieve me from watching your face, but you are here again." Then he sent him out without giving him anything this time.

With al-Wadheen ibn Atta
Al-Wadheen ibn Atta was a co-worker of al-Mansour during his day of disaster and neediness. Al-Mansour sent for him when he got the power. When he reached him, he asked him about his status and situation, saying: "Abdullah! Tell me more about your wealth."

He replied: "The leader of the believers knows well about this."

Al-Mansour then said: "What about your family?"

He answered: "I have three daughters, my wife and a servant for them."

Al-Mansour commented: "Four women in your house?"

Al-Mansour went on repeating this question for him, in a way that his friend, thought he was about to help him and to grant him something. After a pondering for long, al-Mansour said: "You are the richest of the Arab! You have four people to weave in your house!"

With the Poets
The Umayyad Dynasty used to spent huge amounts of money on poets and it was considered by them as the most important and influential propaganda media. When time passed and the government of al-Mansour al-Dawaneeqi, who was known for his stinginess, came around, he exaggerated in scorning them as well as deprived them from payment and grants.

Abu Naheela al-Shaer came to meet him. He stood at his door, waiting for his permission, but he was not granted any permission to enter. At the same time he was looking at the people of

Khurasan who were freely entering and exiting without care, while mocking at him.

Al-Mansour scorned the poets as well as the intellectuals and he overdid his behaviour in lowing them. The people asked al-Mansour for increase in their wealth and an expansion in their earning ability, but there was nothing targeting this request.

Economical Slump
Al-Mansour did his best in robbing the people's wealth and stealing their properties in order to fill his treasury. He did not pay anything to develop the level of life and the expansion of comfort. The economy became completely paralysed. All the property and wealth were gathered in the central treasury. Poverty became widespread; sadness and inability were distributed everywhere in the Islamic world.

The Reason of His Stinginess
Al-Dawaneeqi expressed the reasons behind being stingy as well as being greedy in gathering the wealth and distributing poverty and neediness with the following two cases.

He said: "Ibn al-Arabee was right when he said: Keep your dog hungry in order to follow you."

Abu Abbas al-Tousi went on saying: "O the leader of the believers! I am afraid that someone else may show a piece of bread and it leaves you following him."

The tyrant found the obedience of his nation in keeping them in hunger and he assimilated his nation to a dog and publicly expressed the extent of his malice over the nation.

Al-Dawaneeqi stated the following reason behind collecting wealth and gathering it in his treasury, saying: "One, who has less money, has less people; and one who has less people, his enemies who are more powerful; and one who has a more powerful enemy,

his kingdom will be known; and one whose kingdom is public and known, his supporters can be defeated."

The huge wealth that he had gathered was neither his nor of his family's, but it was the wealth of the believers, which had to be used for their benefits. It had to be utilised in order to decrease the rate of poverty and neediness. The governor has no authority in using this wealth unless in the way that had to be specified by Islam. However al-Mansour and the rest of the Abbasidd governors had no knowledge in this regard from the Islamic teachings and instructions. They, as their Umayyad brothers, were far away from what Islam specified as instructions.

His Dictatorship

Another thing from the attributes of al-Mansour was his dictatorship. He was tough in all this affairs without ever considering tradition or law. History tells us about his dictatorship where he once brought his nephew, Isa ibn Mousa, and commanded him to fight Muhammad ibn Abdullah. Isa told him: "O the leader of the believer! Consult your uncles…"

Al-Mansour scolded him and said: "Go ahead! You man! It is just you and I who are wanted. Just you and I can decide on doing something." He was treating people with this arrogance and selfishness and deciding about their lives.

His Betrayal and Disloyalty

Al-Mansour was a betrayer, disloyal person. He used to kill people on suspicion and accusation. Al-Sayyid Mir Ali said the following statement in this regard: "Al-Mansour was a cheater who did not hesitate in making bloodshed. His savagery was extreme in a way that none of his successors could ever reach him to this level except with high contemplation and deep thinking. Generally speaking, Abu Jafar was easy going in his destroying and killing."

Ibn Habeera, who was living at his era, described him in the following way: "I did not see a man, neither in war nor in peace, neither more deceitful nor more disloyal than him." He did not own even a slight ray of mercy and kind-heartedness. He was happy to hear and watch the cry of the orphans, the mourning of the widows and the grief of the wounded. He intentionally aimed at killing a group of people who had a role in establishing the Abbasidd Dynasty. Among those, we'll mention the following.

Abu Muslim

Abu Muslim was the establisher of the Abbasidd Dynasty and the number one leader of the revolution conducted against the Umayyad Dynasty. He was the destroyer of this dynasty, without whom the flag of the Abbasids would not wave neither its name would be mentioned at all.

Al-Dawaneeqi aimed at killing Abu Muslim. He surrounded him and deprived him with the troops, which were around him. He entered on him and met him with high cruelty. He started to count his deeds while Abu Muslim asked for forgiveness but without an effect. Al-Mansour clapped once and the guards of al-Mansour entered with a sword in their hands. He said the following to al-Mansour appealingly: "Will you let me alone with your enemies?"

Al-Mansour shouted at him, saying: "Who is having more enmity against me than you?" Then, the swords attacked him and he was begging for forgiveness. They killed him and al-Mansour started mumbling the following:

"You claimed that religion has nothing to do with this. Abu Muslim! This is your share of cheating and you deserve it. You have drunk the cup you had formerly forced others to drink. It is much bitter in the throat than bitterness itself."

He then ordered to throw his corpse in the Tigris River. This way the life of Abu Muslim came to an end with the betrayal of al-Mansour. Abu Muslim had lost the fruit of the worldly life as well as

the hereafter. This was indeed the worst loss. He was the one who brought the caliphate for the Abbasidd while it was that of the Alawis.

Abdullah ibn Ali

Al-Mansour betrayed his uncle, Abdullah ibn Ali, after he had given him the safety promise. He called his successor, Isa ibn Mousa, and told him: "Take Abdullah ibn Ali until when I return from Mecca. Do not keep it hard on him. He is my uncle and the brother of great people from your family." He said this to darken the Abbasidd and in order to let them believe that he did not want any harm for his uncle.

Then he sent for Isa secretly and told him: "This man wanted to take the caliphate from me and you, and you are my successor and the caliphate is yours. Take him and murder him. Woe to you if you get weak and refuse to fulfil the command that I issued now." Afterwards, he left and went to al-Hajj.

Isa was doubtful about this decision. So, he presented this story to his consultant, Younus ibn Farwa, seeking for an advice. His consultant was a great thinker and very knowledgeable about al-Mansour's thinking method and his disloyal character. Therefore he told him: "This man had sent your uncle to you publicly in front of his relative but commanded you to kill him secretly. He wants him to be killed by your hand. Then he would bound you by this and kill you. I believe that you may better hide him in your house and do not let anyone know about him. Then send someone to al-Mansour to tell him that you have killed him. If he asked you to announce this publicly, then make it public. But beware not to disclose the secret."

Younus was originally deep in this thoughts and contemplations. He knew the hidden side of al- Mansour and his methods of cheating and deceiving. Isa did what Younus advised him to do. Thus he hid Abdullah and rumoured that he had killed him. When al-Mansour returned from al-Mecca the Abbasidd family gathered

around him talking about the case of his uncle. He told him: "I had publicly announced that he will be with my successor and I advised him to be kind with him and I asked him about his, but he said: He is dead." Then he sent for Isa. When Isa reached him, he shouted: "Why did you kill my uncle?"

He replied: "You commanded me to kill him'"

Al-Mansour said: "I did not order you to kill him'"

He said: "Here is your order in killing him."

"I did not write this command," al-Mansour said.

When he saw the serious behaviour of al-Mansour, he was frightened for himself and told him: "He is with me." He said: "Send him to Abi al-Azhar al-Mulhib ibn abi Isa." He sent him there and he was imprisoned there. Al-Mansour commanded to kill him there. He was finally killed with a maid there. The plan was made in a way as if he was hugging the maid as they put the maid's hand under him and his hand under the maid's as if they were hugging each other making love. Al-Mansour commanded to destroy the head on top of them and sent a judge there with a group of people to know about the case. Their corpses were brought out and placed in their final place.

Muhammad ibn Abi-Abbas

Al-Mansour assassinated Muhammad ibn Abil-Abbas who was a brilliant character of his time. He assassinated him at the hands of a Christian physician. He had to employ this method, because he did not want this assassination to be public. He used a poison and put it in a drug and finally sent it to the one who was responsible for the last assassination step.

Something happened to Muhammad's body. Therefore he visited that physician and the physician gave him the poison and he instantly died. Afterwards, there were a huge number of complaints

about the physician and he was sent to al-Mansour. He, thus, sentenced the physician with thirty lashes and imprisoned him for some days and then let him free with three hundred dinars.

These were a number of the assassinations that al-Mansour committed as a result of his malicious behaviour which was far away from any blessed attribute.

Frightening the Citizens

Al-Mansour faced the people of Yathrib with lots of cruelty and brutality. He deprived them from all sorts of financial strength. He kept them away from blessings of the ground and sea. The reason behind this was that they did not find him eligible for the caliphate, because they knew that he was not a respected person and did not have the merits to own any of the affairs of the believers. The souls of those people were tied to the loyalty of al-Sayyid Muhammad Thee al-Naft al-Zakeeya.

Al-Mansour had chosen various kinds of cruel deeds against the citizens. He used Rebah ibn Uthman al-Mari who was a criminal terrorist. He walked up the platform and addressed the citizens in the following way: "I am a serpent, a son of a serpent ibn Uthman ibn Hayyan and the cousin of Muslim ibn Aqaba, the one who destroyed your green dreams and murdered your men. I swear by Allah that I will make a desert in which not even a dog can bark…"

Did you see this language of this tyrant who was talked rudely about the people's lives and honours? He introduced himself as the cousin of the tyrant criminal, Muslim ibn Aqaba, who committed the worst crimes against the city of the Prophet of Allah (S). He was the one who destroyed the city, murdered its people and overburdened their tolerance. He had done what even the Jewish did not in Dayr Yaseen. Anyway, the governor did not stop his violent speech at this point until a group of nobles risked their lives, facing him saying: "O you who were punished twice! Either you leave us or we make you leave."

This malicious governor sent a letter to al-Dawaneeqi informing him about the disobedience of the citizens and their insistence on riot and non-compliance. When the letter reached al-Mansour, he wrote a letter to the people of the city of al-Medina, full of warnings and cautions, giving them an advanced notice of punishment.

He asked his agent to read the letter publicly for the citizens of al-Medina. When the agent approached the city, he gathered the people and read out the letter. Among what was in the letter, we can mention to the following: "O the people of al-Medina! Your governor had written to me informing me about your double-faced manner, disobedience, non-compliance and defiance.

"Hereby the leader of the believers swears that if you continue your manner in the same way, He will endanger what is now considered secure and safe; he will crease the blessings of the sea and ground from you, and will send you tough men doing what they are commanded deep in your houses. Wassalam…"

A number of the honourable men there raised their voices, saying: "O you who were punished twice! You are lying." Then they started throwing stones at him from everywhere. He instantly managed to escape from that place moving towards his palace, closing the gates and stayed there. Afterwards, Ayyoub ibn Salma, who was a known sinful person, entered upon him and asked him to dishonour the revolutionists, saying: "Allah had sent the governor to make this people deal appropriately. Cut their hands and lash their backs…"

He mentioned some of the Hashimites who rejected the wishes of this mean person and asked him to send for these honourable people and to read the letter of al-Mansour for them. He agreed on that and sent for some of those noble people and read out the letter to them. Hajfs ibn Umar al-Zuhri and Abu Ubaydah ibn Abd al-Rahman al-Azhar turned to him saying: "We swear by Allah that you lied! You commanded us and we disobeyed! You asked us and we rejected." Then they turned their face towards the agent of al-Mansour, saying: "Will you inform al-Mansour about this?'"

He replied: "I am here to do this not anything else…"

They, then, said: "Tell him: either your statement to change the safety of the people of the city into a danger region, which is against what Allah, the Almighty, promised in His statement where He said: ***'He will change (their state), after the fear in which they (lived), to one of security and peace: They will worship Me (alone) and not associate aught with Me' (24:55)*** and we worship Him and associate no one with Him."

Al-Dawaneeqi dealt with the citizens of al-Medina with such toughness and cruel manner. He set up a governor as an absolute ruler over the people. He was a person with addicted behaviours in committing sins. He did not respect the people of the city because of the superiority of establishing the religion, without which there would be no trace of him and his family, in that place.

Torturing the Alawis

Al-Alawis were under high pressure in the era of al-Mansour al-Dawaneeqi who was deprived from kindness and mercy as he did not obey any law or tradition. He was following his Umayyad brothers in keeping the Alawis under pressure and cruelty as well as tortured them. Al-Mansour is considered as the first Abbasidd caliph who separated between the Alawis and the Abbasidd who were considered as a single family.

The prophetic family was presented to all sorts of tortures in the Abbasidd era. The suffering of that era was much higher than the time when they were dealing with the Umayyad era to the extent that the following poem was stated:

We swear by Allah that what the Umayyad had committed before is tenth of what the Abbasidd are committing now.

Al-Mamoun had uncovered what the Abbasidd had committed against the Ahl al-Bayt (as), saying: "The Umayyad had killed a lot from them, meaning the Alawis, as soon as their swords were out

and around, but we, the Abbasidd, killed them generally. We may asked the great person of al-Hashimi about the reason why they were killed; why they were thrown in Tigris and Euphonies Rivers; many were buried in al-Baghdad and al-Kufah."

The Alawis suffered from various types of terrifying and horrifying. However the Alawis were the preachers of social and political justice in the Islamic world. They are the master of the believers, the pride of the human society throughout the history. Al-Jahhadh said: "They, the Alawis, are the salt of the earth, the centre of the world, the best of the nation, the honour of the Arabs, the pure of the human kinds, the decoration of the world, the beauty of the era, the blessed surrounding to live in, the mine of merits, the flag of knowledge and the faith of the faith…"

Only Allah (SwT) knows the extent of the pressure they had to undergo during the era of al-Mansour al-Dawaneeqi. The world was narrow for them as they tasted all sorts of cruelty and tortures and were disposed to all types of attacks. Below we will mention some of the troubles that they had to sustain.

Spying on the Alawis

When al-Dawaneeqi took over the power, he used all abilities against the Alawis. This happened because of the following two reasons.

First, he knew well that the nation was looking at the Alawis and they believed that the Alawis deserved the caliphate more than him, because of their valuable attributes such as patience, knowledge, mercy and kindness as well as being away from selfishness.

Second, he did not see himself deserving the caliphate more than the Alawis, because of his knowledge about attributes, such as stinginess, cruelty, betrayal and disloyalty manner. The people of al-Medina and the rest of the Islamic counties knew that he did not fit in the position of even a simple governmental role in the Islamic government.

He could be considered among the worst of the people. His malicious behaviour led him towards removing the Alawis out of his way even physically. The first thing he had done was to appoint a group of spies in order to stay informed about their news and affairs as well as to know the two Sayyid, Muhammad and his brother Ibrahim.

Therefore, he chose a man from his spies and wrote a pseudo-letter with the Shiite tongue in order to show that it was sent by them to abi Muhammad, indicating their loyalty to him and his two sons. He also sent an amount of money. The man was sent to Yathrib and entered to meet Abdullah and asked about his son Muhammad. He did not tell him anything about his son, but the spy insisted and kept asking him about Muhammad. After a while Abdullah was cheated and told him: "He is in Jaheenah Mountain." He commanded a man, Ali, who is known as the blessed man, to lead him to his place.

Al-Mansour had an official who was about to be Shiite. He wrote to Abdullah informed him about that spy. When he read that letter, he instantly sent aba Habbar to Muhammad and Ali ibn al-Hasan, warning them about the man and that he was al-Mansour's spy. Abu Habbar set off and informed Muhammad when he approached his place where he was staying in a cave with a number of his companions.

The spy was with them and was the loudest voice of all of the people there. When he saw aba Habbar, he was frightened and knew that his plan is uncovered. Abu Habbar addressed Muhammad, saying: "I have to tell you something." He stood up and went with him and was informed about the issue. He was informed that the man was appointed by al-Mansour and suggested him to kill the man, but he did not agree on that plan.

Then when he suggested keeping him in custody, he accepted. When the spy noticed the danger that he would face soon, he escaped. They looked for him, but without any result. The spy

passed a long path in the desert until reaching al-Mansour and notified him of all that went by.

Al-Mansour sent for Haqaba ibn Selm al-Azdi and told him: "I want you for something that I am involved in and I am still looking for someone you may be able to be that one. If you can make me feel happy about this, you will be promoted." Aqaba said: "I will be pleased to be able to accomplish the need of the leader of the believers."

Al-Mansour ordered him to hide himself and to keep the talk secret. He also appointed specific time to meet him. Al-Mansour said: "When the time comes, hurry to us. Our cousins, the Alawis, have started to plot against our kingdom and planned to assassinate it. They have some fans in Khurasan and the surrounding regions. They send them donations. Go there. Take clothes and a great deal of money and reach them unknowingly with a letter assumed to be written by the people of the village.

"If they drawback from their stance, it will be better for them. But if they are still insisting on their idea, be cautious and set off to see Abdullah ibn al-Hasan with humility and kind-heartedness. If he is against you, and he is, be patient and meet him regularly until he gets used to you in order to get what he is planning in the inside. Then hurry towards me informing me of what is happening."

Aqaba went to Yathrib and went to see Abdullah and gave him the letter. He rejected the book and blamed him. He stayed there until his book and blessings were accepted and got used to him. Aqaba asked him for a response and he said: "Regarding the letter, I do not personally write a letter to anyone, but you are my letter to them. Ask them for peace and tell them that I am about to out for a revolution."

He then appointed a time for the revolution. Aqaba returned to al-Mansour and informed him of what was going on in the ground. He became anxious and was pondering of what to do. He could

not find anything better than to travel to Yathrib in order to conduct the destruction and abolition of the movement of the Alawis.

Arresting the Alawis

Al-Dawaneeqi waited till the time of al-Hajj came around and then he and his close followers travelled to the Sacred House of Allah (SwT). After the end of the ceremony of al-Hajj he returned to Yathrib and took Aqaba ibn Selm with himself who was the spy on the Alawis. He advised him before the trip with the following: "If I meet the sons of al-Hasan and Abdullah is with them, I will glorify them, respect them and eat from their meal. When we completed our meal, I'll take a glance at you. Then, you come in front of his sight; he will turn his face from you. Then turn and point to his back by your foot's thumb and make him see you in his full eyes. Then make him see you while he is eating."

When al-Mansour reached Yathrib, the Alawis welcomed him and Abdullah ibn al-Hasan was among them. Al-Mansour brought him to sit besides him and sent for meal and ate together. Aqaba stood up and performed what al-Mansour commanded him and sat in front of him. Abdullah feared and told al-Mansour: "Help me, May Allah keep you in comfort…"

Al-Mansour shouted at him, saying: "Allah will not keep me in comfort if you I keep you in comfort…" Then he commanded to bind his hands with handcuffs and to throw him in prison. A group of the Alawis were handcuffed and imprisoned in Marwan's house. A number of people were sent by the governor of al-Medina in order to warn him about the anger of al-Mansour and his revenge.

They asked him to inform them about the hideaway of his two sons in order to release him from the prison. He turned to al-Hasan ibn Zayd and told him: "O my nephew! I swear by Allah that my trouble is greater than the trouble of Ibrahim. Allah, the Almighty, ordered him to sacrifice his son. The reason was for the sake of Allah and Ibrahim said: ***'For this was obviously a trial'***

(37:106). You came to force me handing in my sons to this man to have them killed while it is a sin. You know my nephew; I could not sleep on my bed, while you know that I sleep easily."

It was obviously one of the most severe trials and one of the most hard-to-bear ones. He was fallen between a couple of trials without any rescue aid: either to stay in the darkness of the prison, bearing the difficulties or to inform them about the hideaway of his two sons and subject them to danger of being killed at the hands of this mean executioner.

He chose to stay in the darkness of prison and not to lead them to the hideout of his sons who aimed at freeing the nation from the government of al-Mansour and other similar governors, who were the symbol of cruelty and brutality.

Transferring Them to Iraq

The great Sayyids stayed in the prison of the cruel in Yathrib for three years. They suffered a lot from the tortures there. Their imprisonment raised the anger of the religious people and they started talking about them in their meetings and gatherings. The intelligence of the government conveyed the general public's anger over the imprisonment of the Alawis. Therefore the brutal caliph decided to overcome this problem in that year after the Hajj.

At 142 A.H., he travelled for al-Hajj and after completing his Hajj, he returned and made his way to pass al-Rabadha. Thus he stayed there for a while. Rebah, his agent and ruler of Yathrib, received him and talked with him about the prisoners of the state. He also ordered him to take him towards them.

Rebah returned to Yathrib and took the prisoners out of the prison. He tied their hands with handcuffs and led them towards the mosque of their grandfather, the great Prophet of Islam (S) where people crowded around them with tears in their eyes and sadness in their faces. Rebah was cursing the prisoners and asked the peo-

ple to do the same, but the crowd started to talk back at him and against al-Mansour, having mercy on the Alawis.

The Disaster of Imam al-Sadiq (as)

Imam al-Sadiq (as) was affected with sadness and severe grief because of what happened to his cousins. He saw the Alawis with their hands tied with handcuffs. Their faces became yellow and their bodies trembled. The Imam's (as) eyes were full with eyes. He turned to al-Hasan ibn Zayd, saying: "O Abu Abdullah! I swear by Allah that the dignity of the Lord will not be kept from now on. I swear by Allah that the followers of the Prophet did not keep to their promises and the pledge that they had confessed at al-Aqaba."

He then started to narrate the story of al-Aqaba for him, saying: "The Prophet (S) said the following to Ali (as): Take their promises at al-Aqaba. He said: How to take the promises? The Prophet (S) replied: Take their promises to prevent the Messenger of the Lord and his offspring whatever they avoid themselves and their offspring…"

If the followers of the Prophet (S) had an honourable stance on the Day of al-Saqifa and shook the hands of the Leader of the Believers, Imam Ali (as), the caliphate would not be that of al-Dawaneeqi and similar governors such as the Umayyad and Abbasidd governors. Neither the nation would be affected with the disasters and trials. Whatever the believers suffered in the past and what they will suffer in the future is the result of those terrible events that the believers were caught in after the passing away of the Prophet (S) directly.

Anyway, Imam al-Sadiq (as) was very sad and in grief in a way that he prayed the following against al-Ansar: "O the Lord! Have a severe power against al-Ansar."

The Imam (as) had to bear all these terrible events and disasters. He knew the disaster that they had to bear. Therefore he appealed

to his tears in order to reduce the weight of the problems.

The letter of the Imam (as) to Abdullah

Imam al-Sadiq (as) sent a letter to his great uncle, Abdullah ibn al-Hasan, expressing his consolidation condolence for the troubles he had to come over. He wrote the following after greetings.

"To the great man and the respected family of the uncle and the cousins. You and your family were alone in bearing the disasters and tortures, but you were not alone in having tears in the eyes, the anger of the hearts. I suffered from worry and anxiety in the same way that you had suffered. But I referred to what Allah, the Almighty, referred the real believers.

"It was what He told the His Messengers (as): '***Now await in patience the command of thy Lord: for verily thou art in Our eyes' (52:48).*** He also said the following to His Prophet: '***So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish' (68:48).*** In another instance He, the Almighty, said the following to the Prophet, when he met the martyred body of his uncle, Hamzah: '***And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient' (16:126).***

"The Prophet (S) was patient there and did not punished those responsible. Allah, to whom belongs Might and Majesty, said: ***'Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness' (20:132).***

"He also said: 'Who say, when afflicted with calamity: ***'To Allah We belong, and to Him is our return'. They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance' (2:156-157)*** and ***'Those who patiently persevere will truly receive a reward without measure!' (39:10).***

"Also Luqman said the following to his son***: 'And bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs' (31:17).*** Also when Allah mentioned the following as what Moses said: ***'Said Moses to his people: 'Pray for help from Allah, and (wait) in patience and constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous' (7:128)*** and ***'Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy' (103:3).***

"The Almighty also said***: 'Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion' (90:17)*** and ***'Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere' (2:155).***

"He also said***: 'How many of the prophets fought (in Allah's way), and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah Loves those who are firm and steadfast' (3:146).*** Additionally, the Lord, the Almighty, also said the following: ***'For men and women who are patient and constant' (33:35)*** and ***'Follow thou the inspiration sent unto thee, and be patient and constant, till Allah do decide: for He is the best to decide' (10:109).*** There were many similar examples in Quran.

"O uncle and cousin! You know that Allah, the Almighty, does not care that his good man suffers. There is nothing for Him more loveable than troubles with patience. He, the Almighty, continuously grants His enemies the blessings of the worldly life, otherwise the enemies would not kill and torture, horrify His elevated men while His enemies are safe.

"Otherwise, why should Zachariah and Jon the son of Zachariah be murdered cruelly and unjustly because of one of a whore among the rest of the whores. Why should your grandfather, Ali

ibn Abu Talib be murdered? The same applies to your uncle al-Husayn ibn Fatimah. If these were not the case, Allah, the Almighty, would not have mentioned the following in His Holy Book: ***'And were it not that (all) men might become of one (evil) way of life, We would provide, for everyone that blasphemes against (Allah) Most Gracious, silver roofs for their houses and (silver) stair-ways on which to go up' (43:33).***

"If this was not the case, He would not say: '***Do they think that because We have granted them abundance of wealth and sons, We would hasten them on in every good? Nay, they do not understand' (23:55-56)***. By the same token, the following Hadith said: If the believers would not be sad, I would have created the disbeliever as a strong iron without any health problem at all.

"Similarly, if it was not the case, the following would not come in a Hadith: I worldly life does not worth a wing of a mosquito before Allah, the Almighty. If it was not so, the following Hadith would not come, saying: If there is a believer at the top of a mountain, I will send a disbeliever or a hypocrite to bother him.

"If it was not the case, there would not be a Hadith like the following: If Allah liked a tribe or a person, He would send his troubles and sadness forwards and would not overcome that sadness unless they are inside that sadness. Also, If it was not the case, the following Hadith would not come: There are not anything other than the following couple of two things that a believer has to taste: an anger to be controlled and a sadness which is overcame with patience.

"If it was not the case the followers of the Prophet (S) would not pray for a long age, healthy body and the increase of children of those who harmed them. At last not lease, if it was not the case, the following would not happen as when the Prophet (S) had his mercy and call for forgiveness on someone, he would achieve martyrdom.

"O uncle and my cousins and brothers! Therefore be patient and satisfied. Leave everything to Allah, the Almighty. Be content with whatever He plans and keep yourself submitted before His will. May Allah grant us patience and write a prosper ending and rescue us from destruction! He is indeed the closest. Allah's blessings be upon His best creature, Muhammad, His Prophet and his family!"

The Imam (as) asked his cousin to be patient and used the verses of the Holy Quran, which were about patience as one of the most important means for human beings to tolerate the disasters they face. The Imam's (as) heart was broken for all the troubles that his cousins had to bear, even though he believed that their struggle with the tyrant al-Dawaneeqi was not necessary. The Imam's (as) role was similar to the role of the Prophet (S) away from emotional feelings which may be against the Holy religion.

Imam al-Sadiq (as) was highly careful to ask about the health of the sons of his cousins. Khallad ibn Ameer al-Kendi, the servant of Aal Hajar ibn Oday, narrated saying: "I entered to meet Abu Abdullah and he said: 'Do you know anything about the family of al-Hasan?...'" Khallad said: "We have got a news about them, but we do not like to mention it for you…" "Then I added: 'We wish Allah to give them the health,' He was impressed and went on saying: 'What kind of health do they have?!' Then he wept and his voice became louder and we wept with him."

The Imam (as) was aware of what was happening to his cousins such as disasters, which melted the hearts. Al-Mansour al-Dawaneeqi kept no kind of tortures unapplied on them and he left no curse unless attributing it to them.

In al-Rabadhah

The caravan of al-Alawis started passing the deserts. It was just three miles away from Yathrib when it stopped and they were taken down from their riding camels. Then the blacksmiths were brought and each one of the Alawis was cuffed. The cuff of the

leader, Abdullah ibn al-Hasan, was very tight for his hands in a way that he sighed and felt the pain. His brother begged them to cuff his hands instead and it was transferred to him.

The caravan set off until it reached al-Rabadha where al-Dawaneeqi was staying. They were taken down from their riding camels while their hands were cuffed with the sunrays making them feel dizzy. Al-Mansour commanded to bring Muhammad ibn Abdullah. When he was brought there, he received him with curses and swears.

Al-Mansour whose family did not know anything as honour and were committing any sin, accused him of different sins. The brutal al-Mansour ordered his soldier to take off the Alawi's clothes. They took off his clothes and even his private parts were apparent. He ordered his executioners to lash him while he was looking at him.

The lash was hitting his body and al-Mansour was happy. He was keeping himself happy by torturing the family of the Prophet (S). One of the lashes hit his face and he told the following to the executioner: "Keep your lash away from my face as it has a sacred nature because of the Prophet of Allah (S)." Al-Mansour turned to the executioner and said: "His head, his head…"

He was hit with thirty lashes and then al-Mansour ordered to tie a dog collar on his neck. His hands were also tied and he was taken out and made to enter where his brothers were. He looked like a Negro because of the lashes that hit his body. The colour of his body changed and blood was flowing from his body. One of the lashes targeted his eyes and it was away.

One of his servants jumped and said: "May I give you my clothes?" He replied: "Yes! Allah bless you! I swear by Allah that I did not feel any pain." The servant threw his clothes on him. Muhammad, in that situation, asked for water, but no one gave him water except a man from Khurasan who gave him some water.

A short time afterwards, the mean al-Dawaneeqi reached there Abdullah ibn al-Hasan started reminding him about the superiority of the Prophet (S) when dealing with his grandfather al-Abbas when he was a captive and said: "We did not do that with you during the Day of Badr…"

The Abbasidd family rejected all the kindness of the Prophet of Islam (S) towards their grandfather al-Abbas. They returned that kindness with these sorts of cruelty and scorns. Al-Mansour turned his face from Abdullah and that statement hurt him. He then ordered to carry the Alawis to Iraq.

In al-Hashimiyyah

The caravan of the Alawis started to move in the desert without any stop. It was moving fast towards the graves and the dark cells in the prisons until it reached al-Hashimiyyah. Al-Mansour, then, ordered to imprison them in the prison where neither day nor night could be recognized. They put them there. They did not even know the prayer time. Therefore they divided Quran into five sections and they used to perform compulsory prayers whenever each one completed his part.

Al-Mansour ordered to bring Muhammad ibn Ibrahim who was a symbol of beauty and handsomeness. People used to go and see him because of his handsomeness. When al-Dawaneeqi came, he mockingly said: "Are you the one who is attributed as gold?'" He replied: "Yes." Al-Mansour said: "I swear by Allah that I will kill you in a way that none of your family members were killed like this…" then he ordered to empty a cylinder which was built; he was put there and then that place was built on top of him while he was alive.

The policy of the mean and brutal person was such against the children of the Prophet (S) with various types of tortures. He left no scared for the Prophet of Allah (S) and his offspring and intentionally murdered them in a very fierce wild way, which had not happened earlier in the history of human genocide.

Among one of the crimes of the criminal followers of al-Mansour was that once al-Sayyid Abdullah ibn al-Hasan, the leader of the Alawis and their oldest one, asked for water. They did not give him water. Therefore they asked al-Mansour about this case and he agreed. While he was drinking, the mean villain Aboul-Azhar hit the container fiercely in a way that some of the teeth of Abdullah fell inside the container.

The great Sayyids were in the prison of this brutal Abbasidd caliph and they were suffering from the severest types of trouble. They were forced to use their place as toilet as the smell became unbearable. Some of their followers tried to bring some good smelling materials to ease smelling that bad smell, but they were of no help. Their legs swelled and the effect reached the heart.

Most of them died. Al-Mansour ordered to destroy the prison for the rest of them who were still alive. Therefore the majority of them died and among them was Abdullah ibn al-Hasan. Allah knows how they suffered, scorned and blamed. Human history had not seen any cruel governor fiercer than him considering all the human values and principles.

This event left a bad anger against the Abbasidd Dynasty. The Abbasidd fan broke the relation and relationship and betrayed all the kindness that the Prophet (S) had for their grandfather al-Abbas. They shed the blood of the sons of the Prophet (S) and committed the worst punishment against them.

This way the relation between al-Alawis and Abbasidd had come to an end. The Abbasidd became as the Umayyad were in their enmity against the Ahl al-Bayt (as), or the Umayyad Dynasty may be considered more honourable than the Abbasidd who divorced kindness and mercy and kept a long distance from the principles, values and moral behaviours.

The Confiscation of the Alawis' Wealth

When al-Dawaneeqi arrested the Alawis and sent them to prisons, he ordered his agent in Yathrib to confiscate their wealth and servants. In the same way, he confiscated all the wealth of Imam al-Sadiq (as). However when al-Mansour died, al-Mahdi returned that wealth of Imam Mousa al-Kadhim (as).

The Revolution of al-Zaki Muhammad

Muhammad ibn Abdullah ibn al-Hasan was among the most respected Sayyids and was the pride of the Alawis. He had all the attributes of honour, superiority, knowledge, jurisprudence, bravery and generosity. He had gathered all the obtained and inherited superiority and was titled as the owner of a pure soul (al-Nafs al-Zakeeya) and the frank of the Quraysh. He also came from a pure Hashimi family well known for their honour and dignity. People called him as the Guide (al-Mahdi) the one whom the Prophet (S) heralded.

The narrators said: "He was like his grandfather, the Prophet (S) in appearance and behaviour. The people of the city believed that if it would be possible to have another Prophet after Muhammad (S), he would be the one to be chosen." This narration aims at emphasizing his superiority and his great nature.

This great Sayyid had been elected by the majority of the al-Hashimi tribe while al-Mansour was walking besides him, showing his respect and dignity for his role as he shook hand along with his brother, al-Saffah, twice. After the grasp of the government by the Abbasidd and their dictatorship, Muhammad was severely sad and started to call people towards himself. The nation responded to his call and he stayed in a hidden place with this brother Ibrahim. Their preachers were travelling to different Islamic regions calling people to swear their fealty to Muhammad and to reject the government of al-Mansour. The regions accepted his call after they knew the malice of al-Mansour, his stinginess and brutality.

Abdullah ibn al-Hasan used to glorify his sons and used to call them to fight al-Mansour, saying: "If Abu Jafar prevented you to live in respectfully, do not allow him to prevent you dying respectfully…"

When the news came about the martyrdom of Abdullah and rest of the Sayyid Alawis and what happened to them as different kinds of tortures, Muhammad with his brother Ibrahim decided to declare their revolution on a specific day. Muhammad declared the case in Yathrib at a suitable time.

People, in their different social classes, especially the jurisprudents, came to swear their fealty to him. The people were positive about this pledging. His troops started to occupy the governmental offices in the city and they could take the treasury under their control. When the news spread, the people of Yemen and Mecca rushed to swear their fealty and faithfulness. Happiness and gaiety were spread out and the heavy crowd started to express their loyalty. He stood up ready to have his lecture.

Among what he said was the following. He started with greeting and praising the Prophet (S) and his family: "This man, abi Jafar, was the enemy of the Lord to the extent that he made his palace with a green cupola in order to reduce the respect of the Sacred House of Allah. He has taken Pharaoh as an exemplar when he said: 'I am your greatest Lord,' while the believers are the most deserving people to conduct this role and to lead the nation.

"O Allah! They have legalised what you prohibited and prohibited what you legalised. They felt confortable before those you warned about and feared those whom you recommend. O Allah! Reduce their number and get them out of this world and do not leave anyone as exception…

"O people! I never came out but from you! You have neither power nor will, but I have chosen you for me! I swear that did not come to this region except I was sure that I was sworn fealty."

This lecture talked about the crimes that al-Mansour al-Dawaneeqi committed. Briefly, they are the following:

Building a green cupola, scorning the Kabah in a way that historians considered it as a sign of his crime and atheism.

Al-Mansour legalised what Allah prohibited and prohibited what Allah legalised. He was comfortable with those whom Allah warned against such as the thieves and criminals while he was not happy with those who were careful about their religion and duties.

The fealty for respected Sayyid Thee al-Nafs al-Zakeeya, was comprehensive and public as this fealty were taken from the entire Islamic region.

Anyway, when al-Mansour was informed about the revolution of Muhammad, he sent an army, whose number was estimated to be four thousand fighters. He assigned the general leadership of the army to Isa ibn Mousa. The army flooded to fight the great reformist who aimed at rescuing the Islamic world from the disasters of the cruel government and to return the policy of the Prophet (S) and the rules of Quran, again to the believers.

When the army of al-Mansour approached Yathrib, Muhammad distributed his army in avenues and streets, but before the start of the fight, he went on telling his army the following:

"We are here to get ready for the fight. We talked about the ethics. The army of the enemy is close to us and their number is very high. The victory is from Allah and the decision is His. It seems to me that I have to allow you to stay if you want and to live if you wish…"

This lecture was a disappointed lecture, as there was no hope of victory. That is why he did not motivate his companions to engage in the war. He did not use any sort of cheating and darkening to keep them inside the battlefield. He allowed his companions and army to get separated due to the large number of the enemy's

army. This kind of stance is among those stances, which no one other than the Alawis, who are the bearers of honour and dignity, take.

Those opportunity seizers seized the opportunity and left him alone, and just his real companions stayed. Abdullah ibn Jafar who is known as al-Aftah, came to Muhammad and said: "O my master! I swear that you do not have to power to face what you are about to reach. There is no one believing in the war. Leave here now and join al-Hasan ibn al-Muawiyah in Mecca as you realest companions are there…"

Muhammad, with all his honourable nature and dignity, said the following: "O aba Jafar! I swear by Allah that if I leave the people of the city with the killed! I swear by Allah that that I will not leave here until I kill them or I am killed. You are free to leave wherever you want…"

This great man did not leave Yathrib to be occupied easily by al-Mansour, as he was sure that the citizens would be dealt with cruelly in the same way that Muslim ibn Aqaba did with the citizens. It was for sure that al-Mansour was far more fierce than Muslim and more malicious than him. This great Alawi decided to stay in Yathrib and sacrifice himself for the sake of obtaining people's safety and security.

The war initiated between the army of the two groups. After a very severe war between the army of the truth and the army of dishonesty, the great leader was wounded seriously and fell on the ground on his knees. The villain Hamid ibn Qahtabah ran shouting not to kill him. Therefore, they left him for that mean person. The vile Hamid ibn Qahtabah decided to do the crime himself. He beheaded Muhammad in order to present it to his master, al-Dawaneeqi.

This way a brilliant history of the Islamic Jihad came to end and the greatest reforming revolution in the Arab and Islamic world, which aimed at distributing justice, security and comfort among

the people, reached its ending. The dreams of those free were destroyed. They lost their great leader who was their exemplar in fighting for truth.

The Revolution of Ibrahim

The great leader, Ibrahim ibn Abdullah who was among the flags of the revolutions in Islam, had the proper behaviour, ethics, and his soul was full of faith towards the nation. He moved towards the battlefields in order to free the nation from living as salves in lowliness. He aimed to achieve Islamic justice and the instructions of Quran.

One of his most striking attributes was his iron will. He did not soften by elements such as terrifying and horrifying. He was very much sought by al-Mansour, who sent many spies eyeing him. Ibrahim was able to sit even on the meals of al-Mansour without every showing.

This deed showed his bravery and great power. He was not thinking of escaping at all and did not give up because of the events.

Ibrahim declared his great revolution against al-Mansour in al-Basrah and the believers responded to his request and joint him. The governor of al-Basrah was Sufyan ibn Muawiyah who was among those believing in him and he was in regular contact with him informing him about whatever he got from al-Mansour. He helped him a lot in the affairs of the revolution.

Ibrahim occupied al-Basrah and sent his preachers towards Ahwaz, Fars, Waasit and al-Madaen. These regions accepted his call and swore fealty and the flag of the Alawis was swinging there. The news rushed to reach al-Mansour. He was highly frightened when he heard the news. Al-Hajjaj ibn Qateeba entered to see him and said: “May Allah continues his dignity and give you victory over your enemies.”

Al-Mansour said: “O Hajjaj! Ibraheen knew my problem and the difficulty that I am facing. This was what made him aggressive of attacking me from al-Basrah.”

In this statement, the dread and fear of al-Mansour from Ibrahim is apparent. He confessed that the majority of the farmers were with him.

As soon as enough number of people gathered around Ibrahim to form his army, he decided to fight al-Mansour. Some of his intelligent companions suggested him to stay in al-Basrah and see if they escape from the battlefield, he could send another group. This opinion had a strong professional background and he could win the fight if he would stay there.

But this did not happen and he listened to another idea from the rest of his companions who told him: There are group of people in al-Kufah who would lie without you if they see you. If you do not see them, you may lose this opportunity. Therefore he set off to fight al-Mansour from there.

Al-Mansour prepared his troops who were around fifteen thousand soldiers and appointed Isa ibn Mousa in the position of a general leader. Isa assigned the sinful criminal, Hamid ibn Qahtabah in the head of his army. Ibrahim also started his way, passing through the deserts without stopping. However he was disappointed because of his decision to come to al-Kufah. He understood that if he would stay in al-Basrah it could be a better result. Therefore, he changed his destination a bit and moved to Reba Khamra. He left al-Kufah because he was anxious of bloodshed of the innocent people.

The fight started between the two groups. The army of al-Mansour was severely defeated and the rest of the soldiers fled to al-Kufah. Al-Mansour was scared and he frighteningly told the following to al-Rabee: “What happened to the statement of their al-Sadiq (which means trustee)? How can our son be defeated here?” With

his statement, he meant what Imam al-Sadiq (as) said about the victory of the Abbasidd in obtaining the government.

Al-Mansour was confined and he commanded to put camels and cattle at the gates of al-Kufah in order to flee from there. What was strange there was that the army of al-Mansour returned again after the fleeing because of running into a river. They could not cross it. The army of Ibrahim crossed the river in order to lead the fight from one direction, but when they were defeated there, the river did not allow them to flee.

Ibrahim and group of his followers stayed steady. Hamid ibn Qahtabah fought them and he was sending the heads of the opposite's army to Isa. An arrow hit the throat of Ibrahim and he put aside his role there. He asked his companions to bring him down when he was saying: "The will of Allah was pre-specified and had to happen." We wanted something and Allah (SwT) wanted another thing.

His followers gathered around him, carrying him and fighting without him. Hamid ibn Qahtabah said: "Keep attacking that group hard until forcing them to leave their stand." They surrounded them and fought them from every direction until forcing them to leave the body of their great leader Ibrahim.

They came and behead his noble body and returned running towards Isa. When he saw him, he thanked Allah (SwT) and sent the head as a present to his master, al-Mansour. This way, this great revolution, which aimed at distributing justice, equality and rights as well as removing the cruelty and brutality from the nation, came to an end.

When the news of the murder of the great martyr reached al-Mansour, he was about to fly from happiness. He found himself completely alone in using the power and to fulfil his ambitions. He was eating a meal at that moment which he found delicious. Therefore he said the following to the people around him:

"Ibrahim wanted to deprive me from this meal and the similar ones…"

The revolution of Ibrahim did not aim at the worldly desires and wishes. It aimed at attacking and abolishing cruelty and whatever al-Mansour's government brought for people. It abolished justice and welcomed wrongdoings, which was a common habit from the Umayyad government.

The revolution of the great, brave Ibrahim wanted to distribute the blessings of Allah (SwT) among those needy and the poor. It asked for fulfilling the Quranic instructions in people's lives. Al-Mansour al-Dawaneeqi who did not know what to do for his delight on murdering the offspring of the Prophet (S), addressed the audience in this gathering and said: "I swear by Allah that I did not see anyone better than al-Hajjaj ibn Marwan…"

Al-Maseeb ibn Zahre al-Dhabee, went on saying the following in order to show his obedience and sincerity toward him as well showing that they were more obedient than al-Hajjaj for their Umayyad masters: "O the leader of the believers! Al-Hajjaj did not do anything more than what we did. I swear by Allah that the Lord did not create anyone more honourable than our Prophet (S). However, in order to fulfil your command, in killing his sons, we did that. Did we disobey?..." Al-Mansour was bit from this statement and this was just like a thunder. He shouted: "Sit down! May you be taken away!'"

Everything became comfortable for al-Mansour after overwhelming the revolution of the Alawis. The tyrant caliph did not stop his tortures against those who remained from the Alawis. He started to get rid of them physically. We will talk about some of the tortures and punishment that he applied.

Putting the Alawis in the Cylinder

When the revolutions were overwhelmed, al-Mansour insistently kept the remaining of the Alawis in a Cylinder like place and them

after putting a person there, it was built in order not to keep anyone alive. He once got a son from the children of al-Hasan who had a handsome appearance. He handed him over to a mason and commanded him to put him in one of those cylinder-like places and to build over it. He also appointed someone to check the accuracy of the process.

The mason put the boy inside the cylinder, but left a small pore for him in order to breathe. He said the following to the child: "Do not worry! Be patient! I will take you out from this cylinder when the night comes over." When it was night, the mason came and took out that boy who was from the offspring of the Prophet (S) and told him: "Be virtuous with my blood and the blood of the worker who worked with me! Hide yourself somewhere. I brought you out in this dark night, because I feared that your grandfather, the Prophet (S), becomes my enemy at the Resurrection Day."

He again emphasized to hide himself somewhere. The boy then asked to let his mother know in order to let her feel better. Then the boy escaped. The mason did not know where the boy went. The mason reached the house that the boy told him about. He heard the sound similar to the noise of bees, because of weeping. He knew that she was his mother. He gave her the secret of her son and then left her.

The Treasury of the Head of the Alawis

Regarding the topic of the treasury, it has to be mentioned that it was filled with sadness and grief. He filled it with the heads of the Alawis, the old, the young and the children. He ordered Reeta, al-Mahdi's wife that al-Mahdi should not open its door till after his death. Al-Tabari mourned over this and said:

"When al-Mansour decided to go to al-Hajj, he sent for Reeta ibn Abil-Abbas, al-Mahdi's wife. Al-Mahdi was in al-Ray before the arrival of abi Jafar. He told her what he wanted, took her promise and gave her the keys of the treasuries. He got closer to her and got her to swear for not opening some of those treasuries, as well

as promising not to let anyone other than al-Mahdi know about this and at the time of his death. When that happened, she and his wife met alone without the presence of any other person. When al-Mahdi returned to the city from al-Medina, she gave him the keys and informed him not to open the gates and not to let anyone one know about this until the time of death of his father.

When the death of al-Mansour came around and al-Mahdi took over the power, he opened the gate while his wife was beside him. At that moment he was a great number of killed persons whose ears were carrying patches showing their identity. There were children, young people as well as the elderly. When he saw this scene, he was frightened. He, then, ordered to dig a hole and all were buried there. Afterwards a shop was built on top of that place."

It is doubtless that someone who commits these sorts of crimes has nothing as belief in Allah (SwT) and the Resurrection Day. Al-Mansour, with all his actions and deeds, proved his atheism and infidelity regarding the religion. Anyway, al-Mansour kept that treasury in which he stored the heads of the Alawis, the offspring of the Messenger of Allah (S). He kept that malicious deed for a Day when neither wealth nor offspring can be of any help. It is that day, on which the cruel will bite his hand.

Alawis Asking for Mercy

The offspring of the Prophet of Allah (S) asked for mercy from this brute in order to take his hands off murdering and imprisoning them. But that rock-like conscience was not moved and he did not stop his manner in torturing them. Historians narrated that once when he set off towards the Sacred House of Allah (SwT), he was in the middle of path when the daughter of Abdullah ibn al-Hasan stopped that caravan and asked al-Mansour for his mercy by a poem that she read out for him. But the conscious of that ill-mannered person did not move and he gave her the following response: "O the daughter of Abdullah! You reminded of him…" Then he ordered to kill her and there she breathed her last breaths.

The savage king commanded to arrest al-Abbas ibn al-Hasan while he was at his door and his mother was watching him. Her heart was beating as a bird's wings from the extent of fear for her son. The soldiers took him and she walked after him asking the soldiers to allow her to smell her son and to say goodbye to him, but al-Mansour's soldiers gave her a fierce response.

He was taken to the prison and then to the grave. Allah (SwT) knows how the Alawis suffered from the disasters and troubles of this freak monster, whose nature lacked any proper attribute. He was the one who tried to have a genocide against the offspring of the Prophet (S) in order to leave him with the power and then the successiveness of his sons, who pursued the behaviour of their father in applying cruelty and brutality against the Alawis.

Scolding Imam Ali (as)

When the savage, al-Dawaneeqi, killed the two respected Sayyids, Muhammad and Ibrahim, he appointed one of his agents, Sheeba, to al-Hajj in order to talk badly about the Leader of the Believers, Imam Ali (as), and his great offspring, in the same way that the governors during the Umayyad Era did.

Therefore, Sheeba went up the platform while Imam al-Sadiq (as) was there. He praised Allah (SwT) and glorified him and then said: "Ali ibn Abu Talib divided the stick and the wand of the believers; he disobeyed the leader of the believers; he wanted this, the caliphate, for himself, but Allah hampered that wish for him and he was killed with his anger. Then those, the Alawis, the descendents of the Leader of the Believers used to murder people."

He was speaking in the same way, until Imam al-Sadiq (as) address him saying: "Praise be to Allah, the Lord of the Two Universes! We glorify Muhammad and the Prophets. Now regarding what you said: From the good you mentioned we are in and from the bad and malice you talked about you and your master, meaning al-Mansour, are preferable.

"You! The one who rides on another person's riding animal and the one who ate the meal of another one! Return with your sins…" Then the Imam (as) turned to people and said: "I'll inform you one more shocking news and a more losing fact! I am talking about one who sold his next life for the worldly life of someone else, pointing to Sheeba." The people asked about the person who talked down Sheeba and they were answered that: "He is Jafar al-Sadiq."

It was certain that the intelligence officers of al-Mansour took that news to him. He started looking for an opportunity to have his revenge.

The Stance of al-Sadiq (as) towards al-Mansour

The stance of Imam al-Sadiq (as) towards the brutal al-Mansour was distinguished with hatred and anger towards him. He did not recognize his government as an authenticated government, because of the great number of sins and cruelty he had against the people and the Alawis. Al-Mansour tried to grasp his kindness for him and to take him as one of his close followers. He once wrote to him: "Why do not you pay us a visit as the rest of the people?..."

The Imam (as) gave him a clear response without ever considering his caliphate: "We have nothing to fear you for and you do not have anything from the next world to call you for; you are not in a blessed situation to congratulate you; you do not see it a disaster to solace you. So why should we come paying you a visit?"

The Imam (as) gave him a clear answer with a sharp rejection to his request for visiting him. His response was highly delicate and precise. He was not a bourgeois to fear about this lands and wealth from being confiscated if he did not visit him. On the other hand, al-Mansour was neither from those of the Hereafter seekers nor from those who were doing blessed deeds to motivate the Imam (as) to visit him for the sake of Allah (SwT). Al-Mansour tried to cheat the Imam (as). Thus he again, for the second time, wrote a letter to the Imam (as): "You can accompany us to advise us…"

The Imam (as) rejected his request, saying: "One who wants the worldly life does not advise you, and one who wants the Hereafter does not accompany you…"

The response of the Imam (as) represented a strong answer with doubtless demonstrated evidence. Because one, who wants the worldly life and its unwelcome blessings, and is connected to the government, does not reject what it does as cruelty and savagery, but he will be a supporter for its benefits and private intentions. On the other hand, one, who wants the Hereafter, he will escape from having any relation with the government fearing for his religion.

Al-Mansour was astonished at the response of the Imam (as), and he went on saying: "I swear by Allah that he has made those who want the worldly life and those who love the Hereafter distinguishable for me. And he is among those who wants the Hereafter and does not love the worldly life…"

The Imam (as) rejected any relation with al-Mansour and he got away from him with all means. How can the successor of the Prophet (S) have a connection with al-Mansour who was the leader of the brutality and heartlessness in the world?

Historians said: "Al-Mansour once asked Imam al-Sadiq (as) about the reason of the creation of the housefly, which was on his face, saying: 'O Abu Abdullah! Why does Allah create housefly?' and then the Imam (as) gave him a response without considering his position, saying: 'In order to make the tyrants humble…'"

Al-Mansour was shocked at the response of the Imam (as) who took him away from the caravan of the justice and attached him to the brutal tyrants.

The stance of Imam al-Sadiq (as) was distinguished by his complete distance from the government of al-Mansour. He banned his followers from having any kind of participation with the govern-

ment of al-Mansour or in any other tyrant's government. Read what the Imam (as) said:

He said: "Woe to you if any of you become the enemy of your brothers favouring the enemies…"

He said: "If a believer complains from another believer and takes him to a cruel judge or king, and the sentence is delivered not based on the Allah's rule, Allah will consider him participated in the sin."

He said: "Whenever a man and his brother has a problem and asks another man to judge their case to decide over the problem, but takes the disagreement to them, it will be like those whom Allah, the Almighty, said the following about: '***Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him' (4:60)."***

He said: "The following three are participated: one who commits cruelty, one who cooperates and one who is content…"

He said to Adhafir: "I was informed that you are cooperating with aba Ayyoub and al-Rabee.' How would you feel if you are sent for as the co-operator of the cruel?"

A man asked the Imam (as) about constructing some buildings and cleaning the river for the government. The Imam (as) said: "I do not want even to tie a tie for them. So, do not help them with anything; do not even fill the ink of their pens. The co-operators of the cruel are in a place full of fire until Allah judges the servants at the Resurrection Day."

The Imam (as) tried to prevent his companion, and student, Younus ibn Yaqoub, from cooperating with the Abbasidd government even in building a mosque.

A follower from the followers of his grandfather, Imam Zayn al-Abidin (as) came to him and said: "O my master! What do you think if I talk with Dawoud ibn Ali or some other and get involved in a ruling of a region?"

The Imam (as) said: "If I were you I would not do that."

The man retuned home thinking about the reason of the Imam (as) in rejecting this opportunity for him. Then he said to himself: "Does he think that I will make cruelty? I swear by Allah to the strongest possible faith that I will not oppress anyone and will just apply justice." Then he went to the Imam (as) and said: "O my master! I thought of the reason behind rejecting my request. I thought you rejected that because you did not want me to oppress people or to have cruelty on them. If I oppress anyone or have cruelty on anyone, I will not marry a woman; I will free all my servants and such as such…"

The Imam (as) turned to him and said: "What did you say?" The man returned his oath, but the Imam (as) raised his head towards the sky and said: "Reach the sky, is easier than that."

This was the stance of Imam al-Sadiq (as) towards the government of al-Mansour and the rest of the cruel government. The statements of the Imam (as) were derived from the essence of Islam that prohibited cooperation with the cruel and banned any participation with them in any kind of work. Allah, the Almighty, said: 'Do not rely on those who made cruelty. Otherwise, the fire will catch you.'

The late Tawfeeq al-Fakeeki, one of the prominent figures of law commented on the stand of the Imam (as), which completely rejected any sort of cooperation with the government of al-Mansour and any other similar cruel government, saying: "The Imam had legislated a legal principle for facing an unprincipled policy. In the political language it is called social disobedience or the policy of not cooperating with government that does not respect the rights, mistreats the people, disrespects the legal contracts and agree-

ments signed, dishonours the dignity of the constitution and the legal rights of the people by having cruel treatment with the help of wrong deeds that the brutal government appeal to as well as the imperialistic authorities, and corrupted rulers and governors for their mean and vain ambitions."

Therefore, Imam al-Sadiq (as) has considered it a duty for the people not to cooperate with their cruel governors irrespective of their positions and ranks, from top to bottom. He banned conducting any sort of economical work. He also warned the doers of these tasks with wrath because of committing one of the huge sins.

Nevertheless, helping a cruel governor means the destruction of truth wholly. If such rulers are empowered, it would result in the appearance of cruelty and oppression as well as the abolition of traditions and cancellation of religious instructions. We do not want to talk too much about the nobility of legislation of this political disobedience as well as its benefits. It is the only successful principle that can politically face a corrupted policy and its abolishing consequences.

The reformers have no option other than this role to appeal to in order to force the tyrants and the brutes to give the rights of the nations and to fulfil their ambitions and wishes as well as obey the law, spread justice and respect the truth. Nobody other than those brave-hearted people, whose hearts are full of faith, can follow this rule.

They are those whose souls gush with steady strong ideology. They are patient people who are ready to sacrifice their precious souls for the sake of the freedom of the nation as well as obtaining their rights from the tyrants. Is there any other remedy that Imam al-Sadiq (as) can use to face the ill-manned policy of the Umayyad and the Abbasidd Dynasties? Certainly no!."

Anyway, the stand of Imam al-Sadiq (as) was distinguished with severity in dealing with the government of al-Mansour and the rest of the cruel governments. It can be presented by rejection of

any sort of cooperation as it was considered to be among the most severely prohibited affairs in Islam.

The Stand of al-Mansour in Dealing with Imam al-Sadiq (as)

Al-Mansour was full of hatred and anger against Imam al-Sadiq (as) in spite of the fact that he did not participate in the great revolutions, which were conducted by Muhammad and then Ibrahim against al-Mansour as well as not giving them any motivation for doing so. Al-Mansour knew this well, and he knew that the Imam (as) was far away from them in this regard.

The Imam (as) previously told al-Mansour about his caliphate and expressed his unwillingness for Muhammad to take over power. This had to be enough for the Imam (as) to be away from the malice of al-Mansour, but he was not so. The Imam (as) faced various kinds of cruelty and oppression. This may have resulted because of the following.

Imam al-Sadiq (as), in his era was the most intellectual and genius character. He was the number one scientific leader and the majority of the believers were following him with kindness and friendliness. By the same token many considered him the Imam and assumed obeying him a duty. He was the successor of the Prophet (S) who is the brilliant source of light in the world. What is clear is that there is nothing severer and harder to accept for the ill souls than seeing someone greater than themselves who is honoured with the respect and dignity of the population.

Al-Mansour al-Dawaneeqi felt the lack of appropriate attributes that qualified him for his sensitive dangerous position in Islam. In addition to that, he was not from a known family in the Islamic world. It was not a family with the same dignity of the family that fought from the sake of Allah (SwT) in the strongest possible way and supported the rights of the needy and those deprived in the world. That is why he declared war against the Alawis and physically assassinated them.

Cruel Actions

The greediness of al-Mansour and his desire for power, forced him to face the Imam (as) in the severest, cruellest possible way. Among those are the following.

Burning the House of the Imam (as)
The brutal tyrant commanded his agent in Yathrib to burn the house of Imam al-Sadiq (as), which was the house of wisdom, knowledge and awareness in Islam.

The ruler burnt his house and the Imam (as) hurried to extinguish the fire while saying: "I am the son of Abraham, the Fellow of Allah." The Imam (as) was the son of the master of the Prophets, Muhammad (S) and the son of the father of the Prophets, Abraham (as) who made the fire cold and safe. The Imam (as) stayed sad pondering about the fire. When he was asked about the reason of his deep sadness, he replied: "I was thinking about the grief of the family of my grandfather, Imam al-Husayn when the criminal intentionally fired the tents in Karbala."

Keeping Him Away from the People
Al-Mansour issued his commands to his agents to keep the Imam (as) away from the scholars and others, in order to not allow him to transfer his knowledge. Therefore, the officers surrounded his house and prevented people from entering to see him. This was very hard for the people, especially those elevated and those precise in their religion. It was a hard trial for them. The problem reached to the extent that if a question was to be answered and no one could answer it, the one who had that question, desisted himself from his family because of lack of expertise in Islamic instructions.

This was a hard problem for the followers of the Imam (as), until Allah, the Almighty, made al-Mansour ask the Imam (as) for something no one has. The Imam (as) sent him a cloth-based belt which was from the Prophet (S) and its length was that of an arm. He became extremely happy. He ordered to divide it into four and to at-

tach it in four places. Then he said the following to the Imam (as): "I can give you no reward unless let you free in order to distribute your knowledge for your followers and I will neither prevent you nor them. Give your religious idea to them and do not be in a place where I am." The Imam (as) started to distribute his knowledge among the believers.

Arresting the Imam (as)
After the defeat of the great revolution of the great martyr Muhammad, the al-Nafs al-Zakeeya and the revolution of his brave brother, Ibrahim, the tyrant al-Dawaneeqi, started his cruel behaviour against the Alawis. He ordered his agent in Yathrib to arrest Imam al-Sadiq (as) and the rest of the Alawis even those who were still immature and to carry them to al-Kufah.

They were carried there and kept there for a month without allowing them to see him. Then his gatekeeper al-Rabee went out saying: "Who are those two Alawis to enter and see the leader of the believers?" Imam al-Sadiq (as) and al-Hasan ibn Zayd entered. Al-Mansour looked at Imam al-Sadiq (as) with anger and told him: "Are you the one who knows the unknown?'"

The Imam (as) replied: "No! No one other the Allah knows the unknown…"

Al-Mansour went on with anger telling him: "Are you the one to whom paying tax is compulsory?'"

The Imam (as) kindly said: "O the leader of the believers! The tax has to be given to you…"

He turned to Imam (as) angrily saying: "Do you know why I invited?'"

The Imam (as) replied: "No!"

Then al-Mansour said: "I had decided to destroy your houses, dry your rivers, cut down your date trees and send you to an exile in a

far region, in order not to allow anyone from the people of Hajaz and Iraq get in touch with you as it would result in corruption…"

The Imam (as) turned to him with kindness, saying: "O the leader of the believers! Solomon was given and he thanked! Job was thrown in trouble be he was tolerated! Josef was mistreated but he forgave! And you are from that generation…"

Al-Mansour's anger calmed down and said the following to the Imam (as): "Repeat what you said…"

The Imam (as) repeated what he said and then al-Mansour said: "A person like you has to be a leader of a tribe. I forgave you and granted you something from the people of al-Basrah'"

His Intention to Kill the Imam (as)

The tyrant aimed at killing the Imam (as) when some of the agents came to him saying: "He does not see prayer accurate behind you! He does not see you qualified and never accepted you as the leader of the believers." The tyrant was shocked and told them: "How can I trust you?'"

They replied: "Three days will pass and he will come to greet you…this definitely has a reason…" The fourth day passed but the Imam (as) did not came to greet him. Al-Mansour became angry and told al-Rabee: "O Rabee! Bring Jafar ibn Muhammad! May Allah kill me if I do not kill him…"

Al-Rabee slowed down in bringing the Imam (as). He was among those following him and thought that al-Mansour would ignore him, but al-Mansour was bloody angry and knew what al-Rabee had hidden inside. Therefore, he told him the following with extreme anger: "Bring him for me! May Allah kill me if I do not kill him and may Allah kill me if I do not start with you, if you do not bring him for me…"

Al-Rabee was frightened and hurried to the Imam (as) and reached him while the Imam (as) was praying in the great Mosque of the Prophet (S). Then he said: "O Abu Abdullah! The leader of the believers commanded something which is not on an easy topic." The Imam (as) completed his prayer and departed with al-Rabee whispering something in a prayer. Al-Rabee understood some of it but could not understand the majority of what the Imam (as) was whispering.

The Imam (as) entered to meet al-Mansour and greeted him with his title as the caliph. The tyrant shouted and said: "How strange it is? You the double-faced; you the infidel; do you want to be in my place; you lied about me. Why do you consider a prayer behind me and greeting me false?..."

The Imam (as) turned and talked to him with soft delicate words in order to be safe from his malice, saying: "O the leader of the believers! David the Prophet was granted and he thanked! Job was thrown in trouble and he tolerated! Josef was mistreated and he forgave. They were all from the prophets and the great creatures of Allah.

"The leader of the believers is from the family of the Prophet and his origin returns back to Him and he has the most similar behaviour comparing to that of the Prophets. Whom has Allah granted the same chance as that of yours? Allah, the Almighty, said: 'O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done' (49:6). You have a strong faith."

The anger left al-Mansour and he turned to the Imam (as), saying: "I witness that you are Sadiq (honest)'" Then he lifted the Imam's (as) hand and told him: "You are my brother and my cousin. Ask me your request, the small and big ones…"

The Imam (as) answered: "I am astonished by your meeting and your speech about my requests, but I'll think about it and will col-

lect them for you, Allah willing…" Then he left him and al-Rabee was astonished and asked the Imam (as): "O Abu Abdullah! I noticed you were whispering something. May I know about what you were whispering?..."

The Imam (as) was reciting a prayer to keep him safe from the malice of al-Mansour. He said the following to al-Rabee: "My grandfather, Husayn ibn Ali, said: If someone fears a king's cruelty or pride, he can say the following: O Allah protect me with Your Eyes which do not sleep; grant me with your mercy, which is not easily reached; forgive me with your power and do not let me die; you are my request; how great your blessings on me are, whose thanking on my behalf were a few; how numerous trouble you throw me in and my patience was not enough for them.

"O the One who does not deprive me in spite of the shortage in my thanking; O the One who does not let me down in spite of my impatience; O the One who does not uncover me in spite of watching my wrong doing; O the owner of the uncountable blessings and the owner of the mean which are always steady; in you I trust in pushing away the malice that I am in; and in you I seek refuge from his evil. O the most merciful of the merciful…"

Al-Rabee said: "I wrote the prayer. And from that time, the Imam (as) did not meet al-Mansour and did not ask about his request."

It is from the disgrace of the world that al-Mansour, who was among the most evil people, met the sign of the Lord and the prominent intellectual thinker, Imam al-Sadiq (as) with these meaningless words and continued hurting and scorning him.

Giving up the Request of al-Mansour

When al-Mansour al-Dawaneeqi invited Imam al-Sadiq (as) to show up when he visited the city of the Prophet (S), Medina, he refrained from accepting that request. Al-Rabee narrated what happened to the Imam (as) while he was with him, saying: "When al-Mansour performed Hajj and reached al-Medina, he stayed up at

night, called me and said: O Rabee! Get ready right away, be fast and if you can stay alone, do so and bring Abu Abdullah, Jafar ibn Muhammad and tell him the following: 'This is your cousin reading and saying: Considering our house, in spite of the distance, our health, in spite of its problems, we are relative from a long time ago. He is now asking you for mercy.' If he rejected your request, leave him with his decision. If he ordered you with something, let him be comfortable. Be kind with him and do not stay tough neither in speech nor in action."

Al-Rabee went towards the Imam (as). He saw him while the sign of soil was on his face and cheeks. Al-Rabee respected and glorified him. When the Imam (as) finished his prayer, al-Rabee greeted him and the Imam (as) told him: "What happened to you?..."

Al-Rabee said: "You cousin coveys his greeting…"

The Imam (as) replied. Al-Rabee turned to the Imam (as) and informed him about the interest of al-Mansour in meeting him. He told him: "O Rabee! ***'Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard?' (57:16)***

"O Rabee! ***'Or else did they feel secure against its coming in broad daylight while they played about (care-free)? Did they then feel secure against the plan of Allah? But no one can feel secure from the Plan of Allah, except those (doomed) to ruin!' (7:98-99).*** He also ordered him to convey his Hello to al-Mansour and then he stated his prayers again, but before beginning his prayers, he said the following to al-Rabee: ***'Seest thou one who turns back. Gives a little, then hardens (his heart)? What! Has he knowledge of the Unseen so that he can see? Nay, is he not acquainted with what is in the Books of Moses. And of Abraham who fulfilled his engagements? Namely, that no bearer of burdens can bear the burden of another;***

That man can have nothing but what he strives for; That (the fruit of) his striving will soon come in sight' (53:33-40).

"Tell him: I swear by Allah that I feared you and our ladies, whom you know well, were frightened because of our fright. It is enough to bother us. Otherwise I will appeal to Allah, the Almighty, five times everyday. Once you narrated the following from your father who in turn narrated from his grandfather: The Prophet (S) said: The prayers of four people are responded by the Lord: The prayer of a father for his son; the prayer of a brother for his brother whom he does not see; and the prayer of an oppressed person as well as a sincere person."

Al-Rabee said: "The speech of the Imam was not still finished but the agents of al-Mansour came looking after me, waiting to listen to my news. I returned and informed him with what happened. He wept and said: Return to him and tell him: the decision for meeting him is yours, but the ladies whom you talked about are safe. Allah will keep them safe and will overcome their worry."

Al-Rabee returned to the Imam (as) and informed him with what al-Mansour stated. He said: "Visiting him is a duty" and then he wept and the drops of his tears fell down on his clothes. He turned to al-Rabee and told him: "O Rabee! The end of this world, in spite of its happiness and pride, is similar to the end of spring, when leaves are proud with their greenness. Afterwards, at the end, the leaves change. If one wants to advise himself and know the right of others as well as his right, he has to look at it, the worldly life, a look that shows the look of a person who knows his Lord, the Almighty. This way he will warn himself against a bad conclusion.

"This world has already cheated a group and they treated it with the most possible happiness, but their death suddenly rushed into them at night while they were asleep or during the day while they were playing. How can they get out of it and what did they become afterwards? Pain hurt them, regret surrounded them and forced them to taste the bitterness, drowned them in departure

and loneliness. Woe to those who are satisfied with this. Haven't they seen the destruction of their forefathers?

"O Rabee! Regret will be the longest! Its ugliness is the greatest! It is the worst business. If the proud look at the time of their death and the state of being hopeless from the former dreams, they will know that if they were given the longest years to live and try to fulfil all his wishes, what can they reach to other than elderliness? We ask the Lord for ourselves and you to help us in doing good deeds, to keep away from sins and have the insight to look at the truth…"

Al-Rabee turned to the Imam (as) with respect and told him: "O Abu Abdullah! I'll ask you a question with all the dignity of the Lord, the Almighty! Is it possible to tell me how could you appeal to Allah and put Him between yourself and your worry? May Allah overcome the problem of an ill or the poverty of a poor! I swear by Allah that I mean myself in this regard…"

The Imam (as) raised his hands and set off towards his mosque and taught him his famous prayer, which is mentioned in the al-Sadiqeeya Book.

The Release of the Imam (as) from His Malice

The tyrant could not bear Imam al-Sadiq (as) who distributed his superiority among the people, who were talking about his scientific capabilities and unlimited genius. Therefore the tyrant decided to kill the Imam (as). Al-Rabee said: "Al-Mansour said: When we are in al-Medina, remind me about Jafar ibn Muhammad. I swear by Allah that no one except me will murder him. Be careful not to forget that." Al-Rabee added: "When we reached al-Medina, Allah, the Almighty, made me forget about that. Therefore when we reached Mecca, he told me: "O Rabee! Did not I commanded you to remind me of Jafar ibn Muhammad when we entered al-Medina?"

I said: “O my master! I forgot that!” He said: “During our return from Mecca to Medina remind me about that, as murdering him is inevitable. Otherwise, if you do not do that, you will be beheaded.” I said yes and advised my servants and companions to remind me of this when we approach al-Medina. When we reached al-Medina, I told al-Mansour: “Should I bring Jafar ibn Muhammad?” He replied: “Yes! Bring him here dragging him.” I stayed in a frightened state.

Then I met Imam al-Sadiq (as) while he was in the middle of his house. I told him: “O my master! The leader of the believer is calling you towards him.” He said: “Okay.” Then he stood up and he was walking with me. I told him: “O son of the Messenger of Allah! He ordered me to take you towards him dragging.” He said: “Do what he commanded you.” I took his sleeve taking him towards al-Mansour.

When I took him inside, I saw al-Mansour sitting on his throne with an iron pole in his hands aiming to kill him. I looked at Imam al-Sadiq (as) and he was moving his lips. I stayed there looking at them. When the Imam (as) got closer to al-Mansour, he stood up, greeted him and said: “Come closer my cousin!” He took him closer and sat him on his throne. Then he commanded his servants to being perfumes for him.

The same atmosphere continued until he allowed him to leave. When he was leaving, he hurried to walk with him until he reached his house and then I told him: “O son of the Prophet (S)! I had not even a single doubt that he would kill you as you entered. I saw you moving your lips during your entrance. What were you saying?...”

He said: “Having Allah is enough for me over all other lords; having the creator is enough for me over all the creatures; having someone I can lean to forever is enough for me over all others; having Allah is enough for me as there is no lord other than Him; I appeal to the Lord of the great Throne; Having Allah, who is the best supporter, is enough for me. O Allah! Protect me with your

eyes, which never sleep. Keep me under your protection, which stays forever. O Allah! I ask you with your dignity to save me from harm and to defend me from the malice powers around. Otherwise I will dead while you are my Lord.

"O Allah! You are greater than what I fear and what I am cautious about! O Allah! You are my help in keeping the malice away from me. I appeal to you from his malice and lean on you. O the protector of Moses from Pharaoh and Muhammad from the parties of the enemies. 'Men said to them: 'A great army is gathering against you': And frightened them: But it (only) increased their Faith: They said: ***'For us Allah sufficeth, and He is the best disposer of affairs.' And they returned with Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded' (3:173-174), 'Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed. Without doubt, in the Hereafter they will perish' (16:108-109),*** 'And ***We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see' (36:9)."***

The Imam (as) turned to Allah, the Almighty, and begged him to rescue him from the malice of this tyrant and to protect him from any evil and bad. The respected Sayyid, ibn Tawous, narrated that the Imam (as) was armed with the following prayer when he entered to meet al-Mansour:

"I start with Allah; with Allah I succeed; I appeal to his Messenger (S) and with the Leader of the Believer I mediate for; and with al-Hasan and al-Husayn I get closer.

"O Allah soften its difficulty, and ease its sadness; attract his hearing, sight and the rest of sense and organs with his mercy and kindness; keep me safe from his anger, distress and soldiers; grant me the victory; save me with your widespread power; Gabriel on my right, Mikaeel on my left, the Prophet (S) in front of me and Allah, my master, protector, supporter and leader; the party of Allah are the successful; I kept secure, away, appeal to the name of Al-

lah, the name of eternal divine monotheism; one who appeals to these will be protected. My Master is the One who sent the Book, the One who is responsible for those virtuous…"

Al-Rabee memorised his prayer and commented on it saying: "I wrote it softly and put in the cover of my sword. I swear by Allah that I did not fear al-Mansour any more after that."

Al-Mansour with the Imam (as) in al-Rabathah

When Imam al-Sadiq (as) was in al-Rabathah, al-Mansour came to it. When he was aware of the residence of the Imam (as) in that city, he turned to Ibrahim ibn Jabala and told him: "Ibn Jabala! Go and put his clothes on his neck and bring him here by dragging him." Ibrahim said: "I went out until reaching his house. I could not find him there. I went to look for him in Abi Thar mosque and I found him there at the gate of the mosque. I was ashamed of doing what al-Mansour commanded me to do. Therefore it took his sleeve and told him: The leader of the believer commanded on this.

"He said: 'We are from Allah and our return is to Him. Let me have a two-bow pray.' Then he wept severely and said: 'O Lord! You are the one I trust in every misery; you are my shelter in every problem; You are mine whenever a misery happens to me; how great are the problems which weaken the heart and lack solutions, where the close people are let you down and the enemy rejoice over your grief; I have appealed to You and expressed my complains to You because of my eagerness to You rather than anyone else; You did helped me and took me out; You are the master of every blessings, the owner of every good and the One Who overcomes any trouble; therefore, the praise is due to You and You have the ultimate superiority…'"

The Imam (as) got in towards the tyrant who stayed sitting. He addressed the Imam (as) with cruelty and aggressiveness, saying: "You had one step forward and one backward, but I swear by Al-

lah that I will kill you…" The Imam (as) was expressing his apology and saying: "Have your mercy! I did not hurt you…"

The Imam (as) announced his death, but al-Mansour thought he was announcing his death. Therefore he told Isa ibn Ali: "Ask him! Whether he is talking about himself or me?"

Isa asked the Imam (as) about who was the one who will leave life; he or al-Mansour? He said: "It is me who will leave the life and will have a rest from al-Mansour."

The Imam (as) stayed in the corridor waiting for Ibrahim to thank him for the good he had for him. Ibrahim went through and joined the Imam (as) and found him staying there praising the Lord, saying: "Praise is to the Lord whom whenever I request, He responds, even if I am slow when He asks me; praise is to Allah whom whenever I ask, He gives, even if I am stingy when He asks me for borrowing; praise is to Allah whom I have to thank because of his merits and help, although my thanks were little; praise is to the Lord who did not leave me and granted me blessings and did not leave me to people to scorn me; O Allah! I am content with your favours and your power; O Allah! Do give me what You granted me to be used in a way You love; O Allah! You did not deprive me from anything, please make it good for me; keep me away from what I hate and make it good for me; O Allah! There were things hidden from my gaze; please do not make me hidden from your protection; let me not lose your assistance and do not deprive me from your attention; I was tied from things, do not let me be tried from thanking you; I rely on you; Allah is my Lord and this is enough for me."

Sending after Him to al-Kufah

The brutal tyrant Mansour al-Dawaneeqi commanded Ibrahim ibn Jobala to bring Imam al-Sadiq (as) from Yathrib to al-Kufah. Ibrahim set off until he reached the Imam (as) and informed him about the message of al-Mansour. The Imam (as) turned to Allah, the Almighty, with his feelings and emotions and recited the fol-

lowing prayer: "O Lord! You are the one I trust in every misery; you are my shelter in every problem; You are mine whenever a misery happens to me; how great are the problems which weaken the heart and lack solutions, where the close people are let you down and the enemy rejoice over your grief; I have appealed to You and expressed my complains to You because of my eagerness to You rather than anyone else; You did helped me and took me out; You are the master of every blessings, the owner of every good and the One Who overcomes any trouble; therefore, the praise is due to You and You have the ultimate superiority…"

When the riding animal was brought close to him, he turned to Allah (SwT) and went on reciting the following prayer:

"O Allah! With You I start, with You I get success and with Muhammad (S) I turn my attention; O Allah scorn the sadness and every sadness; ease every difficulties; O Allah! Grant me from the blessing more than what I expect; keep me away from the malice more than what I am cautious about; You remove whatever you like and want and You have the Master Book…"

When the Imam (as) reached al-Kufah, he came down and prayed a two-bow prayer. Then he raised his hands towards the sky and went on whispering to Allah (SwT), asking Him to remove the malice of al-Mansour, saying: "O the Lord of the skies and what ever created under that; O the Lord and Creator of the two worlds, the spreading wind, the darkened Satans, the angels and their deeds; I ask you to praise Muhammad and the family of Muhammad and to grant me the best of this land, its best people and the best comings; and to avoid the closeness of evil and malice and whatever they have and the malice of those committing malice…"

Al-Mansour was informed about the appearance of the Imam (as). Therefore he called al-Musayeb ibn Zaheer al-Dhabee and told him: "When I Jafar ibn Muhammad came in and I glance at you, hit his neck and behead him instantly without any delay." Al-Rabee hurried to the Imam (as), telling him: "O son of the Prophet

(S)! This cruel tyrant has made a plan, I hate to see you in. So, do you have anything to say or anything to advise me with?"

He said: "Do not let that frighten you." He let him know that he would be safe from his malice. When he wanted to come in, he said the following to al-Mansour: "O the Lord of Gabriel, Meekayeel and Esrafeel! O the Lord of Abraham, Ishmael, Isaac, Jacob, and Muhammad (peace be upon them all)! Look after me and do not let anyone of your creatures to have control over me with what I do not tolerate in this early morning…"

The Imam (as) entered. When al-Mansour met the Imam (as), his dignity seized him. His anger calmed down. He took his hand and took him towards his throne and went on asking for forgiveness, saying: "O Abu Abdullah! You effort is glorified! I asked you to come here to complain about your relatives! They do not visit me any longer; they express their doubt about my religion and asked the people to revolt against me. If anyone other than me, who is farther than me, has made this rule, they would listen to it and obey it…"

The Imam (as) went on calming his anger down, saying: "O the leader of the believers! Why do you want to be different from your blessed ancestors? Jacob was thrown in trouble but he tolerated; Josef was under cruelty, but he forgave; and Solomon was granted blessings and he thanked…"

Al-Mansour hurried and went on saying: "I will tolerate, forgive and thank…" Then al-Mansour went on asking the Imam (as), saying: "Tell me about a Hadith that I heard a while ago about visiting the relatives."

He said: "My father talked to me on behalf of my grandfather and said: The Prophet of Allah (S) said: 'Kindness and visiting the relatives are the building of the earth and the increase in the age.'" Al-Mansour said: "It was not that one."

The Imam (as) said: "My father talked to me on behalf of my grandfather and said: The Prophet of Allah (S) said: 'If one wants to forget about his aging and to be physically healthy, he should visit his relatives.'" Al-Mansour said: "It was not this one."

The Imam (as) said: "My father talked to me on behalf of my grandfather and said: The Prophet of Allah (S) said: 'I saw a relative in the sky complaining about the one who broke the relations and family visits. I asked Gabriel: How far they were from one another? He said: Seven generations.'" Al-Mansour said: "It was not that one."

The Imam (as) said: "My father talked to me on behalf of my grandfather and said: The Prophet of Allah (S) said: 'A good man was about to die and next to him was a man who was disloyal with his parents. Allah, the Almighty, said to the angel of death: O the angel of death! How long has been left for that disloyal man? The angel said: Thirty years. He, the Almighty, said: Transfer it to that good man.'"

Al-Mansour said: "O servant! Bring perfume." The servant brought the perfume and al-Mansour kept rubbing it on the Imam's (as) hands. Then he gave him four thousands Dinars and sent for his riding animal to be brought close to his throne. The Imam (as) rode it and left that gathering.

Al-Rabee said: "I heard the Imam saying: Praise is to the Lord whom whenever I request, He responds, even if I am slow when He asks me; praise is to Allah whom whenever I ask, He gives, even if I am stingy when He asks me for borrowing; praise is to Allah whom I have to thank because of his merits and help, although my thanks were little; praise is to the Lord who did not leave me and granted me blessings and did not leave me to people to scorn me; O Allah! I am content with your favours and your power…"

Then al-Rabee said: "O son of the Prophet of Allah! This tyrant called al-Musayeb ibn Zaheer and gave him a sword and commanded him to behead you, but I saw you moving your lips when

you were about to enter. However I could not understand what you were saying…Then the Imam (as) said: It is not the correct time." When it was evening, al-Rabee went to the Imam (as) asking him to teach him the prayer that saved him from the malice and anger of al-Mansour. Then the Imam (as) said:

"My father told me the following on behalf of my grandfather, saying: When the Jew and Fazara and Gatfan were incited against the Prophet of Allah (S), which was stated in the following verse, ***'Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah!' (33:10),*** was the severest day for the Prophet (S).

"He started going in and out looking at the sky, saying: 'Even if you become narrower, you can bear me.' Then he went out one night and saw someone, and told Hadheefa: 'Look who is that?' He said: 'O the Messenger of the Lord! This is Ali ibn Abi-Talib.' Then the Prophet (S) said: 'O aba al-Hasan! Did you not fear that someone may hurt you?' He said: 'I granted myself to Allah, his Prophet and went out as a soldier in this night.'

"The Prophet (S) used to say: 'O Allah protect me with Your Eyes which do not sleep; forgive me with your power and do not let me die; you are my request; how great your blessings on me are, whose thanking on my behalf were a few; how numerous troubles you throw me in and my patience was not enough for them.

"O the One who does not deprive me in spite of the shortage in my thanking; O the One who does not let me down in spite of my impatience; O the One who does not uncover me in spite of watching my wrong doing; O the owner of the uncountable blessings and the owner of the means which are always steady; in you I trust in pushing away the malice that I am in; and in you I seek refuge from his evil; O my Allah! Look after my Hereafter with my worldly life; and take care of my Hereafter with my faith; protect me with what I cannot notice; do not leave me to myself; O the One Whose forgiveness does not make Him less and the One

whom sin does not damage him; I ask you for relief, proper patience, vast blessing, health from every kind of disease and thanking for all the blessings. O the most merciful of the merciful…"

Al-Rabee said: "Al-Mansour called me three times aiming to murder me, but Allah saved me because of the blessings of this prayer."

Sending after Him to Baghdad

Al-Mansour ordered his agent in Yathrib to bring Imam al-Sadiq (as) to Baghdad in order to assassinate him. The agent fulfilled that command of al-Mansour. When the Imam (as) reached Baghdad, he was kept in a place called al-Hamr throughout the day. Late in the night, he sent for al-Rabee and told him: "O Rabee! You know my stance towards you! I will let you know something that even mothers of children do not know…"

Al-Rabee thanked him for his trust in him and showed him his utmost obedience towards his commands. Al-Mansour told him: "Go to Jafar ibn Muhammad and bring him right away in whatever situation he is without ever changing anything…"

It was difficult for al-Rabee, because he was among those who believed in the Imamate of the Imam (as). He was thinking to himself when he returned to himself: "This is really a damage! If I bring him to al-Mansour, he will kill him because of anger that I saw in him and therefore my Hereafter is gone; and if I do not bring him, he will kill me and the rest of my family and will take my wealth. I was thinking to choose either the worldly life or the Hereafter. At last I tended to the Hereafter."

Al-Rabee commanded his son, Muhammad, who was a malicious evil person, to bring the Imam (as) in whatever situation he was. Muhammad set off and climbed up the wall of the house of the Imam (as) and found the Imam (as) praying. He had a shirt and a handkerchief. When he finished his prayer, the young man faced

him with cruelty and told him: "The leader of the believers asked this."

The Imam (as) asked to allow him to bring his clothes, but he did not allow him. Then the Imam (as) asked to go to the toilet, but the young man did not agree with this either and told him: "I do not let you change anything." Then he took the Imam (as) out with bare feet in his shirt and handkerchief.

At the time the Imam (as) was in his seventies. When he passed part of the way, he got tired from walking. There he was allowed to ride until reaching the destination. When al-Rabee saw him, he was overwhelmed with weeping. The Imam (as) asked him: "Let me pray and talk with my Allah!" Al-Rabee allowed him to do so.

When he finished his prayer, al-Rabee took his arms and entered him to see al-Mansour. The Imam (as) was continuing his prayer at the moment. When al-Mansour saw the Imam (as) in that state, he faced him with more cruelty and the evil man shouted: "O Jafar! Aren't you going to stop your jealousy, oppression and corruption against the Abbasidd family? Allah does not give you anything additional except more jealousy and misery…"

The Imam (as) was in front of that tyrant while expressing his apologies, saying:

"I did not do anything of the sort. I was in the era of bani Umayyad Dynasty and you know well that they were the most severe enemy to us and to you too, while they did not have any right to be so, but I did not oppress them and they did not get any hard from me in spite of their cruelty against me. The leader of the believers! Now how can this happen now with you, my cousin, who is the closest person to me considering the kindness and the most generous one to me?..."

The tyrant put his head down while he was severely angry at the Imam (as). Then he turned to the Imam (as) with malice and harshness and said: "You did it wrong and committed a sin…" Then he

folded the cushion and brought a file of some letters, threw it to the Imam (as) and said: "These are your letters to the people of Khurasan, asking them to break their fealty and swear fealty with you against me…"

The Imam (as) strongly rejected that claim, which was attributed to him, and expressed the faked nature of these documents, saying: "I swear by Allah that I did not do this and it's impossible. This is not my kind of religion. I am among those who believe the necessity of your obedience anyway. My age reached a stage that I cannot do this, even if I want. You can imprison me somewhere until death comes over as it is close to me…"

The brutal tyrant shouted at him: "No and never! No to any dignity…"

The criminal put his head down towards the ground, and then he hit the sword with his hand and drew a span out. Al-Rabee was shocked and said: "We are all for Allah! The man is gone." But al-Mansour pushed the sword back and addressed the Imam (as) with his tough severe language that revealed his hostility and malevolence, saying: "O Jafar! Aren't you ashamed at this age and with his family background to talk wrongly, aiming at separating the believers, wishing to have bloodshed and willing to create a problem between the nation and their masters?"

The Imam (as) replied, saying: "No! I swear by Allah that I did not do that. This is neither my letter nor my handwriting and nor my stamp…"

Al-Mansour was not satisfied with the apology of the Imam (as); therefore he drew his sword as long as an arm. Al-Rabee feared and said: "We are all for Allah! The man is already passed away. At the moment I thought that if al-Mansour ordered me to kill the Imam, I'll take the sword and hit al-Mansour, even if that results in the murder of my son and I.

"But al-Mansour went on expressing his complains for the Imam and the Imam expressing his apologies. Then al-Mansour drew his sword completely and then he pushed it back. Afterwards he put his head down and brought it up again. Then he said: O Jafar! I think you are Sadiq and honest…"

Then he turned to al-Rabee and told him: "Take this container" and commanded him to dip his hands inside the container and put it on the beard of the Imam (as), which was white. It became black and he then added: "Carry him with one of my best riding animals that I personally ride and give him ten thousand Dirhams and follow him respectfully to his house. Let him be free whether to be with us or to return to the city of his grandfather, the Prophet (S)."

Al-Rabee went out and he was extremely happy with the safety of the Imam (as) from the hands of this criminal. Therefore, he turned to the Imam (as), saying: "O son of the Messenger of Allah! I wonder about the intentional intention of this man and the way Allah saved you from him. I know there is nothing difficult for Allah. But I heard you praying after your two-bow prayer that I did not know about. And I also saw you moving your lips in the palace and did not know what you were saying either?..."

The Imam (as) said: "The first one was a prayer for preventing agony and distress that I have not prayed it against anyone before. I considered it as a replacement for the prayers that I used to use after finishing my prayer. But the one which I moved my lips was the prayer of my grandfather, the Messenger of Allah, which he used at the Day of Parties, where the infidel parties and the enemies blockaded him.

"He was the believers, when Allah, the Almighty, said: ***'Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah! In that situation were the Believers tried: they were shaken as by a tremendous shaking' (33:10-11).***

"The Prophet (S) had this prayer. Imam Ali, the Leader of the Believers, used to pray the following prayer whenever he is said: "O Allah! Protect me with the eyes that do not sleep; support me the principle that does not oppress; forgive me with Your power… O Allah no one is overwhelmed if You are his request. O Allah! You are greater and more glorified from what I fear and what I am cautious about. With Allah I commence everything and with Him I seek success and to Muhammad (S) I tend.

"O the One Who is enough for Abraham from Nimrod, and Moses from Pharaoh and what I am in. Allah is my Lord and do not associate anything with Him. The Lord of the lords is enough for me. The creator of the creatures is enough for me. The obstacle of the obstacles is enough for me. The One who stays forever is enough for me. My Allah is enough for me and no other lord is Him. To Him I appeal and He is the Lord of the great Throne…"

The Imam (as) said the following to al-Rabee: "You have asked me once about my land in al-Medina and offered me ten thousand Dinars, but I have not sold it to you. I hereby grant it to you." Al-Rabee said: "My interest is in the first and the second prayer. If you do so, this is the real kindness. I do not need the land."

The Imam (as) said: "I am a member of the family of the Prophet, and do not leave our good. We will teach you the prayer and will grant you the ground." Then he taught the prayer, which is mentioned in the al-Sadeqiyah Book, and he also wrote a document granting the land.

Al-Rabee said: "Did you fear aba Jafar al-Mansour with what he had planned for against you?"

He said: "My fear is from Allah and no one else. Allah, to whom belongs Might and Majesty, was in my heart greater than him." Then the Imam (as) set off towards Yathrib.

Al-Rabee said: "I found al-Mansour free and in a good manner, therefore I said the following to him: O the leader of the believers!

I saw your anger against Jafar a kind of anger that I had never seen before against anyone. Not even against Abdullah ibn al-Hasan or anyone else. The situation reached to a level that you wanted to kill him. You drew a span of your sword, and then you pushed it back and started reproving him mildly.

"Next, you drew an arm from your sword, reproved him mildly and then pushed it back. Afterwards, you drew the sword completely and I was in no doubt that you would kill him. Finally, everything was gone and satisfaction returned to the extent that you commanded me to blacken his beard with the same precious material that only you personally use and to carry him back home with respect…"

Al-Mansour said: "Al-Rabee! Woe to you! You should not talk this way and hiding the case has privilege. I do not want this to reach the offspring of al-Fatimah and to be proud of this in dealing with us. The situation in which we are is enough for us. Nevertheless I do not want to keep this hidden from you. Look who is the house and send everyone out."

Al-Rabee said: "I sent all out." Al-Mansour said: "Return and leave no one here in the house." I did so and then returned. He said the following: "Now we are just you and me. If I hear this story from anyone, I will kill you as well as your children, wife and the whole of your family and will take their wealth and property."

Al-Rabee swore that he would not disclose it. Al-Mansour then said: "O Rabee! I was decisive to kill Jafar and decided not to hear anything from him and not accept any apologies… The most severe sword for me before that was Abdullah ibn al-Hasan and I knew this from the time of the Umayyad Dynasty."

Then al-Mansour went on describing the reason behind giving up his plan for killing the Imam (as), saying: "When I wanted to kill him the first time, I saw the Messenger of Allah (S) who stood between me and him, opening his hands and with an angry expression. Therefore, I turned my face from him.

"When I wanted to do it the second time, and when I drew the sword more than that I had drawn the first time, I saw the Prophet (S) again but angrier this time and he got closer and I was sure that if I do what I wanted to do, he would kill me too. I held on for a second and then again I drew the sword.

"The Prophet (S) appeared again opening his arms and got ready, he was angry to the extent that he was about to put his hand on me. I feared and if I had done this, he would have killed me. They are the offspring of Fatimah (sa). No one can ignore their rights except the fool or one who has learnt nothing from religion. Beware no one hears this from you."

Muhammad ibn al-Rabee said: "I did not talk about this even with my father until the death of al-Mansour. I kept not saying anything about this until the death of al-Mahdi, Mousa and Haroun."

This way the proofs of the Allah, the Almighty, appeared to the tyrant regarding the descendent of the Prophet (S) and the Imam of the honest and the virtuous. He used to send after him from time to time and hurt him, because of his greediness for his kingdom and authority. He was well informed that the Imam (as) did not perform any operation against his government, what was the source of anxiety for al-Mansour was the fact that the Imam (as) had a huge background of national support and followers.

Additionally many part of the Islamic regions, as well as part of the companions of al-Mansour used to look at the Imam (as) with glorification and dignity. This was hard to bear for al- Mansour. He wished the whole glorification and dignity to be his without desiring anyone to compete with him on that.

This was part of what Imam al-Sadiq (as) suffered from the disaster and troubles caused by al-Mansour. He was among the most severe enemies and the most spiteful ones.

Imam al-Sadiq (as) and the Close Departure

The troubles and disasters continued to come one after another facing the descendent of the Prophet (S) and the head of Islamic intellectuality, Imam al-Sadiq (as), during the era of al-Mansour al-Dawaneeqi. He was the way al-Mansour applied his cruelty and criminality against the Alawis and their followers. He was personally included in the list of exhaustion and scorning.

The tyrant used to call him once in a while and faced him with curse, warning and horrification. He did not respect his scientific level, his old age and his allocation of time between prayers and the distribution of knowledge. The tyrant had none of these attributes. Therefore the Imam (as) was a hidden terrifying ghost for him.

Below we briefly bring the latest issues of the last parts of the life of the Imam (as) and his departure.

The Imam (as) Announcing His Death

Imam al-Sadiq (as) already announced his close death to people and that meeting Allah (SwT) was no longer far. Among those who were informed about this were the following:

Shahab ibn Abd Rabeh narrated, saying: "Abu Abdullah said: 'How is it if Muhammad ibn Sulayman informs you about my death?' I said: 'I swear by Allah that I do not know Muhammad ibn Sulayman. Who is he?' Once I was in Basrah with Mohamad ibn Sulayman who was the ruler of Basrah. He gave me a letter and told me: 'O Shahab! May Allah increase your rewards and ours because of the departure of your Imam, Jafar ibn Muhammad.' I remembered that talk of the Imam and wept."

The Imam (as) informed al-Mansour about his close departure when the tyrant aimed at killing him. He said: "Be kind! I swear by Allah that I will not accompany you a lot." Then he left him. Al-Mansour said to Isa ibn Ali: "Go and ask him about the whether he meant his death or mine." Isa followed him and informed him about the statement of al-Mansour. He said: "No, I mean my

death." What the Imam (as) foresaw came to be true. Not a long time after that he passed away.

His Assassination

Imam al-Sadiq (as) was a disturbing thought in the mind of the tyrant, al-Dawaneeqi. Once he lost his tolerance and narrated the following story to his friend and secret keeper, Muhammad ibn Abdullah al-Eskandari. Muhammad said: "Once I went to visit al-Mansour and I saw him sad. Therefore I told him: 'Why are you so preoccupied?'

"He replied: 'O Muhammad! The offspring of Fatimah, who are near hundred, were killed, but their master and Imam is left…'

"I asked: 'Who is he?...'

"He replied: 'Jafar ibn Muhammad al-Sadiq…'"

Muhammad tried to keep him away from this thought, therefore he said: "He is a man whose prayer has left him no power. He is busy with Allah and is far away from seeking kingdom and caliphate…"

Al-Mansour was not content with that statement and he said: "O Muhammad! I know you talk about him and that he is your Imam, but kingdom does know anyone."

Al-Mansour had appointed many spies around the house of the Imam (as), recording whatever came out from the Imam (as) to be sent to him. The Imam (as) talked about how he was suffering from tightening, saying: "Health became so rare that no one looks for it. If it is found in anything, it will be where people are careless about what is going around them. But if you want to seek it in carelessness, you will see that carelessness is not enough and silence is needed. The fortunate is one who can find himself alone to deal with it."

All plans of the Imam (as) to manage to get rid of the malice of the tyrant did not work and al-Mansour decided on assassination, according to what was said, without appealing to apparent tools. Therefore he concealed a fatal poison in his water through the agent of Yathrib. When the Imam (as) drank from that water, he had an unbearable pain in his stomach and a feeling that his internal organs were being cut. There he believed that the last moment of life was coming through and that it was getting closer.

His Will

When the Imam (as) was close to death, he made different advices, among which are the following:

He left seventy Dinars for al-Hasan ibn Ali, known as al-Aftas. A person asked the Imam (as), saying: "Do you help someone who was against you?" He said: "Woe to you! Aren't you reading Quran: ***'Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning' (13:21)."***

The Imam (as) was highly regarding his religion to the most extent. He believed in all its values and purposes. He was completely away from emotion and sentiment in this regard. He advised for kindness towards a man who wished to kill him, because the Imam (as) believed that one has to be kind with his relative. This was what Allah (SwT) recommended.

He had specific wills, which made it public for the people, in which he appointed five persons as his successors: al-Mansour al-Dawaneeqi, Muhammad ibn Sulayman, Abdullah, his son Imam Mousa, his wife Hamida. He made this plan fearing the assassination of his son, Imam al-Khadhim (as), by the cruel authority.

The reason behind this became clear after his departure, as al-Mansour wrote a letter to his agent in Yathrib, ordering him to kill the successor of the Imam (as). The agent told him that the Imam (as)

had appointed five and that he was one of them. Then al-Mansour replied: "It is not necessary to do so."

He, in all his wills, specified his son, Imam al-Kadhim (as) as his successor and ordered him to perform and prepare all the funeral steps and to pray the death prayer on him. Additionally, he appointed him as the next Imam and let his close companions know about the necessity of obeying him.

He sent for his wife, Hamida and asked her to gather some of their neighbours and followers. When they gathered, he said: "Our mercy does not reach those who belittle prayer. Prayer is the main principle in Islam. So, that who adheres to it, and does it, is a believer. But those who belittle it, have quitted the boundary of Islam."

Towards Paradise

Death was getting closer to the successor of the Prophet (S), the leader of the Islamic scientific and intellectual reformation and the symbol of the dignity and pride of the nation. In the last moments of his life, he was advising his family to adhere to proper behaviour and manner as well as warning them about disobeying the rules of the Lord.

He went on reading out some of the verses and chapters of the Holy Quran. Then he had his last glace at his son, Imam al-Kadhim (as) before the departure of his soul which was unique and remains unique forever.

The pillar of Islam passed away; the one, who utilised all these efforts in distributing knowledge and superiority among the people.

The leader of the scientific revolution, which has no competitor in all eras, passed away. He left endless scientific findings in order to lighten up people's lives, make the truth apparent for them and lead them towards the light.

The death of the Imam (as) was among the dangerous events that the Islamic world was affected with in that era. The sound of mourning rose in the houses of Yathrib. People hurried towards the body of the Imam (as). They were all mourning, weeping for losing the Imam (as) which was a shocking event for all the believers.

Preparing for Funeral

Imam Mousa al-Kadhim (as), with broken heart and lost power, went on preparing the corpse of his father, while tears were flowing down from his eyes. He washed his holy body and enshrouded him with two Egyptian cloths that he used to perform his Hajj with, in addition to a shirt and a turban, which were from his grandfather, Imam Zayn al-Abidin (as).

Then he covered him with a cloth he bought. After preparing his body, Imam Mousa (as) performed the death prayer while hundreds of the believers were there. His holy body was carried with high glorification while the people were severely weeping and at the same time they were talking about the huge scientific capabilities of the Imam (as), which encompassed various scientific fields.

Afterwards, his corpse was brought to al-Baqee and he was buried there besides his grandfather, Imam Zayn al-Abidin (as) and his father, Imam Muhammad al-Baqir (as). His knowledge was buried with his holy body and whatever good attributes that human beings could be attributed with.

Praising the Imam (as) after His Death

The Imam (as) was praised after his death by different intellectual and political figures of that era, among those were the following:

- Abu Harira who praised the Imam (as) with his poems
- Malik ibn Ayun, who also praised the Imam (as) with his poetry

• Al-Ooni who glorified the Imam (as) for his unique attributes

• Al-Mansour al-Dawaneeqi: Al-Mansour al-Dawaneeqi praised the Imam (as) after his death.

• Esmaeel ibn Ali ibn Abdullah ibn al-Abbas said: I went to see al-Mansour once and saw his beard soaked with his tears. He said: "Do you know what happened to you family?"

• "The leader of the believer! What happened?"

"Their master, and their scholar and best one of them passed away."

"The leader of the believers! Who is that?"

"Jafar ibn Muhammad"

"May Allah grant you the reward and extend your stay with us"

Then al-Mansour added: "Jafar ibn Muhammad was among those whom Allah said the following about: 'Then We have given the Book for inheritance to such of Our Servants as We have chosen' (35:32). He was among those whom Allah has elected and he was one who always hurried towards doing the blessed deeds."

Al-Mansour was among the toughest enemies of the Imam (as), but he confessed the huge loss he and the believers had with the departure of the Imam (as).

Lighting up a Lamp in the House of the Imam (as)

Imam Mousa (as) ordered to light up a light to light the house that the Imam (as) passed away in according to the tradition. The light stayed there every day, until the Imam (as) was arrested in Iraq.

The Date of Departure

Historians have different views about the date of the death of the Imam (as). Some of the narrations are as follows:

He passed away in 148 A.H. This is the most well known date.

He passed away in 146 A.H

His death was in the month of Shawal and it was also said that it was in the middle of Rajab.

His Blessed Age

Historians and narrators have different views about the age of the Imam (as). Below are some of these views:

65 years old

68 years old

The Imam (as) spent his blessed life in distributing knowledge and science. He opened up horizons that people had not had any sort of knowledge about. His life had the greatest outcome for the people.

- 1. In Arabic, the two words cow (Baqarah) and discoverer (baaqir) are linguistically close to each other in reading and writing.
- 2. The aim of these sorts of traditions is to motivate people to know the real personality of these great people, who are the real teachers of the human being with their deeds and behaviour. One who goes visiting these great people will have to learn from them and behave in the same way that they did. That's why visiting these shrines is so emphasized.

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